

# **ELIMINATION OF GLAMOUR AND ILLUSION**

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*This is a brochure composed of quotes from the Tibetan taken from the books of A.A. Bailey, and is meant for the activities related to the work of the New Group of World Servers.*

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## REFERENCES

### 24 books on Esoteric Philosophy by Alice A. Bailey

DN	The Destiny of the Nations
DNA-I	Discipleship in the New Age – Part I
DNA-II	Discipleship in the New Age – Part II
ENA	Education in the New Age
EXH	The Externalisation of the Hierarchy
BG	From Bethlehem to Calvary
ITI	From Intellect To Intuition
GWP	Glamour, a World Problem
IHS	Initiation – Human and Solar
LOM	Letters on Occult Meditation
LOS	The Light Of the Soul
POH	Problems of Humanity
RC	The Reappearance of the Christ
SM	The Soul and its Mechanism
TEV	Telepathy and the Etheric Vehicle
TCF	A Treatise on Cosmic Fire
EP-I	Esoteric Psychology - Part I
EP-II	Esoteric Psychology - Part II
EA	Esoteric Astrology
EH	Esoteric Healing
RI	The Rays and the Initiations
TWM	A Treatise on White Magic

## PREFACE

Rule XII (RI 225) might also be called the formula controlling the work of the New Group of World Servers (NGWS). In these rules we are dealing with the planned work of the Hierarchy during the next great cycle, that of the Aquarian Age. We shall therefore be considering those activities and plans, which will usher in and mature that new culture and civilisation which will slowly come into being. The rule runs as follows:

### *Rule XII*

*Let the group serve as Aquarius indicates; let Mercury speed the group upon the upward Way and let Taurus bring illumination and the attainment of the vision; let the mark of the Saviour, as the group toils in Pisces, be seen above the aura of the group.*

Obedience to this rule calls in Aquarian energy, the reasoning power of Mercury, and the illumination of Taurus, in order to carry forward hierarchical work upon a planet and in a planetary cycle, which have been conditioned by Pisces for more than two thousand years.

The Hierarchy is, therefore, at this time, conditioned by three great constellations:

- ❖ *Aquarius* - The Custodian of that "life more abundantly" of which the Christ spoke. This energy is the "implementing force of universality." It concerns the future.
- ❖ *Taurus* - The Revealer of the vision, the "eye of the Gods," the donor of illumination. It is that which concerns the present.
- ❖ *Pisces* - The Inspiration of the World Saviour, and also the field of salvation. It is the field of force in which the two other forces must work. It has been produced by the past.

As these three constellations pour their energies into the great Ashram of Sanat Kumara, the Hierarchy, they are here concentrated and retained until released under "the swift design of Mercury" into the field of the human consciousness. The effect of this release is to awaken the intuition (governed by Mercury), and to enlighten advanced humanity. It is through intuitive human beings that knowledge of the Plan is given to humanity and the work of restoration can be carried forward.

The initiate sees the NGWS brought under the illuminating power of Taurus, with the rest of humanity still under the influence of Pisces. You have, consequently, the "over-shadowing raincloud of knowable things" hovering over humanity, just as the Hierarchy overshadows the NGWS and just as the soul overshadows the personality of man; you have all the needed illumination and light upon all the coming problems, waiting to precipitate itself through the NGWS under the influence of Taurus, the nurturer of all illumination, and you have humanity, at the same time, conditioned and made sensitive by Piscean energy during the past two thousand years. You have, therefore, a condition of great spiritual promise, and in this combination of energies you have present those forces which will implement the activities of the Hierarchy, condition its initiates, affect every Ashram, bring light into the present darkness, and stir into new understanding the present Piscean consciousness of mankind.

The principal type of energy hitherto used by the Hierarchy is the energy of love. Now, to that must be added the energy of the life-giving will. New methods, new approaches to the human problem and new modes of work will have to be tried; experiment with the incoming forces will necessarily be the order of the day, though they will be experiments based upon vast knowledge and implemented with wisdom and understanding.

But what is that goal? It is the goal of providing a centre of light within the world of men and of holding up the vision to the sons of men. Let the NGWS realise its mission and recognise the demands of humanity upon it. What are these demands? Let me enumerate them; let me ask you to take them in all simplicity and act upon them.

- ❖ To receive and transmit illumination from the kingdom of souls.
- ❖ To receive inspiration from the Hierarchy and go forth, consequently, to inspire.

- ❖ To hold the vision of the Plan before the eyes of men, for "where there is no vision, the people perish."
- ❖ To act as an intermediate group between the Hierarchy and humanity, receiving light and power and then using both of these, under the inspiration of love, to build the new world of tomorrow.
- ❖ To toil in Pisces, illumined by Taurus and responsive in degree to the Aquarian impulse coming from the Hierarchy.

All who respond to the life-giving force of Aquarius and to the light-giving force of Taurus can and will work in the NGWS, even though they have no occult knowledge and have never heard of their co-workers under that name.

It should be remembered that the Piscean energy with which the group has to work is opposed to the incoming energies from the Hierarchy and the NGWS. This is owing to the fact that the energy of this constellation is passing out concurrently with the sixth ray energy, with which it peculiarly "coincided". Hence the present difficulties.

There has also been a great though slow expansion of the human consciousness and a gradual steady progress forward into light. It has now become possible to create the NGWS - men and women sensitive to the inner and newer vision and to the incoming forces and energies. Each group, therefore, whether it is the Hierarchy, the NGWS or mankind itself, is wrestling with its own interior problems of response, of recognition and of responsibility; each also is actuated by an outgoing movement in two directions: towards that which is higher and which indicates a better and more spiritual future, with all that that implies, and also towards that which is rooted in and related to the past, which is crystallising, reactionary, blind in its selfishness and materiality, and which is implemented to retain the old things which should pass away and to fight that which is new.

This condition exists in the conflict waged interiorly and expressed exteriorly between the soul and the personality. The same conditioning factors can be seen also working in every group, organisation, world religion, and in every nation, as well as in the planet as a whole. Millions of years ago, the Hierarchy realised that such a time of crisis and of conflict was inevitable.

See you not the beauty of this plan and its synthesising, culminating usefulness? See you not how the present crisis only indicates the success of the previous evolutionary cycles wherein humanity mastered certain lessons? These expansions in the human understanding will, in the next one hundred and fifty years, completely alter the manner of man's thinking - they will bring about comprehension and fusion. When this work has been accomplished we shall record an era of world peace, which will be symbolic of the state of the human spirit. Men will then settle down to the great task, which confronts all of us in the New Age - the task of dissipating glamour and of bringing about a clearer light upon the astral plane, in the same way that better physical conditions will have been brought about upon the physical plane.

*RI 225-238*

The need is;

- ❖ for group thinking of a powerful nature along the indicated lines;
- ❖ for visualisation of the Vision of such a clear nature that it becomes a fact for the individual;
- ❖ for the development and functioning of the imagination, applied to the lines of outcome and results, and functioning so creatively that the results are seen with clarity and must inevitably materialise.

*EXH 103*

Synthesis dictates the trend of all the evolutionary processes today; all is working towards larger unified blocs, towards amalgamations, international relationships, global planning, brotherhood, economic fusion, the free flow of commodities everywhere, interdependence, fellowship of faiths, movements based upon the welfare of humanity as a whole, and ideological concepts which deal with wholes and which militate against division, separation and isolation.

*RI 121*

## INTRODUCTION

### Synthesis

*Let the group understand the Law of Synthesis, of unity and fusion.*

The Law of Synthesis is the law of spiritual existence, and one of the three major laws of our solar system, as well as of our planet. It is a basic cosmic law, applied from sources of which we know nothing, as are the Laws of Attraction and of Economy. The Law of Synthesis is the law governing the activities of the Spiritual Triad, and the conditioning law of monadic living. The fulfillment of these laws (of attraction and of economy) is necessary and preparatory to an understanding of the Law of Synthesis, and under the Law of Synthesis the worlds of **illusion and glamour** are mastered and the control of maya is negated; under the Law of Attraction the nature of love is revealed, first of all through desire for form life, and then through attraction to the soul and a consequent resolution of the dualities of soul and personality. This brings about a unity which - in due time - serves to reveal a greater potential dualism - that of soul and spirit; this fundamental duality must also be resolved, leaving the essential, universal planetary duality, Spirit-matter, present in time and space.

The Law of Synthesis has reference to this relationship and to the factual nature of the tremendous assertion of H. P. Blavatsky that "Matter is spirit at its lowest point of manifestation and spirit is matter at its highest." It is of this synthesis that the group must learn; it is this relation which they must begin to comprehend, and the distinction between synthesis, unity and fusion must in due time be mastered.

RI 264

Powerful and new energies are playing upon humanity, producing effects in all the three bodies. They are evoking *glamours* in the emotional nature and *illusions* in the mental nature. (GWP 120)

### What is glamour

Glamour is astral in character, and is far more potent at this time than illusion, owing to the enormous majority of people who function astrally always. (26)

Glamour has been likened to a mist or fog in which the aspirant wanders and which distorts all that he sees and contacts, preventing him from ever seeing life truly or clearly or the conditions surrounding him as they essentially are. He walks ever in a fog and sees naught as it truly exists. He is deceived by the appearance and forgets that which the appearance veils. (31)

Glamour veils and hides the truth behind the fogs and mists of feeling and emotional reaction; it is of unique and terrible potency, owing to the strength of human nature to identify itself with the astral nature and to the vital nature of conscious and sentient response itself. (241)

The energy of the astral plane as it expresses itself in the sentient desire life of the race, produces the major glamours of humanity, and can only be dissipated, dispersed and dispelled by the bringing in of the higher energy of the mind, motivated by the soul. The glamours, which hold humanity in thrall are:

- ❖ The glamour of materiality.
- ❖ The glamour of sentiment.
- ❖ The glamour of devotion.
- ❖ The glamour of the pairs of opposites.
- ❖ The glamours of the Path. (73)

The *glamour of materiality* is the cause of all the present world distress, for what we call the economic problem is simply the result of this particular glamour ... (which is) the control of material requirements, from the thralldom of money and the love of possessions. (74)

The *glamour of sentiment* holds the good people of the world in thrall, and in a dense fog of emotional reactions. It is this pseudo-love, based primarily on a theory of love and service, which characterises 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 body and this activity affects our contacts; it is not the 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. (76-77)

GWP 26,31,241,73,74,76-77

### **What is illusion**

Illusion is primarily of a mental quality and was characteristic of the attitude of mind of those people who are more intellectual than emotional. They have outgrown glamour as usually understood. It is the misunderstanding of ideas and thoughtforms of which they are guilty, and of misinterpretations. (26)

Illusion is the power of some mental thoughtform, of some ideal, and some concept - sensed, grasped and interpreted in mental form - to dominate the mental processes of the individual or of the race and consequently to produce the limitation of the individual or group expression. (128)

Illusion is primarily concerned with the reaction of the mind to the unfolding revelation, as the soul registers it and seeks to impress it on the highest aspect of the personal lower self. Illusion is, therefore, the failure of the mind correctly to register, to interpret or translate that which has been transmitted and it is consequently a sin (if you care for that word) of the intelligent and highly developed people, of those who stand on the Path and who are in process of becoming rightly oriented; it is also a sin of accepted disciples as they seek to expand their consciousness in response to soul contact. When they have "seen through illusion" then they are ready for the third initiation. (173)

GWP 26, 128, 173

### **The mind as an instrument to eliminate glamour and illusion**

Illusion, for our purposes, can be understood to signify the reaction of the undisciplined mind to the newly contacted world of ideas. (54) This illusion demonstrates in seven ways usually:

- ❖ *Through wrong perception of an idea.* The disciple cannot distinguish between an idea and an ideal, between an idea and a thoughtform, or between an intuitive and a mental concept. The *cause* is an untrained, unilluminated mind. The *cure* is training in the technique of Raja Yoga.
- ❖ *Through wrong interpretation.* The idea, a vital entity or a germ of living potency, is seen through the medium of a partial view, distorted through the inadequacy of the mental equipment, and frequently stepped down into futility. This leads to illusion through misinterpretation. The *cause* is an over-estimation of one's mental powers. The sin, par excellence, of the mental type is pride, and that colours all activities in the early stages. The *cure* is the development of a cautious spirit.
- ❖ *Through wrong appropriation of ideas.* Misappropriation of an idea is based upon the drama-making faculty and tendency of the personality to the self-assertion of the little self. The *cause* is over-estimation of personality and undue impress of personality reactions upon the sensed idea and upon all who attempt to contact the same idea. The *cure* is a steady attempt to decentralise the life from the personality, and to centre it in the soul.
- ❖ *Through wrong direction of ideas.* This is due to the fact that, as yet, the disciple does not see the picture as it is. His horizon is limited, his vision myopic. Its *cause* is a small and non-inclusive mind. Its *cure* is the training of the mind to be inclusive, well-stocked and well developed from the angle of modern intelligence.

- ❖ *Through wrong integration of an idea.* Every disciple has a life plan, and some chosen field of service. In his meditation life and through his contact with his fellow disciples, he touches some idea of importance, perhaps, to the world. Immediately he seizes upon it and seeks to integrate it into his life purpose and life plan. It may have for him no definite use, and is not an idea with which he should be working. The over-activity of his mind is probably responsible for his so seizing upon this idea. Its *cause* is selfish grasping for the little self, even if this is unrealised and the disciple is glamoured by the idea of his own selfless interests. Its *cure* is a humble spirit.
- ❖ *Through wrong embodiment of ideas.* This refers primarily to the difficulties encountered by those developed souls who do touch the world of the intuition, who do intuit the great spiritual ideas, and whose responsibility it is to embody them in some form, automatically and spontaneously, through a trained and rhythmic activity of the soul and mind, working always in the closest collaboration. The idea is contacted, but is wrongly clothed in mental matter and therefore wrongly started on its way to materialisation. This is illusion through wrong discrimination where substance is concerned. Its *cause* is lack of esoteric training in creative activity. Its *cure* is the application of fifth ray methods, which are the methods of the mental plane.
- ❖ *Through wrong application of ideas.* How often does this form of illusion descend upon a disciple! He contacts an idea intuitively and also intelligently (note the distinction here expressed) and misapplies it... Because the general illusion (growing out of the six types of illusion to which I have referred above) is over-dominant in his mind.

*GWP 54, 57-65*

Shatter illusion and dispel glamour - the one by the intuitive recognition of reality by minds attuned to it, and the other by the pouring in of the light of reason.

*GWP 167*

It is the soul itself, which dispels illusion, through the use of the faculty of the intuition. It is the illumined mind, which dissipates glamour.

*GWP 83*

## 1 – THE GLAMOUR OF HARMONY AND (WORLD)CONFLICT

### 1.1 Deep causes behind the world situation

Let me list for you some of the reasons for the present world unrest, reminding you that many of them are based upon causes, which lie in so remote a past that history knows nothing of them. Some grasp of the essential situation will be of value.

First, the point reached by humanity itself is one of the major and primary causes. This... necessitates drastic changes in man's entire attitude to life and to all his world relations.

- ❖ Man is now at the point where the principle of intelligence is so strongly awakened within him that nothing can arrest his progress into knowledges which would be dangerously misused and selfishly applied if nothing were done to call a halt and thus safeguard him from himself - even at the cost of temporary pain. He must be taught to react to a higher and better sense of values.
- ❖ Millions of human beings are now integrated or at the point of integration. They are beginning to function as a unity within themselves, preparatory to a higher process which will enable them consciously to integrate into the greater Whole. From the form side of manifestation, mind, emotion and brain are working in unison. Now the higher correspondence of these lower forces - wisdom, love and direction - must appear; the more subtle energies must be enabled to express themselves. Instinctively and mystically, humanity perceives that need with a clear definiteness. The instinct to go forward to higher achievement, to enquire and to search for that which is better, remains potent.

*Second, the emerging of a new racial type.* The subjective outlines of this type can already clearly be seen. The new racial type is far more a *state of consciousness* than a physical form; it is a state of mind more than a peculiarly designed body. In time, however, any developed state of consciousness invariably conditions and determines the body nature and produces finally certain physical characteristics. The outstanding type of awareness of the coming new race will be the widespread recognition of the fact of the mystical perception. Its primary quality will be the intuitive understanding and control of energy; its contribution to the development of humanity is the transmutation of selfish desire into group love. This can be seen working out noticeably even today in the attitudes of great national leaders who are not, as a rule, animated at all by selfish ambition, but are controlled by love of their nation and thus by some definite form of idealism - hence the great emerging ideologies. Grasp somewhat the goal of the new and coming educational system.

*Third, the ending of the Piscean Age, which has brought to the point of crystallisation (and therefore of death) all those forms through which the Piscean ideals have been moulded.* They have served their purpose and done a great and needed work. It might be asked here: What are the major Piscean ideals?

- ❖ *The idea of authority.* This has led to the imposition of the different forms of paternalism upon the race - political, educational, social and religious paternalism.
- ❖ *The idea of the value of sorrow and of pain.* In the process of teaching the race the necessary quality of detachment, in order that its desire and plans shall no longer be oriented to form living, the Guides of the race have emphasised the idea of the virtues of sorrow and the educational value of pain. These virtues are real, but the emphasis has been overdone by the lesser teachers of the race. The clear light of love must sweep away all this and joy will be the keynote of the coming new age.
- ❖ To the above thought must be coupled *the idea of self-sacrifice.* This idea has lately shifted from the individual and his sacrifice to the group presentation. The good of the whole is now held theoretically to be of such paramount importance that the group must gladly sacrifice the individual or group of individuals. Such idealists are apt to forget that the only true sacrifice is that which is self-initiated.
- ❖ *The idea of the satisfaction of desire.* Above everything else, the Piscean Age has been the age of material production and of commercial expansion, of the salesmanship of the products of human skill, which the general public is educated to believe are essential to happiness. The old simplicity and the true values have been temporarily relegated to the background. This was permitted to continue without

arrest for a long period of time because the Hierarchy of Wisdom sought to bring the people to the point of satiety. The world situation is eloquent today of the fact that possession and the multiplication of material goods constitute a handicap and are no indications that humanity has found the true road to happiness.

*Fourth, the coming into manifestation of the Aquarian Age.* This fact should provide the grounds for a profound and convinced optimism; nothing can stop the effect - growing, stabilising and final - of the new, incoming influences. These will inevitably condition the future, determine the type of culture and civilisation, indicate the form of government and produce an effect upon humanity, as has the Piscean or Christian Age, or the earlier period governed by Aries, the Ram or Goat. Upon these steadily emerging influences the Hierarchy counts with assurance, and the disciples of the world must likewise learn to depend upon them. The consciousness of universal relationship, of subjective integration and of a proven and experienced unity will be the climaxing gift of the period ahead of us.

In the coming world state, the individual citizen - gladly and deliberately and with full consciousness of all that he is doing - will subordinate his personality to the good of the whole. The Aquarian type will take the new ideals and the emerging ideas and - in group activity - materialise them. It is with this concept that the education of the future will work. The Aquarian man will bring into manifestation great ideals, because the channel of contact between soul and brain, via the mind, will be steadily established through right understanding, and the mind will be used increasingly in its dual activity:

- ❖ as the penetrator into the world of ideas and
- ❖ as the illuminator of life upon the physical plane.

This will ultimately produce a synthesis of human endeavour and an expression of the truer values and of the spiritual realities such as the world has never yet seen. Such again is the goal of the education of the future.

What is the synthesis, which will later be thus produced? Permit me to list a few factors without elaboration:

- ❖ The fusion of man's differentiated spiritual aspirations, as expressed today in many world religions, into the new world religion. This new religion will take the form of a conscious unified group approach to the world of spiritual values, evoking in its turn reciprocal action from Those Who are the citizens of that world - the planetary Hierarchy and affiliated groups.
- ❖ The fusion of a vast number of men into various idealistic groups. These will form in every realm of human thought and they in turn will gradually be absorbed into ever larger syntheses. If the various educational groups found in the world today, in every country, were to be listed, certain underlying and analogous trends would appear: their wide diversification, their basic foundation upon some idea of human betterment and their unity of goal. Their many ramifications and subsidiary groups constitute a vast interlocking network throughout the world, which is indicative of two things:
- ❖ The steadily growing power of the man in the street to think in terms of ideals which are founded upon certain ideas and which have been put forward by some great intuitive.
- ❖ The gradual upward shift of man's aspirational consciousness by these ideas, his recognition of the idealism of his fellow men and his consequent training in the spirit of inclusiveness.

I would ask you to ponder on its implications and to enquire what is liable to be the final outcome of this widespread ability of the human mind to think in terms of the larger Whole and not only in terms of personal interest, and to apply forms of idealistic philosophy to the life of practical affairs. Today man does both these things. What, therefore, does this indicate? It signifies a trend in the consciousness of humanity towards the fusion of the individual with the whole, without his losing, at the same time, his sense of individuality. Whether he joins a political party, or upholds some form of welfare work, or joins some of the many groups occupied with forms of esoteric philosophy, or becomes a member of some prevalentism or cult, he is increasingly aware of an expansion of consciousness and of a willingness to identify his personal interests with those of a group which has for its basic objective the

materialising of some ideal. Through this process it is believed that the conditions of human living will be bettered or some need, will be met.

This process is going on today in every nation and in all parts of the world, and a census of the world educational groups and the world religious groups (to mention only two out of many possible categories) would prove the staggering number of such bodies and affiliations. It would indicate the differentiation of thought, and at the same time substantiate my conclusion that men are everywhere turning towards synthesis, fusion, blending and mutual cooperation for certain visioned and specific ends. It is, for mankind, a new field of expression and of enterprise. Hence, the frequent misapplications of the newer truths, the distortion of the values sensed and the perversion of the truth to suit individual aims and ends. But as man gropes his way along these lines, and as the many ideas and the various ideologies present to him points of choice and indicate emerging standards of living and of relationship, he will gradually learn to think with greater clarity, to recognise the differing aspects of truth as expressions of a basic subjective reality, and - relinquishing no part of the truth which has set him or his group free - he will learn also to include his brother's truth along with his own.

When this attitude has been developed in the field of practical education we shall find nations and individuals developing the ideas which seem to suit the national or personal psychology, yet recognising the reality, potency and usefulness of the point of view of other individuals and nations. When, for instance, the ideas contained in the teaching on the seven rays are of general recognition, we shall find the growth of psychological understanding, and the nations and the world religions will arrive at mutual understanding.

*ENA 116-125*

### **1.2 Immediate causes for world conflicts**

There is no peace in any field of human endeavour. It is not to be found in the economic field, torn as it is by the conflict between labour and capital, and between great schools of economic thought; it is not to be found in the religious field, where the struggle is going on between authority (tainted with old world churchianity) and experimental religion; it is not to be found in the social order, where class is ranged against class, poor against rich, and man against his brother; it is certainly not in the political field, where party strife controls and blinds the warring groups, hiding the wider vision of world affairs and the needs of humanity as a whole.

*EXH 234*

Are we omitting to recognise the presence of the vast millions of the unenlightened masses who hang like a heavy millstone around the neck of the leaders of the race, and who are kept down either through fear, through applied poverty (yes, that is the proper term) or through regimentation. These constitute (as may be easily recognised) a harnessed menace, but that harness is rapidly becoming worn, and when the leash slips or breaks, it is difficult to forecast what the dire results may be. The caged unenlightened - and therefore innocent human beings - who work without the means for pleasure or leisure, who are underfed and exploited, cannot indefinitely be held back. The one hope of the world is that the enlightened and responsible people will readjust world relations, world conditions and the world economic situation, so that contentment through the removal of abuses may succeed, and there will be no necessity for the prevailing and seething misery, which is rapidly reaching boiling point.

*EP-II 730-731*

The reduction of the pressure upon humanity by the means of a steady stabilising of world thought (is necessary). Today it is the fears of man - expressed in thought, and therefore frequently backed by action - which lead them into the impasse of war and into any form of destructive activity. The pressure is created by man's desire for betterment as well as by the spiritual downpouring of the soul. It is this dual activity of the higher and of the lower, which produces the crisis. When these two meet there is, of course, no conflict; but there is, however, a sense of strain, a pressure, which seems past endurance, and an impasse from which there appears no exit. This may be a difficult truth to grasp, but the present world crisis is largely brought about by the bringing together of these two types of energy.

*EP-II 714*

The distribution of the world's resources and the settled unity of the peoples of the world are in reality one and the same thing, for behind all modern wars lies a fundamental economic problem. Solve that and wars will very largely cease. In considering, therefore, the preservation of peace, as sought for and emphasized by the United Nations at this time, it becomes immediately apparent that peace, security and world stability are primarily tied up with the economic problem. When there is freedom from want, one of the major causes of war will disappear. Where there is uneven distribution of the world's riches and where there is a situation in which some nations have or take everything and other nations lack the necessities of life, it is obvious that there is a trouble-breeding factor there and that something must be done. Therefore we should deal with world unity and peace primarily from the angle of the economic problem.

*POH 167*

The need of an increasing birthrate will be eventually regarded as erroneous. The economic situation will make it necessary that certain physical restrictions should be imposed, because it is now evident that beyond a certain point the planet cannot support humanity. This is more fundamental in its implications than you can imagine. The economic situation and the necessity to provide for the unduly large population of the planet lies behind much of the aggression and greed of the nations down the ages, and for the effort being made today as never before to provide better and more adequate living conditions. War has consequently been the inevitable result of this undue and unlimited propagation of the human species.

*ENA 134-136*

### **1.3 The meaning of the world situation**

Cycles of civilisation such as that we call our modern civilisation are analogous to a particular, individual, human incarnation with its inception, its progress and growth, its useful maturity and its ensuing deterioration and subsequent death or the passing away of the form. Forms are ever open to attack. A strong subjective life and spiritual detachment are the two safeguards. Where the form is more potent than the life, danger is imminent; where attachment to the material aspect or organisation is present, spiritual values are lost.

Today we are watching the death of a civilisation or cycle of incarnation of humanity. In all fields of human expression, crystallisation and deterioration had set in.

- ❖ Worn-out religious dogmas and the grip of theology and the orthodox churches have no longer sufficed to hold the allegiance of the potent, inner, spiritual life; humanity is deeply spiritual and innately religious but needs today a new form with which to clothe the ancient verities.
- ❖ Old political schools have been deemed inadequate and new ideologies bear witness to the strength of the life which is seeking more adequate expression.
- ❖ The educational systems, having served their purpose, are fast being recognised as inadequate to meet the need of the demanding life of the race.
- ❖ There is everywhere a cry for change and for those new forms in the religious, political, educational and economic life of the race, which will allow of freer and better spiritual expression.

Such a change is rapidly coming and is regarded by some as death - terrible and to be avoided if possible. It is indeed death but it is beneficent and needed. It is this realisation of the passing of a civilisation which gives rise to the recurrent and foreboding cry, "This is the death of civilisation; it must not be"; "This is the end of the order, and the old order must be saved";

Nevertheless, for the progress of the soul of the individual and the soul of humanity, death is inevitable, good and necessary; it is also a practice with which we are all most familiar in our own experience and in watching it in others. But we need to remember that the worst death of all (as far as humanity is concerned) would be if a form of civilisation or a body form became static and eternal; if the old order never altered and the old values were never transmuted into higher and better ones, that would indeed be a disaster. We need to bear in mind also that the forces of destruction or death are two-fold:

- ❖ first, the rapidly emerging and developing life with its demand for more room for expression and fuller experience, and its spiritual aspiration for change and progress;

- ❖ secondly, the reactionary forces and the conservative attitudes which adhere to the well known and the familiar, and which hate the new, the untried and the unknown.

Both of these produce the great and divine transition from the past into the future, and from the old into the new, from experience into fruition and then into experience again. The realities are eternal and undying; the forms are ephemeral and temporary; the soul is persistent and deathless; the form is changing and doomed to die. The processes of evolution have in the past and will in the future prove successful in bringing forms to birth, to maturity and to death.

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

In this stage of death and of birth, we now find ourselves literally in the stage of birth - the birth pangs of the new order and of the new civilisation through which humanity's sense of life can express itself. The mother dies in order that the child may live; the form is sacrificed to the life. But today, the form aspect, the Mother or matter aspect, is dying consciously, and just as consciously the child, the infant civilisation, is coming into being. This is the new thing and it is in this that we are all participating. *It is the death of the personality of humanity and the coming in of the soul.*

Such a dying is ever a painful process. Pain has always been the purifying agent, employed by the Lords of Destiny, to bring about liberation. It tends to focus humanity's attention upon the life aspect and not upon the form. The names of the Lords of Karma signify, symbolically and from the angle of their inner meaning, Relationship, Enlightenment, Pain [and Return]. Ponder on this. They are all peculiarly active at this time, and in their activity lies the hope of humanity.

EXH 114-117

*Prevention and elimination of conflict is supported by three steps:  
To let go of the ideas and ideals of the past Piscean Era  
To accept the ideas and ideals of the Aquarian Era  
To apply them practically towards Right Human Relations*

## **2 - NATIONAL SELFISHNESS VERSUS INTERDEPENDENCY BETWEEN NATIONS**

*Pursuing national selfishness is a sign of adolescent immaturity  
No nation liveth unto itself, any more than any individual can happily so live...*

### **2.1 The psychological problem of the peoples and their nations**

The psychological problem (of the nations) has a background which is centuries old, which is inherent in the soul of each individual nation and which is potently conditioning the minds of all their peoples today. It is here that our major difficulty lies and it is one which will not easily give way to any effort or to any spiritual endeavour, whether carried out by the organized churches or by spiritually minded groups and individuals. It is necessary to indicate certain major lines of danger and certain national aptitudes which carry a menace to the peace of the world. These problems fall naturally into two categories:

- ❖ The internal, psychological problems of the individual nations.
- ❖ Major world problems, such as the relation between nations and business and the forces of labour.

*POH 8-9*

Most men today think in terms of their own nation or group and this is their largest concept; they have progressed beyond the stage of their individual physical and mental well-being and are visioning the possibility of adding their quota of usefulness and of stability to the national whole; they are seeking to be cooperative, to understand and to further the good of the community. This is not rare but is descriptive of many thousands in every nation. This spirit and attitude will some day characterize the attitude of nation to nation. At present this is not so, and a very different psychology rules. Nations seek and demand the best for themselves, no matter what the cost to others; they regard this as a right attitude and as characteristic of good citizenship. Nations are coloured by hatreds and prejudices, many of which are as unwarranted today as foul language in a religious meeting. Nations are split and divided within themselves by racial barriers, by party differences and by religious attitudes. This inevitably brings disorder and finally disaster.

*POH 10-11*

The problem of the interplay and interaction of the nations is largely a psychological one. The soul of a nation is potent in its effect. The national thoughtform (built up over the centuries by the thinking, the goals and the ambitions of a nation) constitutes its ideal objective and is most effective in conditioning the people. A Pole, a Frenchman, an American, a Hindu, a Britisher or a German are easily recognized, no matter where they may be. This recognition is not based solely upon appearance, intonation or habits but primarily upon the expressed mental attitude, the sense of relativity and a general national assertiveness. These indications express reaction to the particular national thoughtform under which the man has been raised. If this reaction makes him a good cooperative citizen within the national boundaries, that is good and to be desired. If it makes him assertive, arrogant, critical of the nationals of other countries and separatist in his thinking, he is then contributing to world disunity and, en masse, to international disruption. This menaces the peace of the world. The problem, therefore, becomes one in which all people share. Nations can be (and often are) anti-social, and all nations have within them these anti-social elements.

*POH 11-12*

Self-interest distinguishes most men at this time, with attendant weaknesses. Yet, in all countries, there are those who have outgrown these self-centred attitudes and there are many who are more interested in civic and the national good than in themselves. A few, a very few in relation to the mass of men, are internationally minded and preoccupied with the welfare of humanity, as a whole. They eagerly desire recognition of the one world, of the one humanity.

The stage of national selfishness and the fixed determination to preserve national integrity - interpreted often in terms of boundaries and the expansion of trade - must gradually fade out. The nations must pass eventually to a more beneficent realization and come to the point where they regard their national cultures, their national resources and their ability to serve mankind as the contributions, which they must make to the good of the whole. Emphasis

upon worldly possessions or extensive territory is no sign of maturity; fighting to preserve these or to expand them is a sign of adolescent immaturity.

War and the constant demand for territorial boundaries, based on ancient history, the holding on to material, national possessions at the expense of other people will seem some day to a more mature race of men like nursery quarrels over some favourite toy. The challenging cry of "This is mine", will some day no longer be heard.

POH 12-13

## **2.2 Eliminate glamour and illusions of the nations**

It is needful to make this clear so that there may be straight thinking as we face the world of today and begin to take the steps which will, in due course of time, lead to world security. This period should be faced by every nation with a sense of individual guilt and of innate psychological failure. It is hard to admit that none of the nations (including our own) has clean hands, and that all are guilty of greed and theft, of separativeness, of pride and prejudice, as well as national and racial hatreds. All nations have much interior housecleaning to do and this they must carry forward along with their outer efforts to bring about a better and more habitable world. It must be a world consciousness, motivated by the idea of the general good, one in which higher values than individual and national gain are emphasized and one in which people are trained in right national citizenship upon the one hand and on the other in the responsibility for world citizenship.

The guarantee of its possibility lies in the fact that millions today are thinking along these idealistic lines; occupied with planning a better world and talking about the possibility. All ideas, which emanate from the divine in man and nature eventually become ideals (even though somewhat distorted in the process) and these ideals finally become the governing principles of the masses. This is the true sequence of the historical process. There is a scientific basis for the old statement in the Bible that "*where there is no vision, the people perish*".

POH 14-15

The race faces a new crisis of opportunity wherein new values can be seen as important, wherein the establishing of right human relations will be deemed desirable, not only from the idealistic point of view but also from the purely selfish angle. Some day the principles of cooperation and of sharing will be substituted for those of possessive greed and competition. This is the inevitable next step ahead for humanity.

POH 13

Before the world can be a safer, sweeter, saner and more beautiful place, all the nations must take stock of themselves and begin to handle their own psychological weaknesses and complexes.

- ❖ Each nation must aim at sound mental health and endeavour to implement sound, psychological objectives.
- ❖ International unity must be attained and this should be based not only upon mutual trust but also upon correct world objectives and true psychological understanding.

POH 9

All nations have a vast housecleaning to do, and the difficulty at this time is that they must do it alongside of the strict fulfilling of their international relationships. No nation can live unto itself today. If it attempts to do so it treads the way of death and that is the true horror of the isolationist position. Factually today we have one world and this sums up *the psychological problem of humanity*. The goal is right human relations; nations will stand or fall just in so far as they measure up to that vision. The era ahead of us - under evolutionary law and the will of God - is to see the establishment of right human relations.

We are entering a vast experimental period of discovery; we shall discover just exactly what we are - as nations, in our group relationships, through our expression of religion and in our mode of governments. It will be an intensely difficult era and will be only successfully lived through if each nation will recognize its own internal defects and will handle them with vision and deliberate humanitarian purpose. This means for each nation the overcoming of pride

and the attainment of interior unity. Each country today is divided within itself by warring groups - idealists and realists, political parties and far-sighted statesmanship, religious groups, fanatically occupied with their own ideas, capital and labour, isolationists and internationalists, people violently against certain groups or nations and others working on behalf of them. The only factor which can eventually and in due time bring harmony and the end of these chaotic conditions is right human relations.

Every country also has much to contribute but as long as that contribution is considered, as it now is, in terms of its commercial value or its political usefulness, that contribution will not be given in aid of right human relations (a scientifically correct statement). Every country must also receive from all other countries. This involves a recognition of certain specific lacks, plus a willingness to take from others on terms of equality. Every country has its own peculiar note which must be brought into unison and swell the great chorus from all the nations. This will only be possible when pure religion is restored and the spiritual impetus, nascent in every nation, is given free expression.

POH 27-28

The task of every nation is, therefore;

- ❖ *The impending crisis of freedom.* This involves free elections in all countries to determine the type of government, the national boundaries (where that problem exists) and a plebiscite of the people to determine their nationalities and loyalties.
- ❖ *The cleaning up process* carried on in all the nations without any exception whatever so that a wholesome unity, based on freedom and demonstrating unity in diversity, can be brought about.
- ❖ *A steadily pursued educational process* by which all the peoples in the world can be grounded in the only ideology that will prove finally and generally effective - that of right human relations. Slowly but surely, this educational movement will inevitably produce right understanding and correct attitudes and activities in every community, in every church and nation, and ultimately in the international field. This will take time but it presents a challenge to all men of goodwill throughout the world.
- ❖ *To solve its own psychological internal problems.* This it does by recognition of their existence; by the quelling of national pride and by taking those steps which would establish unity and beauty of rhythm in the life of its peoples.
- ❖ *To foster the spirit of right relations.* This is accomplished by the recognition of the one world of which it is a part. This later involves also the taking of those steps which would enable it to enrich the whole world with its own individual contribution.

POH 29-30

### **2.3 Urgent questions for the nations and their peoples**

The spiritual guides of the race can present this formula of progress. They cannot guarantee its enactment, for humanity is left free to decide its own problems. Certain questions, therefore, emerge immediately.

- ❖ Will the great powers, Russia, the United States, and the British Commonwealth of Nations stand together for the total good of humanity, or will they each proceed upon their separate way towards their own selfish objectives?
- ❖ Will the smaller powers as well as the great Powers be willing to relinquish some of their so-called sovereignty in the interests of the whole? Will they attempt to view the world situation from the angle of humanity, or will they only see their own individual good?
- ❖ Will they omit the constant carping criticism which has distinguished the past and which breeds a growing hatred, and recognize that all nations are made up of human beings, at different stages of evolution, and conditioned by their background, race and environment?
- ❖ Will they be willing to leave each other free to shoulder individual responsibility and yet be willing ever to assist each other as members of one family and as animated by one human spirit, the spirit of God?
- ❖ Will they be willing to share the produce of the earth, knowing it belongs to all, freely distributing it as nature does? Or will they permit it to fall into the hands of a few powerful nations or a mere handful of powerful men and financial experts?

## 2.4 The United Nations – an world-instrument to eliminate world-illusions

*Give support to the UN. They are the instrument to solve world problems*

Humanity is subjected to crises of discrimination, leading to right choice. That is the problem confronting humanity today, leading to a crisis within the United Nations.

RI 639

The distribution of the world's resources and the settled unity of the peoples of the world are in reality one and the same thing, for behind all modern wars lies a fundamental economic problem. Solve that and wars will very largely cease. In considering, therefore, the preservation of peace, as sought for and emphasized by the United Nations at this time, it becomes immediately apparent that peace, security and world stability are primarily tied up with the economic problem. When there is freedom from want, one of the major causes of war will disappear. Where there is uneven distribution of the world's riches and where there is a situation in which some nations have or take everything and other nations lack the necessities of life, it is obvious that there is a trouble-breeding factor there and that something must be done. Therefore we should deal with world unity and peace primarily from the angle of the economic problem.

POH 167

## 2.5 From world-illusion towards international unity

*The common good is the precondition for the individual well-being of all*

One of the most difficult things with which the Masters are today confronted is to prove to man that the old and recognised values and the tangible world of phenomena (emotional and physical) must be relegated to their right place in the background of man's consciousness and that the intangible realities, and the world of ideas and causes must be, for him, in the immediate future, the main centre of attention. When man grasps this and lives by this knowledge, then the glamour, which now holds the world will disappear.

The group is beginning to be recognised as of major importance, and the welfare of the individual is important just in so far as the unit is an integral part of the group. This will not eventually destroy initiative and individuality. It is only in our initial experiments, and through our inexperience in the use of the discriminating faculty, that we are, as yet, making such sad mistakes.

This process of destroying the world illusion has been going on on a large scale ever since; in every country, through the various experiments, which are going forward, the glamour is breaking down and the truer values of group welfare, of group integration, and of group progress are emerging. The sense of insecurity which is such a distressing aspect of the present upheaval is due simply to this destruction of the old sense of values, to that dispelling of glamour which reveals at present an unfamiliar landscape, and to the fear and instability which man feels when he comes up against the world "Dweller on the Threshold." This has to be broken up and destroyed, for it blocks the way to the new world of values. The great thoughtform, which man's greed and materiality have built, down the ages, is being steadily demolished, and mankind is on the verge of a liberation, which will take him on to the Path of Discipleship. I refer not here to the final liberation, but to that liberation which comes from a free choice, wisely used and applied to the good of the whole, and conditioned by love. Note that I say, "wisely used." Wisdom, actuated and motivated by love, and intelligently applied to world problems, is much needed today and is not yet to be found, except among the few illumined souls in every nation, - in every nation, I say, without exception. Many more must love with wisdom and appreciate the group aspiration before we shall see the next reality to be known and to emerge out of the darkness, which we are now in the process of dispelling.

EPI 341-342

The Kingdom of God will inaugurate a world which will be one in which it will be realized that - politically speaking - humanity, as a whole, is of far greater importance than any one nation; it will be a new world order, built upon different principles to those in the past, and one in which men will carry the spiritual vision into their national governments, into their economic planning and into all measures taken to bring about security and right human relations. Spirituality is essentially the establishing of right human relations, the promotion of goodwill and finally the establishing of a true peace on earth, as the result of these two expressions of divinity.

The unity, peace and security of the nations, great and small, are not to be attained by following the guidance of the greedy capitalist or the ambitious in any nation, and yet in many situations that guidance is being accepted. They are not to be gained by the blind following of any ideology, no matter how good it may seem to those conditioned by it.

Unity, peace and security will come through the recognition - intelligently assessed - of the evils which have led to the present world situation, and then through the taking of those wise, compassionate and understanding steps which will lead to the establishing of right human relations, to the substitution of cooperation for the present competitive system, and by the education of the masses in every land as to the nature of true goodwill and its hitherto unused potency. This will mean the deflecting of untold millions of money into right educational systems, instead of their use by the forces of war and their conversion into armies, navies and armaments.

*POH 169-171*

### 3 – THE ILLUSION OF PROFIT AND ECONOMIC GROWTH

#### 3.1 A worldwide social-economic problem

The economic problem looms large and is a determining factor in many cases. In a world of plenty, men are starving on every hand, or subsisting on a deplorable insufficiency whilst others of their fellowmen, in the same country, have too much and hold on to it, and frequently commit crimes to keep it. In a world full of activity, men are forced into a hated inertia through unemployment, and millions of men and women have nothing to do, but exist upon relief, through the charity of the well-intentioned, or upon crime, yet eating their hearts out (consciously or unconsciously) because the right of every human being to live and work and be self-supporting is denied them.

*EP II 738*

Certain questions arise. In the answering of these questions, humanity will solve its problems or, if they remain unsolved, the human race will come to an end.

- ❖ In what way can the Law of Supply and Demand be implemented so that there is justice for all and plenty for all?
- ❖ Must some form of totalitarian control be adopted by the various world governments in order to meet the requirements of supply and demand? Must we legislate for material ends and comfort?
- ❖ What standard of living will - in the New Age - seem essential to man? Shall we have a purely materialistic civilization or shall we have a spiritual world trend?
- ❖ What must be done to prevent the monied interests from again mobilizing for the exploitation of the world?
- ❖ What really lies at the very heart of the modern materialistic difficulty?

This last question can be answered in the well known words: "The love of money is the root of all evil". This throws us back on the fundamental weakness of humanity - the quality of desire. Of this, money is the result and the symbol.

Desire demands the satisfaction of sensed need, the desire for goods and possessions, the desire for material comfort, for the acquisition and the accumulation of things, the desire for power and the supremacy which money alone can give. This desire controls and dominates human thinking; it is the keynote of our modern civilization. To own, to possess, and to compete with other men for supremacy has been the keynote of the average human being - man against man, householder against householder, business against business, organization against organization, party against party, nation against nation, labour against capital - so that today it is recognized that the problem of peace and happiness is primarily related to the world's resources and to the ownership of those resources.

*POH 78-79*

#### 3.2 The illusion of profit and economic growth

The responsibility for the widespread misery to be found today in every country in the world lies predominantly at the door of certain major interrelated groups of business-men, bankers, executives of international cartels, monopolies, trusts and organizations and directors of huge corporations who work for corporate or personal gain. They are not interested in benefiting the public except in so far that the public demand for better living conditions will enable them - under the Law of Supply and Demand - to provide the goods, the transportation, light and power which will in the long run bring in heavier financial returns. Exploitation of man-power, the manipulation of the major planetary resources and the promotion of war for private or business profit are characteristic of their methods.

The masses of the people in every land are aroused and awakening and a new day is dawning. A war is starting between the selfish monied interests and the mass of humanity who demand fair play and a right share of the world's wealth. There are those, however, within the capitalistic system who are aware of the danger with which the monied interests are faced and whose natural tendency is to think along broader and more humanitarian lines. They are beginning therefore to change their methods and to universalize their businesses

and to institute cooperative procedures with their employees. Their inherent selfishness prompts the change and the instinct of self-preservation determines their attitudes. In between these two groups are those who belong to neither the one nor the other; they are a fruitful field for the propaganda of the selfish capitalist or the unselfish humanitarian.

The selfish thinking and the separative motivation which distinguishes the capitalistic system is also to be found in the small and unimportant business men - in the corner grocery, the plumber and the haberdasher who exploits his employees and deceives his customers. It is the universal spirit of selfishness and the love of power with which we have to contend.

*POH 71-73*

### **3.3 To dispell the glamour of materialism**

Today the glamour of materiality is lessening perceptibly. The peoples of the world are entering the wilderness experience, and will find in the wilderness how little is required for full living, true experience and real happiness. The gluttonous desire for possessions is not regarded as so reputable a desire as formerly, and a desire for riches is not producing the clutching hands as earlier in racial history. Things and possessions are slipping out of the hands which have hitherto tightly held them, and only when men stand with empty hands and a realised new standard of values do they again acquire the right to own and to possess. When desire is absent and the man seeks nothing for the separated self, the responsibility of material wealth can again be handed back to man, but his point of view will then be free from that particular glamour, and the fogs of astral desire will be lessened. Illusion in many forms may still hold sway but the glamour of materiality will be gone. It is the first destined to disappear.

The Guides of the Race have felt the necessity of standing by whilst the forces set up by man himself proceed to strip him and thus release him to walk in the wilderness. There, in what is called straightened circumstances, he can readjust his life and change his way of living, thus discovering that freedom from material things carries with it its own beauty and reward, its own joy and glory. Thus he is liberated to live the life of the mind.

*GWP 75-76.*

The lines of cleavage between materialism and spirituality (as we now understand the terms) have become increasingly clear. The test to which humanity was to be subjected and which is today the controlling factor was whether - given mental development and knowledge - it would consecrate that knowledge and its scientific and mental attainment to group good or to selfish ends, to material issues or to spiritual incentives and impulses.

The conflict has become acute, the issues clearer and the ranging of the opponents into two clearly defined groups is now so complete that the final struggle has become possible. The lines of cleavage have grown steadily until now they can be expressed in terms of a humanity which is oriented towards the higher spiritual and altruistic values and whose keynotes are sacrifice, group good and world understanding, and those whose focus is predominantly material and whose aims are selfish, animated by ambition and the spirit of acquisition. Of this situation in the world, the Lords of Destiny are availing themselves in order to bring the ancient conflict to an end and so enable humanity to pass into the new Aquarian Age, relatively free and with a clearer understanding of right, human aims, right relationships and man's predestined future.

*EXH 124, 125, 127*

The note to be struck and the word to be emphasized is humanity. Only one dominant concept can today save the world from a looming economic fight to the death, can prevent the uprising again of the materialistic systems of the past, can stop the re-emerging of the old ideas and concepts and can bring to an end the subtle control by the financial interests and the violent discontent of the masses. *A belief in human unity must be endorsed.* This unity must be grasped as something worth fighting and dying for; it must constitute the new foundation for all our political, religious and social reorganization and must provide the theme for our educational systems. Human unity, human understanding, human relationships, human fair play and the essential oneness of all men - these are the only concepts upon which to construct the new world, through which to abolish competition and to bring to an end the exploitation of one section of humanity by another and the hitherto unfair possession of

the earth's wealth. *As long as there are extremes of riches and poverty men are falling short of their high destiny.*

The Kingdom of God can appear on earth, and this in the immediate future, but the members of this kingdom recognize neither rich nor poor, neither high nor low, neither labour nor capital but only the children of the one Father, and the fact - natural and yet spiritual - that all men are brothers. Here lies the solution of the problem with which we are dealing. The spiritual Hierarchy of our planet recognizes neither capital nor labour; it recognizes only men and brothers. The solution is, therefore, education and still more education and the adaptation of the recognized trends of the times to the vision seen by the spiritually minded and by those who love their fellowmen.

POH 83-84

*Materialism as a mass principle will be rejected* and the major spiritual values will assume greater control.

RC 129

### **3.4 The keynote for the great law of supply and demand**

Labour and Labour Unions have done noble work. Labour has been elevated into its rightful place in the life of the nations and the essential dignity of man has been emphasized. Humanity is being rapidly fused into one great corporate body under the influence of the Law of Supply and of Demand, which is a point to be remembered. The destiny of the race and the power to make national and international decisions, affecting the whole of mankind, is passing into the hands of the masses, of the working classes and of the man in the street.

Power in the future lies in the hands of the masses. These masses are moving forward and by the sheer weight of their numbers, by their planned thinking and the rapidly growing interrelation now established between labour movements all over the world, nothing today can stop their progress. The major asset which labour has over capital is that it is working for countless millions whilst the capitalist works for the good of a few. *The norm of humanity lies at the heart of the labour movement.*

POH 77-78

There is a great law which can be embodied in the words:

*"to those who give all, all is given."*

This is true of the individual disciple and of a Master's group. Most aspirants to discipleship today do not know or realise this law; they do not give freely and fully either to the work of the Hierarchy or to those who need. Until they do, they limit their effectiveness and shut the door on supply, not only for themselves but for the group with which they are affiliated in service. Herein lies responsibility. The time will surely come when you will, as individuals and as part of a Master's group, subordinate your personal lives to the need of humanity and to the intention of the Master.

DNA-I 692-693

*When abstention from theft is perfected, the yogi can have whatever he desires.* (Sutra II-37) In this is to be found the clue to the great law of supply and demand. When the aspirant has learned to "desire nothing for the separated self" he can then be trusted with the riches of the universe; when he makes no demand for the lower nature and claims nothing for the threefold physical man, then all that he desires comes to him unasked and unclaimed.

The theft referred to has reference not only to the taking of things tangible and physical, but has reference also to abstention from theft on the emotional or mental planes. The aspirant takes nothing; emotional benefits, such as love and favor, dislike or hatred are not claimed by him and absorbed when they do not belong to him; intellectual benefits, the claiming of a reputation not warranted, the assumption of some one else's duty, favour or popularity are all equally repudiated by him and he adheres with strictness to that which is his own.

It will lead a man perfectly to meet his own obligations, to shoulder his own responsibility and to fulfill his own duty. It will lead him to refrain from appropriating anything that belongs to his brother in the three worlds of human endeavour.

LOS 197-198

### 3.5 A spiritual use of money for supply and demand

The energy of Active Intelligence... Much of this type of energy (through the selfish perception and desires of mankind) has been crystallised into money. Human intelligence has served on the side of materialism and not on the side of the spiritual values.

There is very deep occult meaning to be found in the statement in the New Testament that "*the love of money is the root of all evil*". It is largely money and selfishness which lie behind the present disastrous economic situation. Great financiers are in reality those in whom the receipt of money, or of this type of energy, constitutes the line of least resistance, plus the will to make vast fortunes, which cannot be gainsaid. They will to make a fortune; they bring their intelligence to bear upon their goal, and naught can stop them. Many of them are purely selfish; some regard their money as a trust to be used for others and are amazingly generous in a philanthropic and humanitarian sense.

It still remains for the crystallised aspect of this third energy – money - to be used on a large scale for the furtherance of the work of the Hierarchy. It is at this point and in connection with money that the great test of goodwill should demonstrate.

EXH 646

When (money) is turned away from the construction of the form side and the bringing about solely of material well-being of humanity and deflected from its present channels into truly spiritual foundations much good will be done and a step forward will be made. The spiritualising of money and its massing in quantities for the work of the Great Ones, the Disciples of the Christ, is part of a much needed world service and can now make a satisfactory beginning; but it must be carried forward with spiritual insight, right technique and true understanding. Purity of motive and selflessness are taken for granted.

EXH 61

There are adepts who are authorities upon modern financial matters, and these initiates of the fourth degree are competently preparing to institute later those newer techniques and modes of financial interplay which will supersede the present disastrous methods; they will inaugurate a system of barter and exchange, of which modern money is the travestied symbol. This newer method of financial relationships will be comprehensively human and it will supersede big business and private enterprise. It will at the same time, however, retain those phases of modern enterprise, which will draw out the initiative and the resourcefulness of the individual.

EXH 569

The financiers and economists will work with the energies and forces which express themselves through the interchange and the values of commerce; they will deal with the Law of Supply and Demand and with the great principle of Sharing which ever governs divine purpose. They will be the great psychometrical workers, for a psychometrist is one whose soul is sensitive to the soul in others and in all forms of life. The principle of Sharing which must govern economic relations in the future is a soul quality or energy and hence their work of relating soul with soul. They also evoke the soul of the past, linking it with the present and finding it likewise indicative of the future.

DNA I 39-40

The group, whose project is financial service, will be one of the most practical. The task to be undertaken by this group is to study the significance of money as *directed and appropriated energy*. This direction of force produces concretisation, and the work is then in the field of magical endeavour. As with the work of the other groups, the task to be carried out falls into three categories of endeavour:

- ❖ The effort to understand the nature of prana or of vital etheric energy, and the three qualities which distinguish it; these are *inertia, activity and rhythm*.

- ❖ A study of the processes whereby money has been steadily deflected from personal uses. The Hierarchy considers (money) as a form of energy, prostituted at this time to material ends or to the selfish aspirations and ambitions of well-meaning servers. They are limited in their view and need to get a picture of the possibilities inherent in the present situation, which could deflect much of this form of concretised divine energy into constructive channels and "ways of light."
- ❖ A study of the Law of Supply and Demand, so that there can be made available for the Masters' work through the medium of the world disciples (of pure motive and skill in action and tried responsibility) that which is sorely needed by Them.

EXH 59-61

### 3.6 Supply and demand – for the distribution of planetary resources

The distribution of the world's resources and the settled unity of the peoples of the world are in reality one and the same thing, for behind all modern wars lies a fundamental economic problem. Solve that and wars will very largely cease. In considering, therefore, the preservation of peace, as sought for and emphasized by the United Nations at this time, it becomes immediately apparent that peace, security and world stability are primarily tied up with the economic problem. When there is freedom from want, one of the major causes of war will disappear. Where there is uneven distribution of the world's riches and where there is a situation in which some nations have or take everything and other nations lack the necessities of life, it is obvious that there is a trouble-breeding factor there and that something must be done. Therefore we should deal with world unity and peace primarily from the angle of the economic problem.

POH 167

The true problem of the United Nations is a twofold one: it involves the right distribution of the world's resources so that there may be freedom from want, and it involves also the bringing about of a true equality of opportunity and of education for all men everywhere. The nations, which have a wealth of resources are not owners; they are custodians of the world's riches and hold them in trust for their fellowmen. The time will inevitably come when - in the interest of peace and security - the capitalists in the various nations will be forced to realize this and will also be forced to substitute the principle of sharing for the ancient principle (which has hitherto governed them) of greedy grabbing. This will, however, take place (when) the United Nations begin to talk in terms of humanity as a whole and not in terms of boundaries, of technical objectives and fears, in terms of the bargaining value of oil, or in the language of mistrust and suspicion.

POH 174-175

By the time disciples appear from (the third ray) Ashram the world will be ready for an all-over financial adjustment; the "*principle of sharing*" will be a recognised motivating concept of the new civilisation. This will not involve beautiful, sweet and humanitarian attitudes. The world will still be full of selfish and self-seeking people, but public opinion will be such that certain fundamental ideals will motivate business, being forced upon business by public opinion. It is the *sharing* that is of importance.

- ❖ The principle of barter and of exchange (to the benefit of all concerned) will control.
- ❖ Owing to the development of atomic energy on behalf of human welfare, national currencies will have been largely superseded, not only by a system of barter but by a universal monetary exchange - representative of the bartered goods when they are relatively small and unimportant - and by a planned scale of related values. National material assets and the needed commodities will all be provided for under an entirely new system.
- ❖ Private enterprise will still exist, but will be regulated; the great public utilities, the major material resources and the sources of planetary wealth (iron, steel, oil and wheat, for instance) will be owned in the first place by a governing, controlling international group; they will, however, be prepared for international consumption by national groups chosen by the people and under international direction.

EXH 580-581

## 4 - THE ILLUSION TO WORK FOR WEALTH

### 4.1 Glamourous materialism

*The idea of the satisfaction of desire.* Above everything else, the Piscean Age has been the age of material production and of commercial expansion, of the salesmanship of the products of human skill, which the general public is educated to believe are essential to happiness. The old simplicity and the true values have been temporarily relegated to the background. This was permitted to continue without arrest for a long period of time because the Hierarchy of Wisdom sought to bring the people to the point of satiety. The world situation is eloquent today of the fact that possession and the multiplication of material goods constitute a handicap and are no indications that humanity has found the true road to happiness. The lesson is being learnt very rapidly and the revolt in the direction of simplicity is also rapidly gaining ground. The spirit of which commercialism is the indication is doomed, though not yet ended. This spirit of possession and the aggressive taking of that which is desired has proven widely inclusive and distinguishes the attitude of nations and of races as well as individuals. Aggression in order to possess has been the keynote of our civilisation during the past fifteen hundred years.

ENA 121

The billions which are spent at present on luxuries, on expensive and unnecessary objects of desire, the billions which go towards the purchase of candy, liquor, tobacco, jewellery and expensive furs, the millions which go in the violent search for excitement and for ceaseless nightly pleasure and, finally, the billions which go the way of armed conflict in all nations must be deflected towards those expenditures which will make the plans of the Hierarchy possible, which will aid humanity in its search for the new, spiritual and free way, and which will therefore bring into being the new civilisation. Billions are required to overcome the materialism, which has dominated mankind for untold aeons

DNA II 225-226

A principle is that which ensouls a statement dealing with the highest good of the greatest number. Principles are of three kinds and the higher must be reached via the lower:

- ❖ Principles governing the lower personal self, dealing with the actions or active life of that lower self.
- ❖ Principles governing the higher self and dealing with the love or wisdom aspect. It is with these that we are now concerned and half the troubles in the world at present arise from the fact that these higher principles, having to do with love or wisdom in all their fullness, are only now beginning to be apprehended by the rank and file of mankind.
- ❖ Still higher principles are those comprehended by the Spirit and are only readily comprehended by the monadic consciousness. Only as the man transcends his active personal life and substitutes the life of love or wisdom as led by the ego can he begin to understand the scope of that life of love and know it as demonstrated power.

The first set of principles is learnt by man through grasping, and the subsequent disaster that results from that seizure. He stole, he suffered the penalty and he stole no more. The principle was wrought into him by pain and he learnt that only that which was his by right and not by seizure could be enjoyed. The world is learning this lesson in groups now, for, as its revolutionaries seize and unlawfully hold, they find the stolen property suffices not but brings sorrow. Thus in time they learn the principles.

The second set of principles is learnt through renunciation and service. A man looks away (having learnt first principles) from the things of the personality and in service learns the power of love in its occult significance. He spends and consequently receives; he lives the life of renunciation and the wealth of the heavens pours in on him; he gives all and is full to completeness; he asks nothing for himself and is the richest man on earth.

TWM 116-119

### 4.2 Economic trials for humanity

The Lord of the World, the "Ancient of Days," is releasing new energies into humanity, transmuted in the present furnace of pain and fiery agony. This transmutation will bring about a new power of sacrifice, of inclusive surrender, a clearer vision of the Whole and a cooperative spirit hitherto unknown and which will be the first expression of *that great principle of sharing*, so sorely needed today. I am not here speaking idealistically or mystically. I am pointing out an immediate and possible goal; I am giving a clue to a scientific process which is going on under our eyes and which is, at this time, at a point of crisis.

DON 95

Today the World Aspirant, humanity, stands confronted with this temptation. Its problem is economic. It is concerned basically and definitely with bread, just as, symbolically speaking, Christ's problem was the problem of food. The world is faced with a material issue. That there is no evading this issue is true, and that men must be fed is equally true.

- ❖ Upon what basis shall the problem be met?
- ❖ Will one be regarded as too idealistic and as an impractical mystic and visionary if one falls back, as Christ did, upon the fundamentals of life, and takes the position that when man is readjusted and reoriented as a spiritual being his problem will automatically take care of itself? One surely will be so regarded.
- ❖ If one feels that the solution of the problem lies in a reevaluation of life and a re-education in the underlying principles of living, is one entirely astray and to be regarded as a fool? Many will so regard one.

But the solving of man's problem solely in terms of his physical needs may only succeed in plunging him more deeply in a material marsh. Meeting his demands entirely from the angle of bread and butter may be much needed. But it should be accompanied with something, which will meet the need of the whole man, and not simply that of his body and its desires. There are things, which matter essentially to man, which are of greater moment and value than the things, which concern the form, even if he himself does not realise it. Christ gave a little time to the feeding of the multitude. He gave much time to teaching them the rules of the kingdom of God. Men can be trusted to take what they want. They are doing so at this time on every hand. But the things, which truly matter must at the same time be emphasised and taught, or the end will be disastrous. When we have cleaned the human house of abuses, as the revolutionaries in every country and land claim to be doing, unless that house is beautiful as a result, and unless its inhabitants have ideas based on divine essentials, the last state will be worse than the first. "*Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.*"

BC 113–114

The distribution of the world's resources and the settled unity of the peoples of the world are in reality one and the same thing, for behind all modern wars lies a fundamental economic problem. Solve that and wars will very largely cease. In considering, therefore, the preservation of peace, as sought for and emphasized by the United Nations at this time, it becomes immediately apparent that peace, security and world stability are primarily tied up with the economic problem. When there is freedom from want, one of the major causes of war will disappear. Where there is uneven distribution of the world's riches and where there is a situation in which some nations have or take everything and other nations lack the necessities of life, it is obvious that there is a trouble-breeding factor there and that something must be done.

POH 167

#### **4.3 The Principle of Sharing**

The family of nations, viewed as a unit, its correct and proper interrelation, and the shouldering of responsibility for the one, or for the weak, must be the realised goal of all national enterprise; the resources of the entire planet must be shared collectively and it must be increasingly realised that the products of the earth, the gifts of the soil, the intellectual heritage of the nations, belong to the whole of mankind and to no one nation exclusively. *No nation liveth unto itself*, any more than any individual can happily so live;

EXH 373

The new Principle of Sharing, inherent in the second Ray of Love-Wisdom which is concerned so fundamentally with relationships, is gaining ground, and its potency is being released by

the activity of the fourth Ray of Harmony through Conflict. This Principle of Sharing, though still divorced from any official sanctions, is under consideration and will some day be the governing factor in the economic life of the world, regulated and controlled by those men who are alert to human need upon the physical plane.

RI 612-613

The keynote to good health, esoterically speaking, is sharing or distribution, just as it is the keynote to the general well-being of humanity. The economic ills of mankind closely correspond to disease in the individual. There is lack of a free flow of the necessities of life to the points of distribution; these points of distribution are idle: the direction of the distribution is faulty, and only through a sane and worldwide grasp of the New Age principle of sharing will human ills be cured; *only by the right distribution of energy will the ills of the physical body of individual man also be cured.* This is *the* fundamental principle of all spiritual healing.

EH 549-550

How can there be fair distribution of the world's resources? How can a true prosperity be established which will be the result of unity, peace and plenty? There is only one true way and there are indications that it is a way towards which many millions of people are turning. *Unity and right human relations - individual, communal, national and international - can be brought about by the united action of the men and women of goodwill in every country.*

POH 178

The public opinion will be such that certain fundamental ideals will motivate business, being forced upon business by public opinion. *It is the sharing that is of importance.*

EXH 580

#### **4.4 The problem of distribution**

This problem is basically far less difficult of solution. Sound commonsense can solve it. There are adequate resources for the sustenance of human life, and these, science can increase and develop. The mineral wealth of the world, the oil, the produce of the fields, the contribution of the animal kingdom, the riches of the sea, and the fruits and the flowers are all offering themselves to humanity. Man is the controller of it all, and they belong to everyone and are the property of no one group, nation or race. It is solely due to man's selfishness that (in these days of rapid transportation) thousands are starving whilst food is rotting or destroyed; it is solely due to the grasping schemes and the financial injustices of man's making that the resources of the planet are not universally available under some wise system of distribution. There is no justifiable excuse for the lack of the essentials of life in any part of the world. Such a state of lack argues short-sighted policy and the blocking of the free circulation of necessities for some reason or other. All these deplorable conditions are based on some national or group selfishness and on the failure to work out some wise impartial scheme for the supplying of human need throughout the world.

What then must be done, apart from the education of the coming generations in the need for sharing, for a free circulation of all the essential commodities? The cause of this evil way of living is very simple. It is a product of past wrong educational methods, of competition and the facility with which the helpless and weak can be exploited.

Three things will end this condition of great luxury and extreme poverty, of gross over-feeding of the few and the starvation of the many, plus the centralisation of the world's produce under the control of a handful of people in each country. These are:

- ❖ First, the recognition that there is enough food, fuel, oil and minerals in the world to meet the need of the entire population. The problem, therefore, is basically one of distribution.
- ❖ Secondly, this premise of adequate supply handled through right distribution must be accepted, and the supplies, which are essential to the health, security and happiness of mankind must be made available.
- ❖ Third, that the entire economic problem and the institution of the needed rules and distributing agencies should be handled by *an economic league of nations*. In this league, all the nations will have their place; they will know their national requirements (based on population and internal resources, etc.) and will know also what they can contribute to the family of nations; all will be animated by the will to the general good - a

will-to-good that will probably at first be based on expediency and national need but which will be constructive in its working out.

This period of adjustment offers the opportunity to effect drastic and deeply needed changes and the establishing of a new economic order, based on the contribution of each nation to the whole, the sharing of the fundamental necessities of life and the wise pooling of all resources for the benefit of everybody, plus a wise system of distribution. Such a plan is feasible.

The solution here offered is so simple that, for that very reason, it may fail to make an appeal. The quality required by those engineering this change of economic focus is so simple also - the will-to-good - that again it may be over-looked, but without simplicity and goodwill little can be effected after the world war. The great need will be for men of vision, of wide sympathy, technical knowledge and cosmopolitan interest. They must possess also the confidence of the people. They must meet together and lay down the rules whereby the world can be adequately fed; they must determine the nature and extent of the contribution which any one nation must make; they must settle the nature and extent of the supplies which should be given to any nation, and so bring about those conditions which will keep the resources of the world circulating justly and engineer those preventive measures which will offset human selfishness and greed.

*EXH 196-198*

#### **4.5 The revaluation of money – by right education**

The time has now come when money must be re-valued and its usefulness channelled into new directions. The voice of the people must prevail, but it must be a people educated in the true values, in the significances of a right culture, and in the need for right human relations. It is therefore essentially a question of right education and correct training in world citizenship - a thing that has not yet been undertaken.

*EXH 626-627*

The spiritualising of money and its massing in quantities for the work of the Great Ones, the Disciples of the Christ, is part of a much needed world service and can now make a satisfactory beginning. But it must be carried forward with spiritual insight, right technique and true understanding. Purity of motive and selflessness are taken for granted.

*EXH 61*

Let us hope that it will be possible to change the thought of humanity where money is concerned so that it will be regarded as a great spiritual asset, as a definite spiritual responsibility and as a means to real world work. The key to the right expenditure of money and to its correct use can be summed up in the following statement to which I would ask all of you to pay attention:

As money has in the past ministered to personal and family need, so in the future it must minister to group and world need. Each unit has, in the past, attempted to act as a magnet and to attract to itself that which will meet what it regards as its need - using personal activity and labour, if of no influence or education, and financial manipulation where that was possible. Groups in the future must act as magnets; they must see to it that they are animated by a spirit of love. I give you a thought here, which is capable of much expansion. *Need, love and magnetic power are the three things which - consciously or unconsciously - attract money.* But they must all manifest at once.

Money is the manifestation of energy. All energy can be applied in differing ways, being in itself an impersonal and blind force. It can be selfishly or unselfishly used. That, in itself, constitutes the main difference. Motive and creative thought determine the magnetic power of any individual, group or centre. Determine your motive; see that your group ideal and group love are dominant; use skill in action; this will involve right preliminary meditation, plus correct thinking; then you will find that that which you need will be forthcoming.

*DNA I 271-273*

#### **4.6 Conditions for a justified use of money**

There are two groups who can do much:

- ❖ those already using the financial resources of the world, if they will catch the new vision and also see the handwriting on the wall which is bringing the old order down in destruction; and secondly,
- ❖ the mass of the good, kindly people in all classes and spheres of influence. The power of the little man and of the unimportant citizen is not yet truly grasped, yet there is a vast opportunity before them if they have the courage and the patience to do the needed work.

These men and women of goodwill and spiritual inclination must reject the thought of their relative uselessness, insignificance and futility, and realise that now they can work potently. The world is in the balance again. Evil is seeking every avenue available for a new approach but the little people of the world, enlightened and selfless in their viewpoint, exist in sufficient numbers to make their power felt - if they will. There are millions of spiritually-minded men and women in every country who, when they come to the point of approaching in mass formation this question of money, can permanently rechannel it. There are writers and thinkers in all lands who can add their powerful help, and who will if correctly approached. There are esoteric students and devoted church people to whom appeal can be made for aid in preparing the way for the return of the Christ, particularly if the aid required is the expenditure of money and time for the establishing of right human relations and the growth and spread of goodwill.

- ❖ A great campaign to raise money is not demanded, but the selfless work of thousands of apparently unimportant people is required. I would say, my brothers, that the most needed quality is courage; it takes courage to put aside diffidence, shyness and the dislike of presenting a point of view, particularly a point of view connected with money. It is here that the majority fail. It is relatively easy today to raise money for the Red Cross, for hospitals and for educational institutions. It is exceedingly difficult to raise money for the spread of goodwill, or to secure financial sources and the right use of money for forwardlooking ideas, such as the return of the Christ. *The first prerequisite is courage.*
- ❖ *The second requirement is to make those sacrifices and arrangements, which will enable them to give to the limit of their capacity;* there must not be simply a trained ability to present the subject, but each worker must practise what he preaches.
- ❖ *Thirdly, why do truly spiritual workers seem unable to materialise what they need?* The answer is a simple one. Those groups and workers who are the closest to the spiritual ideal are as a house divided against itself. Their main interest is on abstract spiritual levels, and they have not apparently grasped the fact that the physical plane, when motivated from the spiritual levels, is of equal importance. In the new age which is upon us, prior to the return of the Christ, the demand for financial support must be for the bringing about of right human relations and goodwill, and not for the growth of any particular organisation. The organisations so demanding must work with the minimum of overhead and central plant, and the workers for the minimum yet reasonable salary. The organisations now functioning so, can set an example, which will be rapidly followed, as the desire for the return of the Christ grows. Therefore *the third prerequisite is the service of the one humanity.*
- ❖ *The fourth prerequisite must be the careful presentation of the cause for which the financial support is required.* People may have the courage to speak, but an intelligent presentation is of equal importance. The major point to be emphasised in the preparatory work for the return of Christ is the establishing of right human relations.
- ❖ We come now to *the fifth prerequisite: a vital and sure belief in humanity as a whole.* There must be no pessimism as to the future of mankind or distress over the disappearance of the old order. Humanity is sound and rapidly awakening. We are passing through the stage where everything is being proclaimed from the housetops and as we listen or read of the flood of filth, crime, sensual pleasure or luxury buying, we are apt to be discouraged; it is wise to remember that it is wholesome for all this to come to the surface and for us all to know about it. It is like the psychological cleansing of the subconscious to which individuals submit themselves, and it presages the inauguration of a new and better day.

EXH 628-631

## 5 - THE ILLUSION OF A DEMOCRACY

*A focussed, determined, enlightened public opinion is the most potent force in the world*  
EXH 379

### 5.1 A preparation for true democracy

Government by a true democracy again will be made possible through a right use of the systems of education and by a steady training of the people to recognise the finer values, the more correct point of view, the higher idealism, and the spirit of synthesis and of cooperative unity. Cooperative unity differs from an enforced unity in that the subjective spirit and the objective form are functioning towards one recognised end. Today, such a thing as a true democracy is unknown, and the mass of the people in the democratic countries are as much at the mercy of the politicians and of the financial forces as are the people under the rule of dictatorships, enlightened or unenlightened. These latter might be regarded as selfish idealists. But I would have you here note the word "idealist"! When, however, the world has in it more truly awakened people and more thinking men and women, we shall see a purification of the political field taking place, and a cleansing of our processes of representation instituted, as well as a more exacting accounting required from the people of those whom they have chosen to put in authority. There must eventually be a closer tie-up between the educational system, the legal system and the government, but it will all be directed to an effort to work out the best ideals of the thinkers of the day. This period does not lie so far ahead as you might imagine, particularly if the first move in this direction is made by the New Group of World Servers.

EXH 52-53

The difficulties confronting the nations when the war is over may seem insuperable but - given vision, goodwill and patience - they can be solved by:

- ❖ A generous, merciful, understanding and attentive to the voice of the people as a whole. It is that voice which must be evoked, recognised and listened to, and not the voices of the separative exponents of any ideology, of any form of government, religion or party.
- ❖ To foster the best elements in any national government to which the people may subscribe, or which they intelligently endorse.

The objective of those who are entrusted with the straightening out of the world is not the imposition of democracy upon the entire world. Each nation should recognise that its form of government may be suited to it and quite unsuited to another nation; it should be taught that the function of each nation is the perfecting of its national life, rhythm and machinery, so that it can be an efficient co-partner with all other nations. The recognition of a spiritual Hierarchy, which is working through the NGWS must steadily grow in some form or another. This will happen when the world statesmen and the rulers of the different nations and governing bodies - political and religious - are men of vision, spiritually motivated and selflessly inspired.

EXH 192-193

When true freedom covers the earth, we shall see the end of tyranny - politically, religiously and economically. I am not here referring to modern democracy as a condition, which meets the need, for democracy is at present a philosophy of wishful thinking and an unachieved ideal. I refer to that period which will surely come in which an enlightened people will rule; these people will not tolerate authoritarianism in any church or totalitarianism in any political system; they will not accept or permit the rule of any body of men who undertake to tell them what they must believe in order to be saved or what government they must accept. When the people are told the truth and when they can freely judge and decide for themselves, we shall then see a much better world.

RC 164-165

The *material goal*, which all who love their fellowmen and serve the Hierarchy must ever have in mind and at heart is *the defeat of totalitarianism*. The defeat of that evil process which involves *the imposition of ideas*, and which can be the method of the democratic nations and of the churches everywhere. This we call totalitarianism. Your material goal is the defeat of all that infringes human free will and which keeps humanity in ignorance; it applies equally to any

established system - Catholic or Protestant - which imposes its concepts and its will upon its adherents. Totalitarianism is the basis of evil today; it is found in all systems of government, of education; it is found in the home and in the community. I refer not here to the laws, which make group-relations sound, possible and right; such laws are essential to community and national well-being and are not totalitarian in nature. I refer to the imposition of the will of the few upon the total mass of the people. The defeat of this undesirable tendency everywhere is your definite material goal.

EXH 700-701

The so-called democracies, are in a state of great confusion, split into political, religious and social parties, listening to the teaching, the dreams and the plans of every person who has an idea and thrusts himself forward into the public consciousness, having no true or good policy, tainted by selfishness (personal or national, and sometimes both), and demanding the settlement of material affairs with small attention - if any - to the recognised spiritual goals and values. There is fortunately a growing body of those, to be found in every continent and nation who are aware of the stirring of this spiritual movement - linking humanity and the Hierarchy. This is due to their reaction to spiritual hope, to the expectancy and to the curiously widespread belief that divine intervention is possible and at hand. As the momentum of this spiritual activity develops, so will the responsiveness among men develop, and if the reaction is that which is hoped for, it will be the masses everywhere who will slowly unite to bring about the conditions needed for the reappearance of the Prince of Peace, bringing with Him the potency and the benediction of the Avatar of Synthesis. The number of these semi-enlightened people is growing fast; desperation is hastening their response to help from on high, and in due time their numbers will be so great that totalitarianism, as well as chaotic democracy, will not be able to stand against them. This... involves hard business sense on the physical plane, a practical commonsense.

The salvaging of mankind demand courage, organisation, business acumen, psychology and persistence; it needs trained workers and much money; it calls for carefully considered programmes, possessing long range vision, plus sensible modern procedures. It is to this that all with true vision and a love of humanity are called today; it means the spreading of an intelligently cultivated goodwill and the fostering of those conditions, attitudes and points of view which will inevitably bring about right human relations.

EXH 650-651

(The work of the Christ and His spiritual Hierarchy will include:)

- ❖ All that enlightens the minds of men,
- ❖ all propaganda that tends to bring about right human relations,
- ❖ all modes of acquiring real knowledge,
- ❖ all methods of transmuting knowledge into wisdom and understanding,
- ❖ all that expands the consciousness of humanity and of all subhuman states of awareness and sensitivity,
- ❖ all that dispels *glamour and illusion* and that disrupts crystallisation and disturbs static conditions.

(All this) will come under the realistic activities of the Hierarchy, which He supervises. He will be limited by the quality and the calibre of the invocative appeal of humanity and that, in its turn, is conditioned by the attained point in evolution.

The common people are today awakening to the importance and responsibility of government; it is, therefore, realised by the Hierarchy that before the cycle of true democracy (as it essentially exists and will eventually demonstrate) can come into being, the education of the masses in cooperative statesmanship, in economic stabilisation through right sharing, and in clean, political interplay is imperatively necessary. The long divorce between religion and politics must be ended and this can now come about because of the high level of the human mass intelligence and the fact that science has made all men so close that what happens in some remote area of the earth's surface is a matter of general interest within a few minutes. This makes it uniquely possible for Him to work in the future.

RC 18-19

In every land the men and women of goodwill are to be found, ready to respond to a clear call and intelligent organisation. The message to be taught consists of the following three clear and practical truths:

- ❖ That the errors and mistakes of past centuries, culminating in the present world war, are the joint errors and mistakes of humanity as a whole. This recognition will lead to the establishing of the principle of sharing, so needed in the world today.
- ❖ That there are no problems and conditions, which cannot be solved by the will-to-good. Goodwill nourishes the spirit of understanding and fosters the manifestation of the principle of cooperation. This cooperative spirit is the secret of all right human relations and the enemy of competition.
- ❖ That there is a blood relationship between men which, when recognised, dissolves all barriers and ends the spirit of separateness and hate. The peace and happiness of each is the concern, therefore, of all. This develops the principle of responsibility and lays the foundation of right corporate action.

These three practical and scientific truths embody the three basic facts and the initial acceptance of all world servers. They are contrary to no world position, subversive of no government or religious attitude and are innate in the consciousness of all men, evoking immediate response. Their acceptance will "heal" international sores.

*EXH 206-207*

## **5.2 Characteristics of a true democracy**

First of all and predominantly, the evocation of a joint Approach: one being the longing and the desire of the Hierarchy for the solution of the human problem and the adjustment of human misery, and also for a right emergence of spiritual government (the government of correct values) and the other being the determination of man to bring about right conditions and proper enviroing situations wherein human beings can develop, and wherein the true values also may register and be recognised.

*EP-II 451*

The realised goal of all national enterprise must be:

- ❖ To view the family of nations as a unit,
- ❖ (to view) its correct and proper interrelation,
- ❖ and the shouldering of responsibility for the *one*, or for the weak.

The... intellectual heritage of the nations, belong to the whole of mankind and to no one nation exclusively. No nation liveth unto itself, any more than any individual can happily so live...

The great democracies... now realise that these attitudes and activities must end and that the hope of the world lies in the spread of right human relations, in economic interchange, broad unselfish international politics and the growth of the spirit of cooperation. They believe unalterably, and as a basic national policy, in the rights of the individual and that the State exists for the benefit of that individual; to that they add the belief that the State also exists for the benefit of all other states and for humanity as a whole.

*EXH 373-374*

In the new world order, the governing body in any nation should be composed of those who work for the greatest good of the greatest number and who at the same time offer opportunity to all, seeing to it that the individual is left free. Today the men of vision are achieving recognition, thus making possible a right choice of leaders.

*EXH 191*

The task ahead falls into two categories:

- ❖ directing mass thought and energy into right lines so that good motive and wise action can bring in the desired era of right human relations and eventual peace;
- ❖ educating... for a new governing principle in politics and in education, founded on universally recognised human rights, on the need for spiritual unity and the need to throw overboard all separative theological attitudes and dogmas.
- ❖ a mounting appeal not only for international understanding and cooperation, but also for class understanding.

Under the department of government come its three aspects of statesmanship, politics and legislature. The common people are today awakening to the importance and responsibility of government. It is therefore realised by the Hierarchy that before the cycle of true democracy can come into being, the education of the masses in cooperative statesmanship, in economic stabilisation through right sharing, and in clean, political interplay is imperatively necessary.

EXH 479-480

The educating of humanity in the distinction between:

- ❖ Spirituality and materialism, pointing to the differing goals of the combatant forces.
- ❖ Sharing and greed, outlining a future world wherein The Four Freedoms will be dominant and all will have that which is needed for right living-processes.
- ❖ Light and dark, demonstrating the difference between an illumined future of liberty and opportunity and the dark future of slavery.
- ❖ Fellowship and separation, indicating a world order where racial hatreds, caste distinctions and religious differences will form no barrier to international understanding, and the Axis order of master races, determined religious attitudes, and enslaved peoples.
- ❖ The whole and the part, pointing to the time wherein the part assumes its responsibility for the whole, and the whole exists for the good of the part.

EXH 357

In the world which is coming:

- ❖ The will of free peoples must be the determining factor and not the will of technical, political experts, or of some ruling class or group.
- ❖ The human equation will take a predominant position; human beings will determine, as far as in them lies, their own destiny and men will exercise their free will in establishing the kind of world in which they choose to live.
- ❖ They will decide in which country they prefer to claim citizenship and the type of government to which they choose to give allegiance.

It will call for a planned education of the masses in every country; and the principles of freedom, and the distinction between freedom and license, will have to be carefully taught.

EXH 370

We look forward to a world founded upon four essential human freedoms:

- ❖ The first is freedom of speech and expression - everywhere in the world.
- ❖ The second is freedom of every person to worship God in his own way - everywhere in the world.
- ❖ The third is freedom from want - which, translated into world terms, means economic understandings, which will secure to every nation a healthy peacetime life for its inhabitants - everywhere in the world.
- ❖ The fourth is freedom from fear - which, translated into world terms, means a worldwide reduction of armaments to such a point and in such a thorough fashion that no nation will be in a position to commit an act of physical aggression against any neighbour - anywhere in the world.

Franklin D. Roosevelt – EXH 319

Responsibility to the community in which a man is placed will likewise be emphasised. Men will be taught the true esoteric meaning of citizenship - a citizenship based upon egoic group relations, the law of rebirth, and the real meaning of the law of karma. They will be taught national responsibility, and the place of the community within the nation, and of the nation within the comity of nations. Men will finally be taught their responsibility to the animal kingdom.

TCF 813

The NGWS and the men and women of goodwill must work together:

- ❖ for an enlightened education,
- ❖ for a cooperative economic life,

- ❖ for right human relations in all departments of human experience,
- ❖ for clean political activity, for disinterested service,
- ❖ for a world religion... which will take the pomp, the materialism and the politics out of the churches, and which will unify the spiritual intention of all the religions to be found in both hemispheres.

This is a vast programme, but the number of enlightened men and women is also very great, and the power at their disposal ensures the ultimate triumph of their spiritual idealism.

The major need is to bring these people into a much closer relationship, to take those steps which will enable them to realise that they are an integral part of a group of directed and intelligent world servers, and yet to leave them free to work in their own way, each in his own place and chosen field of service, and to see all these phases of the work as supplementary to all others and as the working out of a divine Plan, originating in the Hierarchy of spiritual Lives.

*EXH 486-487*

What, therefore, can the man in the street, the business man in his office, the woman in her home, and the average citizen everywhere contribute at this time and in the future to the helping of the world? It is for this type of person I write. I would start by reminding the general public of one important fact. This is that *focussed, determined, enlightened public opinion is the most potent force in the world*. It has no equal but has been little used.

The mass is made up of individuals; that each of us, as an individual, is a definite and integral part of the whole. This is a basic and important fact and has a bearing on our subject. The first step... is to reach the individual, show him his importance, indicate to him his very real sphere of influence, and then set him to work in that sphere and with what he has. In this way, his normal and natural sense of futility will disappear, and he will gradually realise that he is needed and can do much. He can then try to bring the same constructive attitude to those around him, and they will then do likewise (by):

- ❖ the recognition of individual responsibility,
- ❖ to replace emotion by practical love, expressed in selfless service,
- ❖ to reorganise our lives so that we have time for this needed service,
- ❖ to develop in oneself and evoke in others the spirit of goodwill. This will-to-good is of immediate effectiveness, because it governs a man's relation to his family and his household, his business or social associates, his casual acquaintances and all with whom he may come in contact.

*EXH 379-382*

Parenthood is what makes a state, a nation, and a group possible as far as manifestation is concerned. The family unit is the symbol upon earth of the Hierarchy, and it is through the two facts of sexual relationship and physical birth that the vast Hierarchy of Souls can achieve physical manifestation and attain spiritual perfection in the three worlds of human evolution.

*ENA 132*

### **5.3 Political servers**

The objective of the new social order, of the new politics and the new religion is to bring about the unfoldment of the human consciousness, to institute and bring to men's attention the higher values, and to end the reign of materialism.

*EP II 632*

The well-being of the national life may be sensed and desired, but the integration of that national life into the greater whole of humanity - of this the leaders seem, as yet, to have but little vision. How can a true prosperity be established, which shall be the result of unity, peace and plenty? Only in one way. By the united action of the men and women of good will and understanding in every country and in every nation. Steadily and quietly, with no sense of hurry, must they do three things:

- ❖ They must discover each other and be in touch with each other. Thus the sense of weakness and of futility will be offset. This is the first duty and task of the N GWS.

- ❖ They must clarify and elucidate those basic principles of right living, good will and harmony, which are recognised, but not applied, by all right thinking people today. These principles must be formulated in the simplest terms and made practical in action.
- ❖ The general public must be educated in these principles. Steadily, regularly and systematically, they must be taught the principles of brotherhood, of an internationalism, which is based on good will and love of all men, of religious unity, and of cooperative interdependence. The individual in every nation and group must be taught to play his important part with good will and understanding; the group must shoulder its responsibility to other groups; and the responsibility of nation to nation and of all nations to the world of nations must be explained and emphasised.

This is no idle or mystical, impractical program. It undermines and attacks no authority or government. It is not interested in the overthrow of rulers or the downfall of any political or national party. It calls for intelligent and practical effort. It will call for the cooperation of many types of mind and many trained executives. The men of good will in every country must be discovered, and all who respond to these ideals must be gathered together through mailing lists. Their cooperation must be sought and systematised.

*EP-II 671-673*

The work of disciples and initiates, who are working under the direction of the Master M. lies in the field of right human relations and in the production of that synthesis of effort which will create a new intuitional consciousness and – consequently - a changing political consciousness and situation in which the family of nations will stand together for certain basic values. These are fundamentally three in number:

- ❖ The freedom of the individual. These freedoms have been voiced for us in the words of that great first ray disciple, Franklin D. Roosevelt. They are the four essential freedoms.
- ❖ Right international interplay, necessitating finally the abolition of war.
- ❖ Clean political regimes, free from graft, selfish ambition and dirty political manoeuvring.

In the achievement of these ends the disciples of synthesis and the instigators of right political relationships will work in close cooperation with disciples upon the second ray whose task it is to educate the general public in the truer values. A trained and enlightened public, shouldering right responsibility, will elect only those men whose vision is in line with the new ethics, the new science of right human relations, and who recognise as a basic political tenet the equality of all men - an equality founded on a universal and basic divinity.

*EXH 578-579*

I call you to the experiment of right human relations, beginning with your own personal relations to your family and friends, and then to the task of educating those you contact so that they also start a similar work. It is the work of attaining right individual relations, right group relations, right intergroup relations, right national relations and right international relations. I call you to the realisation that in this work no one is futile or useless, but that all have a place of practical value. I call you to recognise that goodwill is a dynamic energy which can bring about world changes of a fundamental kind, and that its mode of expression is through the activity of the individual man and woman and through their massed intent. The massed power of goodwill, the dynamic effect of intelligent and active understanding, and the potency of a trained and alive public opinion, which desires the greatest good of the greatest number, are beyond belief. This dynamic power has never been employed. It can, today, save the world.

*EXH 210-211*

## 6 – THE ILLUSION OF RELIGIOUS CONFLICT

### 6.1 God is...

The questions, What is Life? What is Energy? What is the process of Becoming and the nature of Being? remain unanswered... Only as a man understands himself can he arrive at an understanding of that which is the sum total that we call God. When acted upon leads to a revelation which makes the present 'Unknown God' a recognised reality. This life principle, this basic essential of Being... is the correspondence in man of that which we call spirit or life in the macrocosm. Just as the life in man holds together, animates, vitalises and drives into activity the form and so makes of him a living being, so the life of God performs the same purpose in the universe and produces that coherent, living, vital ensemble which we call a solar system... Let us remember that the definition of spirit is not possible of accomplishment, nor is the definition of God.

*TWM 29-30*

### 6.2 Religion

Religion is concerned with the awakening to conscious purpose of the soul in man or form

*EXH 57*

Religion is the name, surely, which we give to the invocative appeal of humanity which leads to the evocative response of the Spirit of God. This Spirit works in every human heart and in all groups. It works through the spiritual Hierarchy of the planet; it impels the Head of the Hierarchy, the Christ, to take action, and the action which He is taking will lead to His return, with His disciples.

*EXH 596-597*

True religion will come to be interpreted in terms of the will-to-good and its practical expression, goodwill.

*EXH 454*

### 6.3 To eliminate the illusion of religious conflict

World Unity will be a fact when the children of the world are taught that religious differences are largely a matter of birth. He will learn that the religious differences are largely the result of man-made quarrels over human interpretations of truth. Thus gradually, our quarrels and differences will be offset and the idea of the One Humanity will take their place.

*POH 61*

There are two major factors which are responsible for the failure of the churches:

- ❖ Narrow theological interpretations of the Scriptures.
- ❖ Material and political ambitions.

The point is that dogmas and doctrines, theology and dogmatic affirmations, do not necessarily indicate the truth as it exists in the mind of God, with Whose mind the majority of dogmatic interpreters claim familiarity. Theology is simply what men think is in the mind of God. The more ancient the Scripture, the greater, necessarily, the distortion. When men unthinkingly accept a dogma, they are only accepting the point of view of some other fallible human being, and are not accepting a divine truth at all. The key to truth lies in the unifying power of Comparative Religion. Only those principles and truths which are universally recognized and which find their place in every religion are truly necessary to salvation.

*POH 125-127*

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

*DON 127*

The Christian Church has laid so much emphasis on Christ's unique position as the one and only Son of God that great error has crept in and has been fostered for centuries; Christ Himself foresaw the possibility of this error and tried to offset it by pointing out that we are all the "Sons of God" and that "greater things than I do shall you do" - a statement which no commentators have ever understood or adequately explained.

*EXH 663*

Some hard blow or some difficult presentation of the truth is badly needed if the Christian world is to be awakened, and if Christian people are to recognise their place within a worldwide divine revelation and see Christ as representing all the faiths and taking His rightful place as World Teacher. He is the World Teacher and not a Christian teacher. He Himself told us that He had other folds and to them He has meant as much as He has meant to the orthodox Christian. They may not call Him Christ, but they have their own name for Him (Messiah, Bodhisattva, Imam Mahdi, Krishna, the Maitreya) and follow Him as truly and faithfully as their Western brethren.

*ROC 62-63*

#### **6.4 Five universal truths in all world religions**

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

*BC 12-13*

Some day the minds of men - illumined by the light of the soul - will formulate the One universal religion, recognisable by all. Then the Kingdom of God will be known for what it is, another kingdom in nature. Speculation, wishful thinking and hopeful aspiration will disappear. The science of occultism is the first step upon the way of true religion, and the scientific investigation of human psychology will greatly help toward this end.

*RI 594*

As humanity, through its most advanced units, prepares for this next great Approach it must accept with faith and conviction (faith for the masses, and conviction for the knowers and the New Group of World Servers) the premises stated above:

- ❖ The fact of God (God Transcendent)
- ❖ Man's relationship to the divine (God Immanent)
- ❖ The fact of immortality
- ❖ The Brotherhood of man (God in expression)
- ❖ The existence of the Way to God
- ❖ The historicity of the two great Approaches (the Buddha and the Christ) and the possibility of a third and imminent Approach.

*EXH 415*

#### **6.5 The reality of God - immanent and transcendent**

The Eastern faiths have ever emphasised God Immanent, deep within the human heart, "nearer than hands and feet," the Self, the One, the Atma, smaller than the small, yet all-comprehensive. The Western faiths have presented God Transcendent, outside His universe, an Onlooker. God transcendent, first of all, conditioned men's concept of Deity, for the action of this transcendent God appeared in the processes of nature. Today we have a rapidly growing emphasis upon God immanent in every human being and in every created form. Today, we should have the churches presenting a synthesis of these two ideas which have been summed up for us in the statement of Shri Krishna in The Bhagavad Gita: "Having pervaded this whole Universe with a fragment of Myself, I remain."

*RC 144-145*

The relation of the human family to the divine scheme, as it exists, is that of bringing into close rapport the three higher kingdoms upon our planet and the three lower kingdoms of nature, thus acting as a clearing house for divine energy. The service humanity is to render is

that of producing unity, harmony, and beauty in nature, through blending into one functioning, related unity the soul in all forms. This is achieved individually at first, then it takes place in group formation, and finally it demonstrates through an entire kingdom in nature.

*EP II 363-364*

### **6.6 The fact of immortality**

The spirit in man is undying; it forever endures, progressing from point to point and stage to stage upon the Path of Evolution, unfolding steadily and sequentially the divine attributes and aspects. This truth involves necessarily the recognition of two great natural laws; the Law of Rebirth and the Law of Cause and Effect. The churches in the West have refused officially to recognise the Law of Rebirth and have thereby wandered into a theological impasse and into a cul-de-sac from which there is no possible exit. The churches in the East have over-emphasised these laws so that a negative, acquiescent attitude to life and its processes, based on continuously renewed opportunity, controls the people.

*RC 146*

### **6.7 Christ and the spiritual Hiërarchy**

About the third great spiritual truth, the Hierarchy:

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

*EXH 588*

The third great spiritual and essential truth is the fact of Christ, the living Christ, present among His people, fulfilling His promise, "Lo, I am with you always, even unto the end of the world", and increasingly making His presence felt as men approach closer to Him and His group of disciples and world workers. The fact of His livingness and of His presence today, here and now, on earth is not emphasized. Men have forgotten the Christ who lives with us on earth, surrounded by His disciples, the Masters of the Wisdom, accessible to those who make the right approach and saving men by the force of His example and by the expression of the life which is in Him and is - unexpressed and largely undiscovered as yet by the majority - to be found also in every man.

*POH 44*

### **6.8 The Brotherhood of Man**

Much has been written, preached and talked about brotherhood. So much has been said and so little brotherhood practised that the word has fallen somewhat into disrepute. Yet the word is a statement of the underlying origin and goal of humanity and is the keynote of the fourth kingdom in nature, the human.

It is the fact of brotherhood which the churches must begin to teach - not from the angle of a transcendent God, an external unknowable Father - but from the angle of the divine life, eternally present in every human heart, and eternally struggling to express itself through individuals, nations and races. The true expression of this realized brotherhood must inevitably come through the establishing of right human relations and the cultivation of goodwill.

*POH 47-48*

### **6.9 Approach to the One God**

*Whenever there is a withering of the law  
and an uprising of lawlessness on all sides, then I manifest Myself.  
For the salvation of the righteous and the destruction of such as do evil,*

*for the firm establishing of the Law, I come to birth age after age.*

*The BHAGAVAD GITA, Book IV, Sutra 7 – 8; RC 4*

These great Approaches made it possible for the human soul to express or manifest two aspects of divinity: *Intelligence and Love*. Intelligence today is flowering through knowledge and science; love today is only just beginning to engross human attention; its lowest aspect, Goodwill, is only now being recognized as a divine energy.

Light, wisdom, reason, as divine yet human attributes, were focussed in the Buddha. He challenged the people to tread the Path of Illumination of which wisdom, mental perception and the intuition are aspects.

The next great Teacher, the Christ, was the expression of both light and love. Christ also brought to human attention three deeply necessary concepts:

- ❖ The extreme value of the individual son of God and the necessity for intense spiritual effort.
- ❖ The opportunity, presented to humanity, to take a great step forward and undergo the new birth.
- ❖ The method whereby a man could enter into the kingdom of God, voiced for us in His words, "Love your neighbour as yourself". Individual effort, group opportunity and identification with each other - such is the message of the Christ.

A fifth great Approach is now possible and will take place when humanity has put its house in order. This fifth Approach will in some way - deeply spiritual, yet wholly factual - prove the truth of the immanence of God and will prove also the close relationship between God transcendent and God immanent, for both expressions of God are true.

*POH 147-152*

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

*ITI 41-42*

The probability is that (the coming) teaching (of the Christ) will fall into four parts:

- ❖ *The Establishing of Right Human Relations*. This is an aspect of the divine will for humanity and the next facet of the divine expression to manifest itself in human affairs - individual, communal, national, and international. Because divinity is immanent or present in all human beings, that will must eventually be fulfilled
- ❖ *Christ Will Teach the Law of Rebirth*. This Law is the major corollary of the Law of Evolution. It has never been grasped or properly understood in the West.
- ❖ *Revelation of the Mysteries of Initiation*. Mysteries contain the entire clue to the evolutionary process. These veil the secret of man's origin and destiny, picturing to him, in rite and ritual, the long, long path which he must tread, back into the light. The teaching, which humanity needs in order to pass from darkness to Light, from the unreal to the Real and from death to Immortality.
- ❖ *The Dispelling of Glamour*. The Lord of Light, the Buddha, undertook to focus in Himself the illumination, which would eventually make possible the dissipation of glamour. Within the world of illusion, the world of the mental plane, appeared the Christ, the Lord of Love Himself. He undertook to dispel illusion by drawing to Himself (by the attractive potency of love) the hearts of all men, and stated this determination in the words, "I, if I be lifted up, will draw all men unto Me."

*RC 108-133*

### **6.10 Towards a new world religion**

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

*RC 158-159*

The churches in the West need to realize that basically there is only one church but it is not necessarily only the orthodox Christian institution; God works in many ways, through many faiths and religious agencies; in their union will the fullness of truth be revealed. This is one reason for the elimination of nonessential doctrines.

*POH 155*

We shall see a world in process of right experience, right human relations and a spiritual moving forward to reality:

- ❖ when the racial problem has disappeared through the recognition of the one Life,
- ❖ when the economic problem has been solved by the nations working cooperatively together,
- ❖ when the problem of right government within each nation has been determined by the free will of their respective peoples,
- ❖ and the spirit of true religion is unobstructed by ancient forms and interpretations.

*EXH 202*

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

*ENA 122-123*

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

*EP-II 632*

The keynote of the New World Religion is Divine Approach. "Draw near to Him and He will draw near to you" is the injunction, emanating in new and clear tones from the Hierarchy today. The method employed for the fifth imminent Approach will be the scientific and intelligent use of Invocation and Evocation. The objective of the coming Approach, of the preparatory work and of the invocation, is revelation.

*POH 158*

The main objective and the immediate task of the Christ is to bring to an end the separateness which exists between man and man, family and family, community and community, and nation and nation. The moment that a point of balance is reached, the moment that those who stand for separateness and materialism, for totalitarianism or for any imposed regime (and consequently an evil unity), and those who stand for the freedom of the human soul, for the rights of the individual, for brotherhood and right human relations, are equal in force, in position and in influence, then the doors of the Hierarchy (symbolically speaking) will open, and the Christ with His disciples will come. This *balance* has to reach a point upon mental levels; it has to be reached by those who can think, who can influence, and in whose hands lies the responsibility for what the masses below the mental level know and believe. EXH 648,651

## 7 – TO ELIMINATE THE ILLUSIONS OF PRESENT EDUCATION

*An international system of education, developed in joint conference by broadminded teachers and educational authorities in every country, is today a crying need and would provide a major asset in preserving world peace.*

ENA 87

### 7.1 What is right education

The true education is consequently the science of linking up the integral parts of man, and also of linking him up in turn with his immediate environment, and then with the greater whole in which he has to play his part.

ENA 6

Education should surely present the hypothesis of the soul in man as the interior factor, which produces the good, the true and the beautiful. Creative expression and humanitarian effort will, therefore, receive a logical basis.

POH 59

Education is a process whereby the child is equipped with the information, which will enable him to act as a good citizen and perform the functions of a wise parent. It should take into consideration his inherent tendencies, his racial and national attributes, and then endeavour to add to these that knowledge which will lead him to work constructively in his particular world setting and prove himself a useful citizen. The general trend of his education will be more psychological than in the past and the information thus gained will be geared to his peculiar situation. All children have certain assets and should be taught how to use them; these they share with the whole of humanity, irrespective of race or nationality.

ENA 81

*Education is a deeply spiritual enterprise. It concerns the whole man and that includes his divine spirit.* There is no hope for the future world except in a humanity which accepts the fact of divinity, even whilst repudiating theology, which recognizes the presence of the living Christ, whilst rejecting man-made interpretations of Him and of His message, and which emphasizes the authority of the human soul. Let us recognize the self-proven fact that there is a peculiar quality in every man, an innate, inherent characteristic to which one may give the name "mystical perception". This characteristic connotes an undying, though oft unrecognized, sense of divinity; it involves the constant possibility to vision and contact the soul and to grasp (with increasing aptitude) the nature of the universe.

POH 34-36

### 7.2 The purpose of education

The whole goal of the future and of the present effort is to bring humanity to the point where it - occultly speaking - "enters into light." The entire trend of the present urge forward, which can be noted so distinctly in the race, is to enable the race to acquire knowledge, to transmute it into wisdom by the aid of the understanding, and thus to become "fully enlightened."

*Enlightenment is the major goal of education.*

ENA 52

In the field of education united action is essential. Surely a basic unity of objectives should govern the educational systems of the nations, even though uniformity of method and of techniques may not be possible. Differences of language, of background and of culture will and should always exist; they constitute the beautiful tapestry of human living down the ages. But much that has hitherto militated against right human relations must and should be eliminated.

ENA 45

Education has three major objectives, from the angle of human development:

*First*, as has been grasped by many, it must make a man an intelligent citizen, a wise parent, and a controlled personality; it must enable him to play his part in the work of the world and fit him for living peaceably and helpfully and in harmony with his neighbours.

*Second*, it must enable him to bridge the gap between the various aspects of his own mental nature, and herein lies the major emphasis of the instructions which I am now purposing to give you. In the esoteric philosophy we are taught, as well you know, that on the mental plane there are three aspects of the mind, or of that mental creature we call a man. These three aspects constitute the most important part of his nature:

- ❖ His lower concrete mind, the reasoning principle. It is with this aspect of the man that our educational processes profess to deal.
- ❖ That Son of Mind, which we call the Ego or Soul. This is the intelligence principle, and is called by many names in the esoteric literature, such as the Solar Angel, the Agnishvattas, the Christ principle, etc.
- ❖ 3. The higher abstract mind, the custodian of ideas, and that, which is the conveyor of illumination to the lower mind, once that lower mind is in rapport with the soul.

We might call these three aspects:

- ❖ The receptive mind, the mind as dealt with by the psychologists.
- ❖ The individualised mind, the Son of Mind.
- ❖ The illuminating mind, the higher mind.

*Third*, the gap between the lower mind and the soul has to be bridged, and curiously enough humanity has always realised this and has talked therefore in terms of "achieving unity" or "making the at-one-ment" or "attaining alignment."

Education also should concern itself during the new age with the bridging of this gap between the three aspects of the mind nature: between the soul and the lower mind, thus producing at-one-ment between soul and personality; between the lower mind, the soul and the higher mind.

ENA 4-5

The true work of education is to train the lower man in right discrimination and true sensitivity to the vision, so that he can build true to the purpose of his soul and produce upon the earth that which will be his contribution to the whole. It is right here that the work of modern education has to begin.

ENA 22

The prime function of all educators is twofold:

First, to train the brain to respond intelligently to impressions coming to it via the sense apparatus and so carrying information about the outer tangible world.

Second, to train the mind so that it can fulfill three duties:

- ❖ Deal intelligently with information relayed to it by the brain.
- ❖ Create thoughtforms in response to impulses emanating from the physical planes; to emotional reactions set in motion by the feeling-desire nature; to the thought world, in which the man's environment is found.
- ❖ Orient itself to the subjective spiritual self, so that, from a condition of potentiality, the self may emerge into active government.

ENA 7-8

### **7.3 Principles of education**

The keynote of the new education is essentially right interpretation of life past and present and its relation to the future of mankind;

ENA 56

*One teaches because one wants the child to be rich inwardly, which will result in his giving right value to possessions. Without inner richness, worldly things become extravagantly important, leading to various forms of destruction and misery. One teaches to encourage the student to find his true vocation, and to avoid those occupations that foster antagonism between man and man. One teaches to help the young towards self-knowledge, without*

*which there can be no peace, no lasting happiness. One's teaching is not self-fulfilment, but self-abnegation.*

*Without the right kind of teaching, **illusion** is taken for reality, and then the individual is ever in conflict within himself, and therefore there is conflict in his relationship with others, which is society. One teaches because one sees that self-knowledge alone, and not the dogmas and rituals of organized religion, can bring about a tranquil mind; and that creation, truth, God, comes into being only when the "me" and the "mine" are transcended.*

*J. Krishnamurti, 'Education and the Significance of Life', Chapter 6.*

(Some issues on education):

- ❖ *Simplicity* should be our watchword for it is simplicity, which will kill our old materialistic way of living.
- ❖ *Cooperative goodwill* is surely the first idea to be presented to the masses and taught in our schools, thereby guaranteeing the new and better civilisation.
- ❖ *Loving understanding*, intelligently applied, should be the hallmark of the cultured and wiser groups, plus effort on their part to relate the world of meaning to the world of outer efforts - for the benefit of the masses.
- ❖ *World Citizenship* as an expression of both goodwill and understanding should be the goal of the enlightened everywhere and the hallmark of the spiritual man, and in these three, you have right relations established between education, religion and politics.

ENA 91

Some fundamental ideas should immediately be taught to the children of every country:

- ❖ The futility of hate, war and aggression.
- ❖ The unique value of the individual and the existence of that whole which we call Humanity are most closely related. This needs emphasizing. These two principles, when properly taught and understood, will lead to the intensive culture of the individual and then to his recognition of his responsibility as an integral part of the whole body of humanity.
- ❖ The relation of the individual to the whole and his responsibility to fit into the general picture in a constructive manner and voluntarily;
- ❖ we prepare for a great awakening of the creative faculty in man once security is restored; we have noted the imminence of the coming spiritual renaissance.
- ❖ One of our immediate educational objectives must be the elimination of the competitive spirit and the substitution of the cooperative consciousness. Here the question at once arises: How can one achieve this and at the same time bring about a high level of individual attainment? Is not competition a major spur to all endeavour? This has hitherto been so, but it need not be.
- ❖ The development of an atmosphere, which will foster the child's sense of responsibility and set him free from the inhibitions which fear generates, will enable him to attain even higher results. This will entail the creation of the correct atmosphere around the child and in this atmosphere certain qualities will flourish and certain characteristics of responsibility and of goodwill will emerge.

The world itself is a great fusing pot, out of which the One Humanity is emerging. This necessitates a drastic change in our methods of presenting history and geography. Science has always been universal. Great art and literature have always belonged to the world. It is upon these facts that the education to be given to the children of the world must be built - upon our similarities, our creative achievements, our spiritual idealisms, and our points of contact. Unless this is done... the barriers, which have existed for centuries will never be removed.

POH 46

Education should be of three kinds and all three are necessary to bring humanity to a needed point of development.

It is first of all, a process of acquiring facts - past and present - and of then learning to infer and gather from this mass of information, gradually accumulated, that, which can be of practical use

in any given situation. This process involves the fundamentals of our present educational systems.

It is, secondly, a process of learning wisdom as an outgrowth of knowledge and of grasping understandingly the meaning, which lies behind the outer imparted facts. It is the power to apply knowledge in such a manner that sane living and an understanding point of view, plus an intelligent technique of conduct, are the natural results. This also involves training for specialised activities, based upon innate tendencies, talents or genius.

It is, finally, a process whereby unity or a sense of synthesis is cultivated. Young people in the future will be taught to think of themselves in relation to the group, to the family unit and to the nation in which their destiny has put them. They will also be taught to think in terms of world relationship and of their nation in relation to other nations. This covers training for citizenship, for parenthood, and for world understanding; it is basically psychological and should convey an understanding of humanity. When this type of training is given, we shall develop men and women who are both civilised and cultured and who will also possess the capacity to move forward (as life unfolds) into that world of meaning which underlies the world of outer phenomena and who will begin to view human happenings in terms of the deeper spiritual and universal values.

Education should be the process whereby youth is taught to reason from cause to effect, to know the reason why certain actions are bound inevitably to produce certain results and why (given a certain emotional and mental equipment, plus an ascertained psychological rating) definite life trends can be determined and certain professions and life careers provide the right setting for development and a useful and profitable field of experience.

The new education will consider a child with due reference to his heredity, his social position, his national conditioning, his environment and his individual mental and emotional equipment and will seek to throw the entire world of effort open to him, pointing out that apparent barriers to progress are only spurs to renewed endeavour and thus seeking to "lead him out" (the true meaning of the word "education") from any limiting condition and train him to think in terms of constructive world citizenship. Growth and still more growth will be emphasised.

*ENA 82-83*

It should also be remembered (and this is being more widely recognised) that the quality of the young children now coming into incarnation is steadily getting better and higher. They are in many cases abnormally intelligent, and what you (in your technical parlance) call their I.Q. is frequently phenomenally high. This will be increasingly the case, until young people of fourteen will have the equipment and intelligence of the brilliant college men and women of today.

Putting this same truth in other words, and recognising as a basic premise the essentially supernormal potentialities of the human being, we might say that:

- ❖ The first effort of education to civilise the child will be to train and rightly direct his instincts.
- ❖ The second obligation upon the educators will be to bring about his true culture, by training him to use his intellect rightly.
- ❖ The third duty of education will be to evoke and to develop the intuition.

When these three are developed and functioning you will have a civilised, cultured and spiritually awakened human being. A man will then be instinctively correct, intellectually sound, and intuitively aware. His soul, his mind, and his brain will be functioning as they should and in right relation to each other, thus again producing coordination and correct alignment.

*ENA 50*

## 8 - PARENTHOOD – FREE OF GLAMOUR AND ILLUSION

### 8.1 Partnership

The motives leading to marriage will undergo profound changes during the next one thousand years, though the basic motive - that of love between two people - will remain unchanged or more properly emphasised and selflessly expressed. The attitude of parents towards their children will alter dramatically and the responsibility angle will be continuously emphasised, though that responsibility will be concerned primarily with the time, opportunity and correctness of producing the forms which incarnating souls will assume. The preparation of adults for the duties of parenthood and their training in the basic necessities of the coming child will shift increasingly to the mental and spiritual levels of consciousness and be less given to physical preparations. The light which is in the parents, which in the days to come will be seen clairvoyantly by an increasing number of people, will be scientifically related to the embryonic light in the child, and the thread of light connecting parent and child (of which the umbilical cord is the exoteric symbol) will be skillfully and patiently constructed.

ENA 139

Certain statements can be made, which will be indicative of future developments and point the way to where the changed attitude may be anticipated.

- ❖ The emphasis in the future will shift from the urge to produce large families to that of producing quality and intelligence in the offspring. To provide bodies for incarnating souls so that certain destined evolutionary unfoldments may be carried forward, and the attainment of an equally destined and inevitable spiritual unfoldment becomes possible.
- ❖ The need of an increasing birthrate will be eventually regarded as erroneous, and this for three reasons which it would profit you to study. Many souls are rapidly achieving perfection and passing away altogether from our planetary life. There will be, therefore, no necessity for a massed and hurried creation of human forms. The economic situation will make it necessary that certain physical restrictions should be imposed, because it is now evident that beyond a certain point the planet cannot support humanity.
- ❖ The widespread promiscuity of the sexes, and the rule in many countries which entitles a man to possess many wives (which is an insult to the woman), will eventually and inevitably cease. It is, in the last analysis, a form of legalised prostitution, and the fact that it has the endorsement of tradition and centuries of practice does not mitigate this position, which I take. Through this lack of regulation and of essential rhythm, the natural consequences have occurred, and millions of souls have been brought into incarnation, who were never intended at this time to incarnate and achieve exoteric manifestation. This fact is largely responsible for much of the present economic distress and for the modern planetary dilemma.
- ❖ The real change in human consciousness which is needed will appear only as the race itself is brought under a rhythmic law - under which, for instance, the animal lives function, or the seasonal law under which forms in the vegetable kingdom operate - thus transferring the whole concept on to a higher turn of the evolutionary spiral. This, when it is brought about, will produce certain fundamental changes - regulated sex life, an organised parental life, and mental differences in the racial attitude towards the sex relation and its ordained consequence, *Birth*.
- ❖ The sex relation has, therefore, only one major objective, which is to produce physical bodies for incarnating souls. The relation between the soul and the personality is consequently a higher aspect of the basic sex expression of the universe, and this relation is intended to bring about the appearance of a son of God as light in the world, enabling him to say, as did the Christ, that he is "the light of the world," and to fulfill the injunction, "let your light shine."

ENA 133-137

### 8.2 The responsibility of parenthood

The entire social world of thought will apply itself to the understanding of the emotional nature of humanity, to the group relationships involved, and to the interaction between individuals and other individuals, between groups and other groups. These relationships will be

interpreted wisely and broadly and a man will be taught his responsibility to the lesser lives which he ensouls. This will produce a just direction of individual force, and its utilisation for the stabilisation, the development, and the refining of the substance of the different vehicles. Men will also be taught their definite responsibility under law to their own individual families. This will bring about the protection of the family unit, and its scientific development; it will cause the elimination of marital troubles, and the abolition of abuses of different kinds, so prevalent now in many family circles.

TCF 812-813

Parenthood will not be regarded primarily as an animal function or as a purely social or economic function, which are the usual lines of approach at this present time. The establishing of a deliberately prepared or constructed thread of light (as a definite part of the world-antahkarana) between parent and child, even in the prenatal stages, will be carefully taught. Thus a close rapport will be brought about "in the light" yet without establishing undue mental control and authority.

ENA 132

A tiny replica of this correct attitude can be found in the influence, words and actions of those wise parents, those far-sighted guides of youth, who see the need of discipline if their children are in the future to be rightly oriented, and to live correctly. The temporary discomfort of the discipline and the rebellion of the children do not in any way condition such parents. They see ahead.

EXH 432-433

The first group, therefore, of which any individual child becomes normally aware is the family group as a unit in the community. In that particular group relationship, throughout the ages (both symbolically and indeed in fact), the following factors - underlying the very structure of existence itself - are preserved and developed and are held before the race as that which is ultimately ideal:

- ❖ The recognition of *hierarchical status*, which is, in the last analysis, the relation of the lesser to the greater, of the weaker to the stronger and of the more experienced to the less experienced. Thereby the sense of protection is developed, which is the working out of one form of the love aspect in the universe.
- ❖ The recognition of *responsibility*, inherited, applied or shouldered. This is the relation of the older to the younger, of the wise to the ignorant. Thereby the need of providing opportunity for the unfoldment of knowledge is developed.
- ❖ The recognition of the faculty of *forgiveness*, which is, or rather should be, the expression of the relationship between unit and unit within the larger group, or of group and group within a still larger whole. Forgiveness is essentially the process whereby each gives to each along psychical lines, and it is one of the rudimentary expressions of the quality of self-sacrifice, which is, in its turn, an aspect of the will nature of Deity. Being therefore related to the monadic or will life, it is as yet completely misunderstood and misinterpreted. It is in reality the sense of synthesis or of identification and of "each for all and all for each." It is the very breath of life itself - the giving of all to all and for all.
- ❖ The recognition of *group interplay* within the larger world relationship - justly, harmoniously and rhythmically. It is the sense of right relations, carried forward consciously and harmoniously developed.

Hierarchy, responsibility, group interplay, and forgiveness or sacrifice - these are the four categories of recognition which will enable each person to do his part and take his share in bridging between person and person, between group and group, and between nation and nation, thus establishing that new world of recognised corporate relationships, which will eventually produce the civilisation of light and love which will be characteristic of the Aquarian Age.

Parenthood will not be regarded primarily as an animal function or as a purely social or economic function, which are the usual lines of approach at this present time. The establishing of a deliberately prepared or constructed thread of light (as a definite part of the world-antahkarana) between parent and child, even in the prenatal stages, will be carefully

taught. Thus a close rapport will be brought about "in the light" yet without establishing undue mental control and authority.

Parenthood is what makes a state, a nation, and a group possible as far as manifestation is concerned, and here again the vastness of the problem is staggering. Parenthood has also a close symbolic relationship to the Hierarchy, for the family unit is the symbol upon earth of the Hierarchy, and it is through the two facts of sexual relationship and physical birth that the vast Hierarchy of Souls can achieve physical manifestation and attain spiritual perfection in the three worlds of human evolution.

From the angle of the new education, these new concepts will govern the mental attitude of parents in the coming civilisation, and for this the adolescent must be prepared. The interior impulse to deal with the whole problem of parenthood in a newer and better way is right. The necessity of the times will eventually produce radical changes in the approach to family life, parenthood and the training of children, and for this a nucleus is preparing the way - or can do so if faithful, attentive and intelligent work is done.

*ENA 128-133*

Today the average child is, for the first five or six years of his life, the victim of his parents' ignorance or selfishness or lack of interest. He is frequently kept quiet and out of the way because his parents are too busy with their own affairs to give him the needed time - busy with nonessential matters, compared to the important and essential business of giving their child a right start upon the pathway of life in this incarnation. He is left to his own resources or those of some ignorant nursemaid, at a stage when a destructive little animal should be developed into a constructive little citizen. He is sometimes petted and often scolded. He is dragged hither and thither, according to his parents' whims and interest, and he is sent to school with a sense of relief on their part, in order to get him occupied and out of the way. At school, he is frequently under the care of some young, ignorant though well-meaning person whose task it is to teach him the rudiments of civilisation.

By that time however the mischief is done and the form, which his later educational processes may take, from the age of eleven onward, is of small moment. An orientation has been effected, an attitude (usually defensive, and therefore inhibiting) has been established, a form of behaviour has been enforced or imposed which is superficial, and which is not based upon the realities of right relationships. The true person which is found in every child - expansive, outgoing and well-meaning as are the bulk of children in infancy - has consequently been driven within, out of sight, and has hidden itself behind an outer shell which custom and tuition have enforced. Add to this a multitude of misunderstandings on the part of loving but superficial and well-intentioned parents, a long series of small catastrophes in relation to others, and it is obvious that the majority of children get off to a wrong start and begin life basically handicapped. The damage done to children in the plastic and pliable years is often irremediable and is responsible for much of the pain and suffering in later life. What then can be done?

*ENA 74-75*

First, and above everything else, the effort should be made to provide an atmosphere wherein certain qualities can flourish and emerge.

### **8.3 Education in an atmosphere of love**

... wherein fear is cast out and the child realises he has no cause for timidity, shyness or caution, and one in which he receives courteous treatment at the hands of others, and is expected also to render equally courteous treatment in return. This is rare indeed to find in schoolrooms or in homes for that matter. This atmosphere of love is not an emotional, sentimental form of love but is based upon a realisation of the potentialities of the child as an individual, on a sense of true responsibility, freedom from prejudice, racial antagonisms, and above everything else, upon compassionate tenderness. This compassionate tenderness is founded on the recognition of the difficulty of living, upon sensitivity to the child's normally affectionate response, and upon a knowledge that love always draws forth what is best in child and man.

#### **8.4 Education in an atmosphere of patience**

...wherein the child can become, normally and naturally, a seeker after the light of knowledge; wherein he is sure of always meeting with a quick response to inquiry and a careful reply to all questions, and wherein there is never the sense of speed or hurry. Most children's natures are warped by the rush and hurry of those with whom they are perforce associated. There is no time to instruct them and to reply to their small and most necessary inquiries, and the time factor therefore becomes a menace to right development, and leads eventually to a life of evasions and of wrong perspectives. Their standard of values becomes distorted by watching those with whom they live, and much of it is brought to their attention by the impatience, which is displayed towards them. This impatience on the part of those upon whom they are so pathetically dependent, sows in them the seeds of irritation, and more lives are ruined by irritation than can be counted.

#### **8.5 Education in an atmosphere of ordered activity**

...wherein the child can learn the first rudiments of responsibility. The children who are coming into incarnation at this time, and who can profit by the new type of education, are necessarily on the very verge of soul consciousness. One of the first indications of such soul contact is a rapidly developing sense of responsibility. This should be carefully borne in mind, for the shouldering of small duties and the sharing of responsibility (which is always concerned with some form of group relation) is a potent factor in determining a child's character and future vocation.

#### **8.6 Education in an atmosphere of understanding**

...wherein a child is always sure that the reasons and motives for his actions will be recognised, and that those who are his older associates will always comprehend the nature of his motivating impulses, even though they may not always approve of what he has done or of his activities. Many of the things, which the average child does are not in themselves naughty or wicked or intentionally bad. They are frequently prompted by a thwarted inquiring spirit, by the desire to retaliate for some injustice (based on the adult's lack of understanding his motivation), by an inability to employ time rightly (for the directional will is often, at this age, entirely quiescent and will not become active until the mind is beginning to function), and by the urge to attract attention - a necessary urge in the development of self-consciousness, but one which needs understanding and most careful guidance.

*ENA 75-77*

Today parents and guardians of the child spend much of their time in answering or evading questions posed by the awakening consciousness of the child, in time to come the situation will be reversed. Parents will ceaselessly meet the demands of the emerging intelligence of the child by always enquiring of the child, Why? Why ask this? Why is it thus? - and so throwing always the responsibility of answering the questions upon the child, yet at the same time dropping the solution of the question subtly into the child's mind. This process will begin in the fifth year of the child's life; the seeking intelligence (which is the child itself) will always be forced by the teacher into the position of inward search, not outer demand for a reply which can be memorised and which rests upon the authority of the older person.

*ENA 25*

## 9 – THE GLAMOUR OF A SHORT LIFE

*There is no death. There is entrance into fuller life.*

*TWM 300*

Death itself is a part of the great illusion and only exists because of the veils, which we have gathered around ourselves.

*DNA I 463*

### **9.1 The law of Rebirth or of Re-incarnation**

The fourth postulate consists of the statement that all lives manifest cyclically. This is the Theory of Rebirth or of re-incarnation, the demonstration of the law of periodicity. In this book, the emphasis will be laid upon the little life; upon man "made in the image of God", who through the method of re-incarnation unfolds his consciousness until it flowers forth as the perfected soul, whose nature is light and whose realisation is that of a self-conscious identity. This developed unit has eventually to be merged, with full intelligent participation, in the greater consciousness of which it is a part.

*TWM 10*

Reincarnation or rebirth: Repeated earth experiences through birth in a physical body. This planet is a school of experiences through which we journey at intervals to undergo further unfoldment of divine powers latent within.

*Arcana School Glossary*

The Law of Rebirth will be regarded as a law in nature, and place will be given in the thoughts of four groups of human helpers. These four types of experts - educators, psychologists, churchmen and physicians - will work in conjunction with each other, and each will place his skill and his peculiar point of view and interpretation of conditions at the disposal of his fellow workers. The fact of the soul will be admitted as a reasonable hypothesis, and the fact that there may be an indwelling entity, seeking to control in some measure the mechanism, will also be accepted.

*EP II 334*

The theory of reincarnation is becoming increasingly popular in the Occident; it has always been accepted (though with many foolish additions and interpretations) in the Orient. The basic facts of a spiritual origin, of a descent into matter, of an ascent through the medium of constant incarnations in form until those forms are perfect expressions of the indwelling spiritual consciousness, and of a series of initiations at the close of the cycle of incarnation, are being more readily accepted and acknowledged than ever before.

*EH 402*

Within the next few years the fact of persistence and of the eternity of existence will have advanced out of the realm of questioning into the realm of certainty... There will be no question in anyone's mind that the discarding of the physical body will leave a man still a conscious living entity. He will be known to be perpetuating his existence in a realm lying behind the physical. He will be known to be still alive, awake and aware.

*EH 412*

You must always bear in mind that the consciousness remains the same, whether in physical incarnation or out of incarnation, and that development can be carried on with even greater ease than when limited and conditioned by the brain consciousness.

*DNA I 81*

Just as long as the consciousness of any entity (solar, planetary or human) is outward going towards objects of desire, towards sentient existence, towards individual experience, and towards the life of sensuous perception and enjoyment, just so long will the vehicles or organs be created whereby desire can be satisfied, materialized existence can be enjoyed, and objects perceived. This is the great illusion by which consciousness is glamourous, and as long

as the glamour exerts any power, just so long will the Law of Rebirth bring the outward-going consciousness into manifestation upon the plane of materiality.

LOS 385

*When abstention from avarice is perfected, there comes an understanding of the law of rebirth. (Sutra II-39)*

*Internal and external purification produces aversion for form, both one's own and all forms. (Sutra II-40)*

For the man who has no further use for experience in the three worlds, having learnt the needed lessons in the school of life, form and rebirth become evil and must be relegated to a position outside the life of the ego. That the liberated man may choose to limit himself by a form for specific purposes of service is true, but this he does through an act of the will and self-abnegation; he is not impelled thereto by desire but by love of humanity and a longing to stay with his brothers till the last of the sons of God has reached the portal of liberation. (204)

LOS 200-204

### **9.2 No fear of death**

Before the close of the 21<sup>st</sup> century death will be finally seen to be non-existent in the sense in which it is now understood. Continuity of consciousness will be so widely developed and so many of the highest types of men will function simultaneously in the two worlds that the old fear will go and the intercourse between the astral plane and the physical plane will be firmly established and scientifically controlled.

TWM 301

The fear and horror of death is founded upon the love of form - our own form, the forms of those we love and the form of our familiar surroundings and environment. Yet this type of love runs counter to all our teaching anent the spiritual realities. The hope of the future, and the hope of our release from this ill-founded fear, lies in the shifting of our emphasis to the fact of the eternal soul and to the necessity for that soul to live spiritually, constructively and divinely within the material vehicles.

As men learn to live consciously as souls, as they also learn to focus themselves on soul levels and begin to regard the form or forms as simply modes of expression, all the old sorrowful ideas anent death will gradually disappear, and a new and more joyful approach to that great experience will take their place.

EH 394

But people are apt to forget that every night, in the hours of sleep, we die to the physical plane and are alive and functioning elsewhere. They forget that they have already achieved facility in leaving the physical body; because they cannot as yet bring back into the physical brain consciousness the recollection of that passing out, and of the subsequent interval of active living, they fail to relate death and sleep. Death, after all, is only a longer interval in the life of physical plane functioning; one has only "gone abroad" for a longer period. But the process of daily sleep and the process of occasional dying are identical, with the one difference that in sleep the magnetic thread or current of energy along which the life force streams is preserved intact, and constitutes the path of return to the body. In death, this life thread is broken or snapped. When this has happened, the conscious entity cannot return to the dense physical body and that body lacking the principle of coherence, then disintegrates.

TWM 494-495

### **9.3 To be freed from the physical body**

Frequently, today, lives are preserved in form - both in old age and in infancy - that could be well permitted liberation. They serve no useful purpose and cause much pain and suffering to forms which nature (left to herself) would not long use, and would extinguish. Note that word. Through our overemphasis on the value of form life, and through the universal fear of death - that great transition which we must all face - and through our uncertainty as to the fact of immortality, and also through our deep attachment to form, we arrest the natural processes and hold the life, which is struggling to be free, confined to bodies quite unfitted to the purposes of the soul. The Law of Karma is oft set aside when forms are preserved in coherent expression, which should be discarded, for they serve no useful purpose.

This preservation is, in the majority of cases, enforced by the subject's group and not by the subject himself - frequently an unconscious invalid, an old person whose response apparatus of contact and response is imperfect, or a baby who is not normal. These cases constitute definite instances of an offsetting of the Law of Karma.

*EH 350-351*

#### **9.4 Death of the physical body**

First, let there be silence in the chamber. It must be remembered that the dying person may usually be unconscious. This unconsciousness is apparent but not real. In nine hundred cases out of a thousand the brain awareness is there, with a full consciousness of happenings, but there is a complete paralysis of the will to express and complete inability to generate the energy, which will indicate aliveness. When silence and understanding rule the sick room, the departing soul can hold possession of its instrument with clarity until the last minute and can make due preparation.

*TWM 505*

One thought (about) the death of the physical body in its two aspects, is the integrity of the inner man. He remains himself. He is untouched and untrammelled: he is a free agent as far as the physical plane is concerned, and is responsive now to only three predisposing factors:

- ❖ The quality of his astral-emotional equipment.
- ❖ The mental condition in which he habitually lives.
- ❖ The voice of the soul, often unfamiliar but sometimes well known and loved.

Individuality is not lost; the same person is still present upon the planet. Only that has disappeared which was an integral part of the tangible appearance of our planet. That which has been loved or hated, which has been useful to humanity or a liability, which has served the race or been an ineffectual member of it, still persists, is still in touch with the qualitative and mental processes of existence, and will forever remain - individual, qualified by ray type, part of the kingdom of souls, and a high initiate in his own right.

*EH 478*

#### **9.5 The purpose of cremation**

The attention of the experts is now being given to the cure of cancer. These taints to which humanity is prone are found in the soil, and their presence there is largely due to the burial, down the ages, of millions of corpses. By the increased use of the processes of cremation, this condition will be steadily improved. Gradually, very gradually, the taint will thus die out.

*EH 61*

It is a fortunate and happy thing that cremation is becoming increasingly the rule. Before so very long, burial in the ground will be against the law and cremation will be enforced, and this as a health and sanitation measure. Those unhealthy, psychic spots, called cemeteries, will eventually disappear, just as ancestor worship is passing out, both in the Orient - with its ancestor cults - and in the Occident - with its equally foolish cult of hereditary position.

By the use of fire, all forms are dissolved; the quicker the human physical vehicle is destroyed, the quicker is its hold upon the withdrawing soul broken. The moment that true death is scientifically established and it has been ascertained that no spark of life remains in the physical body, cremation is then possible. This complete or true death eventuates when the thread of consciousness and the thread of life are completely withdrawn from the head and the heart. At the same time, reverence and an unhurried attitude have their rightful place in the process.

*EH 483*

#### **9.6 Conscious life after death**

Taking the average man, what are his first reactions and activities after the restitution of the physical body to the universal reservoir of substance?

- ❖ He becomes consciously aware of himself. This involves a clarity of perception unknown to the average man whilst in physical incarnation.

- ❖ Time is now nonexistent as we understand the term, and - as the man turns his attention to his more clearly defined emotional self - there ensues invariably a moment of direct soul contact. This is due to the fact that... the moment of complete restitution does not pass unnoticed by the soul. It has a definite soul effect, something like a long and strong pull at a bell rope, if I might use so simple a simile. For a brief second the soul responds, and the nature of the response is such that the man, standing in his astral body, or rather in his kama-manasic vehicle, sees the experience of the past incarnation spread before him like a map. He records a sense of timelessness.
- ❖ As a result of the recognition of these experiences, the man isolates those three which were the three major conditioning factors in the life which has gone and which also hold the keys to his future incarnation which he will next initiate... esoterically called "the three seeds or germs of the future". *Seed One* determines later the nature of the physical environment in which the returning man will find his place. *Seed Two* determines the quality of the etheric body as a vehicle through which the ray forces can make contact with the dense physical body. *Seed Three* gives the key to the astral vehicle in which the man will be polarised in the next incarnation... It is this seed, which brings the man again into relation with those he previously loved or with whom he had close contact. It can be accepted as a fact that the group idea governs subjectively all incarnations, and that reincarnated man is brought into incarnation not only through his own desire for physical plane experience, but also under group impulse and in line with the group karma as well as with his own... The familiar and the loved will still remain the familiar and the loved, because the relation has been closely established over many incarnations.
- ❖ The man will then seek and automatically find those whom the third seed influence indicates as possessing a constant part in the group experience of which he is an element, consciously or unconsciously. The relation once again established, the man acts as he would on earth in the company of his intimates and according to his temperament and point in evolution. If those who are closest to him and whom he deeply loves or hates are still in physical incarnation, he will also seek them out and - just again as he did on earth - he will remain in their neighbourhood, aware of their activities, though they will not be aware of his.

These four activities cover varying periods of time - from the angle of "those who live below," though there is no time recognised on the part of the man on the astral plane.

On the inner side, men know that the Law of Rebirth governs the experience-process of physical plane living, and they realise then that, prior to the elimination of the kamic, kama-manasic or manasic bodies, they are only passing through an interlude between incarnations and that they consequently face two great experiences:

- ❖ A moment (long or short, according to the attained point in evolution) wherein contact will be made with the soul or with the solar angel.
- ❖ After that a contact, a relatively violent reorientation to earth life takes place, leading to what is called "the process of descent and calling," wherein the man prepares for physical incarnation again... He makes a deliberate choice of those who will provide him with the needed dense physical covering, and then awaits the moment of incarnation. Remember that parents only donate the dense physical body. They contribute naught else save a body of a particular quality and nature, which will provide the needed vehicle of contact with the environment demanded by the incarnating soul. They may also provide a measure of group relationship, where the soul experience is long and a true group relation has been established.

These two critical moments are consciously faced by the discarnate man and he knows what he is doing within the limits set by his point in evolution.

EH 491-497

## 10 – THE ILLUSION OF HEALTH AND THE GLAMOUR OF DISEASE

### 10.1 The illusion of health

If a full review of the health of the world were to be undertaken and presented to the thinking public - taken in normal conditions and not in war time - the question arises whether there are one hundred thousand perfectly healthy people to be found out of the billions now inhabiting the earth? I think not.

If no actual and active disease is present, nevertheless the condition of the teeth, the hearing and the sight leave frequently much to be desired; inherited tendencies and active predispositions cause grave concern, and to all this must be added psychological difficulty, mental diseases and definite brain trouble. All this presents an appalling picture. Scientists are searching for alleviations and cures and for sound and lasting methods of eradication; research students are investigating the latent germs, and health experts are seeking new ways to meet the onslaught of disease. Sanitation, compulsory inoculation, frequent inspection, pure food laws, legal requirements and better housing conditions are all brought into this battle by the far-seeing humanitarian. Yet still disease is rampant; more hospitals are required and the death rate soars.

To the various categories of trouble must also be added a whole group of diseases which are more strictly mental in their effect - the cleavages, the insanities, the obsessions, the mental breaks, the aberrations and the hallucinations. To the various healing agencies mentioned above should be added the work undertaken by Members of the spiritual Hierarchy and Their disciples; it takes soul power and knowledge, plus the wisdom of the other healing groups:

- ❖ to produce health among people,
- ❖ to empty our sanitariums,
- ❖ to rid humanity of the basic diseases, of lunacy and obsession,
- ❖ and to prevent crime.

This is finally brought about by the right integration of the whole man, through a right comprehension of the nature of energy, and through a correct appreciation of the endocrine system, its glands and their subtle relationships.

At present there is little coherent and integrated work done in unison by the four groups:

- ❖ Physicians and surgeons - orthodox and academic.
- ❖ Psychologists, neurologists and psychiatrists.
- ❖ Mental healers and New Thought workers, plus Unity thinkers and Christian Scientists.
- ❖ Trained disciples and those who work with the souls of men.

When these four groups can be brought into close relation, and can work together for the release of humanity from disease, we shall then arrive at an understanding of the true wonder of the human being. We shall some day have hospitals in which the four phases of this one medical and remedial work will proceed side by side and in the fullest cooperation. Neither group can do a complete task without the others; all are interdependent.

*EH 252-257*

### 10.2 Principles for a healthy life

The Law of Cycles determines the tides, controls world events and should also condition the individual and so establish rhythmic life habits - one of the major predisposing incentives to good health. By breaking this Law of Rhythm, man has disorganised the forces which, rightly used, tend to bring the body into a sound and healthy condition; by so doing, he has laid the foundation for that general debility and those inherent organic tendencies which predispose a man to ill health and which permit entrance into the system of those germs and bacteria which produce the outer forms of malignant disease. When humanity regains an understanding of the right use of time (which determines the Law of Rhythm on the physical plane), and can determine the proper cycles for the various manifestations of the life force upon the physical plane, then what was earlier an instinctual habit will become the intelligent usage of the future. This will constitute an entirely new science, and the rhythm of the natural processes

and the establishing, as habits, the correct cycles of physical functioning, will bring about a new era of health and of sound physical conditions for the entire race. As the focus of racial attention shifts into the region of the higher values the physical vehicle will gain enormously, and good health - through right rhythmic living, plus correct thinking and soul contact - will become permanently established.

EH 89-90

The keynote to good health, esoterically speaking, is sharing or distribution, just as it is the keynote to the general well-being of humanity. The economic ills of mankind closely correspond to disease in the individual. There is lack of a free flow of the necessities of life to the points of distribution; these points of distribution are idle: the direction of the distribution is faulty, and only through a sane and worldwide grasp of the New Age principle of sharing will human ills be cured; only by the right distribution of energy will the ills of the physical body of individual man also be cured. This is a fundamental (I would say the fundamental principle) of all spiritual healing.

EH 549

## THE PHYSICAL BODY

### 10.3 Causes of disease

All souls seek manifestation through the body or form nature. This urge to be and to have has first of all built, and is building, the outer physical response apparatus, and is today forcing a mechanism that has been constructed essentially for physical ends, to serve more subjective purposes. This again produces trouble, and only when man realises that within the outer physical sheath there exist other bodies, which serve more subtle response purposes will we see the gradual readjustment and health of the physical body.

I shall lay emphasis upon psychological healing and upon the need to deal with the patient in his inner life, for the basic law underlying all occult healing may be stated to be as follows:

*LAW I - All disease is the result of inhibited soul life, and that is true of all forms in all kingdoms. The art of the healer consists in releasing the soul, so that its life can flow through the aggregate of organisms, which constitute any particular form.*

EH 2-5

From a study of the glands (a study so much in its infancy) much will be later learned of their relationship to the centres, and much experimental work will be done. From the standpoint of the esotericist who admits the fact of the centres, the glands are, par excellence, the major determining factor in connection with the general health of an individual; they indicate not only his psychological development far more than is today grasped, but they have a most potent effect upon the whole organic system; their influence, via the blood stream, reaches into every part of the body. The glands are the result of the activity of the centres; they are the time effects of inner predisposing causes, and it is through the centres and their affiliated glands that the soul builds the apparatus upon the physical plane which we call the physical man.

EH 204

### 10.4 A purified physical body

The building in of matter of the higher subplanes and the elimination of the lower and coarser matter is needed because it is impossible for those with coarse bodies to contact high vibration. It is impossible for the Ego 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 vitalise. A 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, 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 vitalisation that comes through its rays. The sun kills all germs and frees from disease.

LOM 330-331

## THE ASTRAL BODY

The astral body is, for the majority of mankind, the major determining factor to be considered. It is an outstanding cause of ill health. The reason for this is that it has a potent and predisposing effect upon the vital and etheric body. The physical body is an automaton of whichever inner body is the strongest.

There are three great causes of disease that have their origin in the astral body of man:

- ❖ Uncontrolled and ill-regulated emotion.
- ❖ Desire, inhibited or rampant.
- ❖ Diseases of worry and irritation.

The three major groups of diseases for the masses are:

- ❖ Tuberculosis.
- ❖ The social diseases (the venereal diseases and syphilis).
- ❖ Cancer.

To these we must add two other groups of disease which predominantly affect those who are a little above the average and whose general level of intelligence is higher than that of the mass; this includes also the aspirants of the world.

- ❖ Heart diseases, but not what is called heart failure.
- ❖ The nervous diseases so prevalent at this time.

### 10.5 Uncontrolled and ill-regulated emotion

Wrong emotional attitudes and a general unhealthy condition of the astral body must be potent factors in producing discomfort and disease. This is due to the fact that the vital or etheric bodies of the masses of humanity are governed primarily and swept into activity through the action of the astral body. Agitation in that body, any violent activity under stress of temper, intense worry or prolonged irritation will pour a stream of astral energy into and through the solar plexus centre, and will galvanise that centre into a condition of intense disturbance. This next affects the stomach, the pancreas, the gall duct and bladder.

The tendency to criticism, to violent dislikes, and to hatreds based on criticism or a superiority complex, produces much of the acidity from which the majority of people suffer.

The ills, which are based on criticism, upon hatred, and upon the capacity to judge each other (usually unkindly), work through from the throat centre to the solar plexus.

*Therefore, I have so emphatically impressed the need of harmlessness upon all of you, for it is the scientific method, par excellence and esoterically speaking, of cleaning house and of purifying the centres. Its practice clears the clogged channels and permits the entrance of the higher energies.*

Disease is sometimes the working out into manifestation of undesirable subjective conditions. These, when externalised and brought to the surface of the human body, can then be known, dealt with and eliminated. It is well to remember also that sometimes this working out and elimination may well bring about the death of that particular body. But the soul goes on. One short life counts for very little in the long cycle of the soul, and it is counted well worthwhile if a period of ill health (even if it eventuates in death) brings about *the clearing away of wrong emotional and mental conditions.*

Disease is sometimes incident upon and part of the process of the withdrawal of the soul from its habitation. This we call death, and it can come quickly and unexpectedly when the soul withdraws with suddenness from its body. Or death can spread itself over a long period of time, and the soul may take several months or years for its slow and gradual emergence from the body, with the body dying by inches all the time.

*EH 34-42*

### **10.6 Desire, inhibited or rampant**

For the huge majority, the influences and impulses, which emanate from the astral plane are a predisposing factor in all matters with which the individual concerns himself. The astral plane is a centre of dynamic emanating force, which is fundamentally conditioning in its effect because of the stage of the individual consciousness at which that majority finds itself. Men are swayed by the impulse of desire of a high or low calibre. This is, of course, a broad generalisation, for that basic condition is becoming steadily modified by impulses coming from the mental plane. This necessarily complicates the problem.

Influences emanating from the soul are also becoming appreciably present, and still further complicate the problem of the advanced human being.

From the point of view of esotericism, all physical disease is the result of:

- ❖ Wrong stimulation, or overstimulation, or wrongfully placed stimulation and of inner tensions in some part of the mechanism.
- ❖ Inhibitions, psychical starvation, and those accumulated subjective forces, which dam the flow of the life forces.

*EH 53, 57*

### **10.7 Diseases of worry and irritation**

The third category of complaints, which arise in the emotional or astral body is synthesised esoterically under the term: diseases of irritation. These are the insidious poisons, which lurk behind the phenomena of disease. Irritation is a basic psychological complaint and has its roots in the intensification of the astral body, which definitely produces abnormal effects upon the nervous system. It is a disease of self-interest, of self-sufficiency, and of self-satisfaction. Ponder on these terms, for these three aspects of irritation are of general discovery. We will therefore deal with irritation, "imperil," as it is called by exponents of the first ray, such as the Master M.

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

- ❖ They lower the vitality of the man to such a point that he becomes susceptible to disease. The scourge of influenza has its roots in fear and worry, and once the world settles down to freedom from the present "fearful" condition, we shall see the disease die out.
- ❖ They are so highly infectious from the astral point of view that they lower in a peculiar manner the astral atmosphere, and thus make it hard for people - in the astral sense - to breathe freely.
- ❖ Because the astral conditions of fear, worry and irritation are so widespread today that they might be regarded as epidemic, in a planetary sense.
- ❖ Because irritation (I speak not here of worry) is inflammatory in its effects - and inflammation is hard to bear - and leads to much difficulty. It is interesting to note that certain forms of eye-trouble are caused by this.
- ❖ Because worry and irritation prevent true vision. They shut out the view. The man who is the victim of these conditions sees nothing but the cause of his complaints and is so submerged through self-pity, self-consideration, or in a focussed negative condition, that his vision is narrowed and his group hindered. Remember that there is group selfishness as well as individual selfishness.

*EH 67-71*

### **10.8 The refining of the emotional body**

The emotional body is simply a great reflector. It takes colour 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 and therefore via the atomic subplane. 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, to take on colour 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 mirrorlike, of surface even, a limpid reflector - one that accurately transmits the wishes, the desires, the aspirations of the Ego and not of the personality. How should this be accomplished?

- ❖ By the constant watching of all desires, motives and wishes that cross the horizon daily, and by the subsequent emphasising of all those that are of a high order, and by the inhibition of the lower.
- ❖ By a constant daily attempt to contact the Higher Self, and to reflect His wishes in the life... and the polarisation in the emotional body gradually shifts up each subplane until the atomic is reached.
- ❖ 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... To overcome violent vibrations, such as fear, worry, personality desire, personality love of anything or anyone, discouragement, over-sensitiveness to public opinion by imposing on it a new rhythm, definitely eliminating and constructing.
- ❖ By work done on the emotional body at night under the direction of more advanced egos, working under the guidance of a Master.

*LOM 333-334*

#### THE ETHERIC BODY

Here, I am not going to deal with those causes which, producing effects in the physical body, arise in the mind or in the astral body. Necessarily they pass through the etheric body. The etheric body is a transmitter of all energies to the physical body, and all types of force pass through it to different parts of the physical form, producing good and bad results, negative or positive results, as the case may be. This is a fact, which we accept. I am here considering the diseases, problems and physical difficulties, which arise in the etheric body itself and work out in its relations to the physical body.

The etheric body is a body composed entirely of lines of force and of points where these lines of force cross each other and thus form (in crossing) centres of energy. Where many such lines of force cross each other, you have a larger centre of energy, and where great streams of energy meet and cross, as they do in the head and up the spine, you have seven major centres. (the head or crown centre, the ajna centre, the throat centre, the heart centre, the solar plexus centre, the sacral centre and the base-of-spine centre.)

Where there is a free flow of force through the etheric body into the dense physical body there will be less likelihood of disease or sickness. There may, however, be increased tendency to difficulties arising from overstimulation and its consequent results of overactivity of the nervous system, with all the attendant problems. These forces, seeking inlet into the dense vehicle, are emanations from three directions:

- ❖ From the personality vehicles—the astral and mental bodies.
- ❖ From the soul, if contact, recognised or unrecognised, has been established.
- ❖ From the environing world to which the vehicles of the soul and of the personality have acted as "doors of entrance."

#### **10.9 Congestion**

Much real difficulty can be traced to congestion or to the lack of the free play of the forces. Congestion in the etheric body, producing much distress in the physical body, can exist therefore:

- ❖ at the point of intake from the astral body or from the astral plane,

- ❖ or at the point of outlet, in relation to the centre to which the particular type of etheric force most easily flows and through which it most easily passes.

Where there is no free play between the etheric body and the astral body, you will have trouble. Where there is no free play between the etheric body and the physical body, involving also the nerve ganglia and the endocrine system, you will also have trouble. The close relation between the seven major centres and the seven major glands of the physical system must never be forgotten. The two systems form one close interlocking directorate, with the glands and their functions determined by the condition of the etheric centres.

The complications of *congestion*, first upon the list of diseases arising in the etheric body, because it is ... the major cause of difficulty for the bulk of humanity or of those people whom we esoterically call "solar-sacral" people. This is partly due to the age-long habits of suppression and of inhibition, which the race, as a whole, has developed. It is this congestion at the point of intake and of outlet in the etheric body, which is responsible for the impeding of the free flow of the life force, with the results of a rapid succumbing to diseases. Hence, also, you will see how carefully assigned breathing exercises, with their subtle effects of reorganising and readjusting the subtler bodies (particularly the etheric and astral bodies) will become more and more generally used.

#### **10.10 Lack of coordination and integration**

Lack of coordination or integration is exceedingly prevalent today and is responsible for a good deal of trouble. The etheric body is the inner "substantial" form upon which the physical body is built or constructed. It is the inner scaffolding, which underlies every part of the whole outer man; it is the framework, which sustains the whole; it is that upon which the outer form is patterned. Weakness in the relation between this inner structure and the outer form, will be immediately apparent to you that real difficulty is bound to supervene. This difficulty will take three forms:

- ❖ A devitalised and debilitated condition, which predisposes man to sickness or ill health.
- ❖ Through certain focal points or centres the life force cannot adequately flow, and therefore you have a definite weakness in some part of the physical body. For instance, impotence is such a difficulty and a tendency to laryngitis is another.
- ❖ The soul has very little hold upon its vehicle for outer manifestation, and obsession or possession is easily established. Other difficulties are certain forms of fainting or loss of consciousness and "petit mal."

#### **10.11 Overstimulation of the centres**

Congestion, lack of integration and over-stimulation of the centres, are obviously fundamental causes as far as the dense physical body is concerned, but they themselves are frequently effects of subtler causes, hidden in the life of the astral and mental bodies and, in the case of overstimulation, the result sometimes of soul contacts.

For instance, lack of vitality and the common subnormal conditions, with which we are so familiar, indicate the inertia of the etheric body and its lack of vitality. The results of this inertness of the vital body can be both physical and psychological, because the glands in the physical body will not function normally and, as is well known, they condition the physical expression of man as well as his emotional and mental states,

In the reverse situation, too powerful an etheric body and the overstimulation of the centres concerned, may put too great a strain upon the nervous system and produce, as a consequence, definite nervous trouble, migraine, mental and emotional imbalance and, in some cases, lead to insanity.

*EH 71-87*

#### **10.12 The refining of the etheric body**

This coincides with that of the physical body. The method consists principally of living in the sunlight, in protection from cold, and in the assimilation of certain definite combinations of vitamins, which before long will be given to the race. A combination of these vitamins will be formulated and made into tabloid form, with direct effect upon the etheric body. This will not

be, until that etheric vehicle is recognised by science, and definitely included in the training offered by the faculty of medicine. The study of etheric diseases - congestion and atrophy - will ere long be a recognised study, and will lead to definite treatments and formulas. As before said, all that you can now do in sensitising the dual physical is to attend to the above rules, and allow time to bring about the remainder of the work.

LOM 332-333

## THE MENTAL BODY

### 10.13 Wrong mental attitudes

Disease and physical liabilities are not the result of wrong thought. They are far more likely to be the result of no thought at all, or are caused by the failure to follow those fundamental laws, which govern the Mind of God. One interesting instance of this failure is the fact that man does not follow the basic Law of Rhythm, which governs all the processes of nature, and man is a part of nature. It is to this failure to work with the Law of Periodicity that we can trace much of the difficulty inherent in the use and the misuse of the sex urge.

Instead of man being governed by the cyclic manifestation of the sex impulse, and his life, therefore, being ruled by a definite rhythm, there exists at this time no such thing, except in the cycles through which the female passes, and little attention is paid to these. The male, however, is not governed by any such cycles, and has broken in also on the rhythm to which the female body should be subordinated, and which - rightly understood - would determine the use of the sex relationship, including naturally the male impulse also. This failure to live by the Law of Periodicity and to subordinate the appetites to cyclic control is one of the major causes of disease; and as these laws are given form on the mental plane, one might legitimately say that their infringement has a mental basis.

It is in the modern world of today that there is beginning a widespread infringement of these mental laws, particularly of the Law of Cycles, which determines the tides, controls world events and should also condition the individual and so establish rhythmic life habits - one of the major predisposing incentives to good health.

By breaking this Law of Rhythm, man has disorganised the forces which, rightly used, tend to bring the body into a sound and healthy condition; by so doing, he has laid the foundation for that general debility and those inherent organic tendencies which predispose a man to ill health and which permit entrance into the system of those germs and bacteria which produce the outer forms of malignant disease.

### 10.14 Mental fanaticism - the dominance of thoughtforms

The diseases and difficulties which arise from what I have called wrong mental attitudes, fanaticisms and frustrated idealisms and thwarted hopes, fall into three categories. They are not of mental origin at all, but primarily are the result of emotionalism entering in.

- ❖ Those incident to the imposed physical plane activity and work which find their incentive in these mental conditions. They lead, for instance, to furious activity and overwork, due to the determination not to be frustrated but to make the plan work. The result is frequently the breaking down of the nervous system, which could have been avoided had the mental condition been changed and right rhythm on the physical plane achieved. But it was the work of a physical nature which caused the trouble far more than the mental condition.
- ❖ Those brought about by the state of rebellion which colours all the life, and the registering of violent emotional reactions. These may be based upon a mental realisation of the Plan, for instance, plus a recognition that those plans are not materialising, owing often to the inadequacy of the physical equipment; but the basic cause of the disease is the emotional rebellion, and therefore not the mental condition. Bitterness, disgust, hatred and a sense of frustration can and do produce many of the prevalent toxic conditions and a state of general poisoning and ill health from which many people habitually suffer. Their vision is bigger than their accomplishment, and this causes emotional suffering. The cure for this condition is to be found in the simple word *acceptance*. This leads to an avoidance of the waste of time in attempting the impossible and to right effort to carry forward that which is possible.

- ❖ Those difficulties which are caused by the failure of the physical apparatus to measure up to the demands of the thought life of the individual.

Disease will eventually be controlled by the release of the soul in all forms, and that this will be done by the active use by man of his spiritual will. It is therefore by the imposition of a higher energy and of a higher rhythm upon the lower forces that disease can be controlled. Disease is therefore the result in the physical body of the failure to bring in these higher energies and rhythms, and that, in its turn, is dependent upon the point in evolution. It is only the higher consciousness of the soul, working through the mind that can finally solve this difficult problem. Soul energy, expressed through right thinking, can cure diseases to which man is prone.

#### **10.15 Frustrated idealism**

The emotional life is a fruitful source of disease and of establishing wrong rhythms. It is therefore the predominance of the astral force, and not of the mental energy, which really causes the physical trouble. I refer simply to the following sequence of events in the psychological life and the consequent resultant activities. Disease is a form of activity:

- ❖ Mental activity and energy produces (through the power of thought) certain registration of plans, idealisms and ambitions.
- ❖ This energy, blended with astral energy, becomes dominated and controlled by astral reactions of an undesirable kind, such as worry over non-accomplishment, the failure to materialise the plans, etc. The life becomes consequently embittered.
- ❖ Disease then appears in the physical body, according to the predisposing tendencies of the body and its inherent, inherited weaknesses.

*EH 89-95*

#### **10.16 The refinement of the mental body**

This is the result of hard work and discrimination. It necessitates three things before the plane of the mental unit is achieved, and before the causal consciousness (the full consciousness of the higher self) is reached:

- ❖ *Clear thinking*, not just on subjects wherein interest is aroused, but on all matters affecting the race. It involves the formulation of thought matter, and the capacity to define. It means the ability to make thought forms out of thought matter, and to utilise those thought forms for the helping of the public. He who does not think clearly, and who has an inchoate mental body, lives in a fog, and a man in a fog is but a blind leader of the blind.
- ❖ *The ability to still the mental body*, so that thoughts from abstract levels and from the intuitional planes can find a receptive sheet whereon they may inscribe themselves. This thought has been made clear in many books on concentration and meditation. It is the result of hard practice carried over many years.
- ❖ *A definite process* brought about by the Master with the acquiescence of the disciple which welds into a permanent shape the hard won efforts and results of many years. At each initiation, the electrical or magnetic force applied has a stabilising effect. It renders durable the results achieved by the disciple. Initiation marks a permanent attainment and the beginning of a new cycle of endeavour.

Above all two things should be emphasised:

- ❖ A steady, unshaken perseverance, that recks not of time, nor hindrance, but goes on. The capacity to plod is much to be desired.
- ❖ A progress that is made without undue self-analysis. It takes precious time. Forget your own progress in conforming to the rules and in the helping of others.

*LOM 335 - 336*

## 11 – ELIMINATE GLAMOUR AND ILLUSION - THE TECHNIQUE OF LIGHT

*The light of the mind is the light of knowledge  
The Light of the soul is the Light of wisdom  
The LIGHT of the intuition is the LIGHT of truth  
In the light we see Light and in that Light we will see LIGHT*

### 11.1 To overcome obstacles on the path towards soul cognition

*The obstacles to soul cognition are bodily disability, mental inertia, wrong questioning, carelessness, laziness, lack of dispassion, erroneous perception, inability to achieve concentration, failure to hold the meditative attitude when achieved. (Sutra I-30)*

*Obstacle I - Bodily disability.* Only when the entire relation of the aspirant to the social economy (as dealt with in the commandments), only when the task of purifying and regulating the threefold lower nature has been worked at (as outlined in the rules), and only as a balanced and controlled condition of the emotional nature has been brought about and right poise achieved, can the aspirant to Raja Yoga safely proceed to the more esoteric and occult work connected with the fires of his little system.

*Obstacle II - Mental inertia.* The next great basic obstacle... is inability to think clearly about the problem of attainment... coupled with failure to appreciate the magnitude of the problem. For the majority of people, the awakening of the mental body, the development of an intellectual interest, and the substitution of mind control in place of control by the emotions has to precede any later realisation of the need of soul culture. The apparatus of thought must be contacted and used before the nature of the thinker can be intelligently appreciated.

*Obstacle III - Wrong questioning.* This 'doubt,' this wrong questioning is that which is based upon lower perception and the identification of the real man with that illusory instrument, his mental body. This leads him to question the eternal verities, to doubt the existence of the fundamental realities and to seek for the solution of his problems in that which is ephemeral and transitory, and in the things of the senses. To ask intelligently and to find the answer, he must first free himself from all outer imposed authority and from all tradition and from the imposition of every theological dogma, whether religious or scientific. Only thus can the reality be found and the truth be seen.

*Obstacle IV - Carelessness.* The "light-mindedness", the versatile mental attitude, which makes one-pointedness and attention so difficult to achieve. It is literally the thought-form-making tendency of the mind stuff which has also been described as the "mind's tendency to flit from one object to another."

*Obstacle V - Laziness.* It is that slothfulness of the entire lower man, which prevents him from measuring up to the intellectual recognition and the inner aspiration. There is a gap between his aspiration and his performance. Though he longs to achieve and to know, it is too hard work to fulfill the conditions. His will is not yet strong enough to force him forwards. He permits time to slip by and does nothing.

*Obstacle VI - Lack of dispassion.* It is as an "addiction to objects." This is the desire for material and sensuous things. It is love of sense perceptions and attraction for all that brings a man back again and again into the condition of physical plane existence. The disciple has to cultivate "dispassion" or that attitude which never identifies itself with forms of any kind, but which is ever detached and aloof, freed from limitations imposed by possessions and belongings.

*Obstacle VII - Erroneous perception.* This inability to perceive correctly and to vision things as they really are, is the natural outcome of the six previous obstacles. As long as the thinker identifies himself with form, as long as the lesser lives of the lower vestures of consciousness can hold him in thrall, and as long as he refuses to separate himself from the material aspect, just so long will his perceptions remain erroneous.

*Obstacle VIII - Inability to achieve concentration.* The method of the disciple must not only include self-discipline or the subjugation of the vestures or sheaths, nor must it only include service or identification with group consciousness, but it must also include the two stages of concentration, focussing or control of the mind, and meditation, the steady process of pondering upon what the soul has contacted and knows.

*Obstacle IX - Failure to hold the meditative attitude.*

*Pain, despair, misplaced bodily activity and wrong direction (or control) of the life currents are the results of the obstacles in the lower psychic nature.* (Sutra I-31)

*To overcome the obstacles and their accompaniments, the intense application of the will to some one truth (or principle) is required.* (Sutra I-32)

There are seven ways whereby peace may be achieved, and thus the goal be reached. Each has a distinct relation to the seven obstacles earlier considered.

<i>Obstacle</i>	<i>Remedy</i>
1. Bodily disability	Wholesome, sane living. (Sutra I-33)
2. Mental inertia	Control of the life force. (Sutra I-34)
3. Wrong questioning	One pointed thought. (Sutra I-35)
4. Carelessness	Meditation. (Sutra I-36)
5. Laziness	Self discipline. (Sutra I-37)
6. Lack of dispassion	Correct analysis. (Sutra I-38)
7. Erroneous perception	Illumination. (Sutra I-39)

LOS 62-73

## **11.2 To overcome hindrances on the path towards union with the soul**

*The yoga of action, leading to union with the soul is fiery aspiration, spiritual reading and devotion to Ishvara.* (Sutra II-1)

Patanjali says that three things will bring this about, coupled with the following of certain methods and rules, and these three are:

- ❖ Fiery aspiration, the domination of the physical man so that every atom of his body is afire with zeal and endeavor,
- ❖ Spiritual reading, which has reference to the capacity of the mental body to see back of a symbol or to touch the subject lying back of the object,
- ❖ Devotion to Ishvara, which relates to the astral or emotional body, the whole heart poured out in love to God - God in his own heart, God in the heart of his brother, and God as seen in every form.

*The aim of these three is to bring about soul vision and to eliminate obstructions.* (Sutra II-2)

The vision comes in those moments of exaltation and high aspiration to which most of the sons of men are susceptible and provides the incentive needed to produce that determination and perseverance which the elimination of the obstruction necessitates. Even the eradication of the seeds of those hindrances. These seeds are found in three groups, each producing a large crop of hindrances or obstructions on the three planes of man's evolution - the seeds latent in the physical body, those producing the obstructions of the astral body, and the seeds latent in the mental body. It is these seeds which produce the obstructions or hindrances to soul vision and the free play of spiritual energy.

It may perhaps be pointed out that:

- ❖ The word "obstruction" is more technically correct when applied to the physical plane,
- ❖ The word "hindrance" is more illuminating when applied to those things which, through the medium of the astral body, prevent soul vision,
- ❖ The word "distraction" has more specific reference to the difficulties, which assail the man who seeks to quiet the mind and so achieve soul vision.

*These are the difficulty producing hindrances: + avidya (ignorance), and the sense of personality, desire, hate and the sense of attachment.* (Sutra II-3)

It is these concepts, which lead men to identify themselves with that which is lower and material, and to forget the divine realities.

*Avidya (ignorance) is the cause of all the other obstructions, whether they be latent, in process of elimination, overcome, or in full operation. (Sutra II-4)*

*Avidya is the condition of confusing the permanent, pure, blissful and the Self, with that which is impermanent, impure, painful and the not-self. (Sutra II-5)*

This condition of ignorance, or the "state of avidya" is characteristic of all those who as yet do not discriminate between the real and unreal, between death and immortality, and between light and darkness.

Through discrimination and dispassion the self, who is permanent, pure, and blissful, can eventually dissociate itself from the not-self which is impermanent, impure, and full of pain. When the soul is known as it is and the not-self is relegated to its rightful place as a sheath, vehicle or implement, then knowledge itself is transcended and the knower stands alone. This is liberation and the goal.

*The sense of personality is due to the identification of the knower with the instruments of knowledge. (Sutra II-6)*

The knower, the spiritual man, has various instruments for contacting his environment and thus becoming increasingly aware:

- ❖ His three sheaths or bodies which are his medium of contact on three planes - the physical body, the emotional or astral body, the mental body.
- ❖ On the physical plane he has his five senses, hearing, touch, sight, taste and smell.
- ❖ The mind, the great sixth sense which has a triple use. As yet for the majority of men it has but one use:

*Its first and commonest use* is a gathering of... information. It is this use of the mind, which produces primarily the sense of personality, which begins to fade out as the other uses become possible.

*A second use of the mind* is the one, which the first five means of yoga bring about - the power to transmit to the brain the thoughts, wishes and will of the ego or soul. This brings into the personal self on the physical plane a recognition of the reality and the sense of identification with the not-self becomes steadily less.

*The third use of the mind* is its use by the soul as an organ of vision whereby the realm of the soul itself is contacted and known. The final three means of yoga bring this about.

If the aspirant will regard the development and full use of the sixth sense as his immediate objective, and will bear in mind the three purposes for which it is intended, he will make rapid progress, the sense of personality will fade away and identification with the soul will ensue.

*Desire is attachment to objects of pleasure. (Sutra II-7)*

These objects of pleasure... cover desire for gross objects on the physical plane as well as attachment to those things, occupations and reactions, which the emotions or intellectual pursuits will offer. It is all attachment in some degree or another, and the progress of the soul seems to be in this dispensation from one object of sense to another until that time comes when he is thrown back alone upon himself. He has exhausted all objects of attachment. Only one reality is left, that spiritual reality which is himself, and his desire then turns inward. It is no longer outgoing but he finds the kingdom of God within. All desire then leaves him. He makes contacts, and continues to manifest and work upon the planes of illusion but he works from the centre where dwells his divine self, the sum total of all desire, and there is nothing to lure him forth into the byways of pleasure or of pain.

*Hate is aversion for any object of the senses. (Sutra II-8)*

Hate causes separation, whereas love reveals the unity underlying all forms. Hate is the result of concentration upon form and of a forgetfulness of that which every form (in more or less degree) reveals; hate is the feeling of repulsion and leads to a withdrawal of the man from the object hated; hate is the reverse of brotherhood and therefore is the breaking of one of the basic laws of the solar system. Hate negates unity, causes barriers to be built and produces those causes, which lead to crystallization, destruction and death. It is energy used to repudiate instead of to synthesize and therefore runs counter to the law of evolution. Hate is really the result of the sense of personality and of ignorance plus misapplied desire. It is almost the culmination of the other three.

Only when hate is entirely overcome by love or the sense of unity will death, danger and fear pass out of the ken of the human family.

*Intense desire for sentient existence is attachment. This is inherent in every form, is self-perpetuating, and known even to the very wise. (Sutra II-9)*

This form of attachment is the basic cause of all manifestation. All that is possible in overcoming attachment, or killing out desire, is to develop the power to balance the pairs of opposites on any particular plane so that one is no longer held by the forms of that plane and withdrawal becomes possible.

The will to live or to manifest is part of the divine Life impulse, and therefore is right. The will to be or to manifest upon any specific plane or through any specific group of forms is not right when that sphere of manifestation is out-grown... and can teach no further lessons, evil enters in, for a tendency to evil is but a tendency to revert to the use of forms and practices which the Indweller has outgrown.

When the thought of the ego or higher self is occupied with its own plane, there is no energy outgoing towards the matter of the three worlds and so no form-building and form-attachment is there possible. This is in line with the occult truism that "energy follows thought." Egoic energy is not strictly outgoing, but is directed more literally to its own self-development. Attachment to form or the attraction of form for Spirit is the great involutory impulse. Repulsion of form and consequent form disintegration is the great evolutionary urge.

*These five hindrances, when subtly known, can be overcome by an opposing mental attitude. (Sutra II-10)*

*Their activities are to be done away with through the meditation process. (Sutra II-11)*

LOS 119-142

### **11.3 The eight Means of Raja Yoga, the Technique of Light**

*The Technique of Light* is more closely related to the mind and signifies the method whereby the illumination which flows from the soul (whose nature is light) can not only irradiate ideals but life, circumstances and events, revealing the cause and the meaning of the experience. When the power of the disciple to illumine is grasped, he has taken the first step towards dispelling glamour; and just as the technique of the Presence becomes effective upon the mental plane, so this technique produces powers, which can become effective on the astral plane and eventually bring about the dissipation and the disappearance of that plane.

The light with which we are concerned expresses itself in the three worlds and reveals form and forms, their reaction and effects, their glamour and attractive appeal, and their power to delude and imprison consciousness. The light concerned is soul light, illuminating the mind and bringing about revelation of the world of forms in which that life is immersed.

The theme with which we are dealing - the light of the soul as it dissipates glamour in the three worlds - is the most practical and useful and needed subject for study to be found today: it concerns the astral plane, and the service to be rendered is vital and timely. The ridding of the world of the individual and the world of humanity as a whole of the all-enveloping glamour, which holds humanity in thrall is an essential requirement for the race.

The rules for the Technique of Light have been adequately laid down in the Raja Yoga system of Patanjali, of which the five stages of Concentration, Meditation, Contemplation, Illumination, and Inspiration are illustrative. These, in their turn, must be paralleled by a following of the Five Rules and the Five Commandments. I would ask you to study these.

GWP 193-197

*The eight means of (raja) yoga are:*

*Means I - the Commandments or Yama,*

*Means II - the Rules or Nijama,*

*Means III - posture or Asana,*

*Means IV - right control of life-force or Pranayama,  
Means V - abstraction or Pratyahara,  
Means VI - attention or Dharana,  
Means VII - meditation or Dhyana, and  
Means VIII - contemplation or Samadhi.*

*(Sutra II-29)*

#### **11.4 Means I – The Commandments**

The Commandments. Yama. Self-control or forbearance. Restraint. Abstention from wrong acts. These are five in number and relate to the relation of the disciple (or chela) to others and to the outside world.

*(1) Harmlessness, (2) truth to all beings, (3) abstention from theft, (4) from incontinence and (5) from avarice, constitute yama or the five commandments. (Sutra II-30)*

#### **11.5 Means II – The Rules**

The Rules. Nijama. Right observances. These are likewise five in number and are frequently called the "religious observances" because they relate to the interior life of the disciple and to that tie, the sutratma or link, which relates him to God, or to his Father in Heaven. These two, the five Commandments and the five Rules are the Hindu correspondence to the ten Commandments of the Bible and cover the daily life of the aspirant, as it affects those around him, and his own internal reactions.

*(1) Internal and external purification, (2) contentment, (3) fiery aspiration, (4) spiritual reading and (5) devotion to Ishvara constitutes nijama (or the five rules). (Sutra 32)*

*When thoughts which are contrary to yoga are present there should be the cultivation of their opposite. (Sutra 33)*

*Thoughts contrary to yoga are harmfulness, falsehood, theft, incontinence, and avarice, whether committed personally, caused to be committed or approved of, whether arising from avarice, anger or delusion (ignorance); whether slight in the doing, middling or great. These result always in excessive pain and ignorance. For this reason, the contrary thoughts must be cultivated. (Sutra 34)*

#### **11.6 Means III – Posture**

Posture. Asana. Right Poise. Correct attitude. Position. This third means concerns the physical attitude of the disciple when in meditation, his emotional attitude towards his environment or his group, and his mental attitude towards ideas, thought currents and abstract concepts. Finally, the practice of this means coordinates and perfects the lower threefold man so that the three sheaths can form a perfect channel for the expression or manifestation of the life of the spirit.

*The posture assumed must be steady and easy. (Sutra 46)*

*Steadiness and ease of posture is to be achieved through persistent slight effort and through the concentration of the mind upon the infinite. (Sutra 47)*

*When this is attained, the pairs of opposites no longer limit. (Sutra 48)*

#### **11.7 Means IV – Pranayama**

Right control of the life-force. Pranayama. Suppression of the breath. Regulation of the breath. This refers to the control, regulation and suppression of the vital airs, the breath and the forces or shaktis of the body. It leads in reality to the organization of the vital body or the etheric body so that the life current or forces, emanating from the ego or spiritual man on his own plane, can be correctly transmitted to the physical man in objective manifestation.

*When right posture (asana) has been attained there follows right control of prana and proper inspiration and expiration of the breath. (Sutra 49)*

*Right control of prana (or the life currents) is external, internal or motionless; it is subject to place, time and number and is also protracted or brief. (Sutra 50)*

*There is a fourth stage which transcends those dealing with the internal and external phases. (Sutra 51)*

*Through this, that which obscures the light is gradually removed. (Sutra 52)*

*And the mind is prepared for concentrated meditation. (Sutra 53)*

#### **11.8 Means V – Abstraction**

Abstraction. Pratyahara. Right withdrawal. Restraint. Withdrawal of the senses. Here we get back of the physical and the etheric bodies, to the emotional body, the seat of the desires, of sensory perception and of feeling. Here can be noted the orderly method which is followed in the pursuit of yoga or union. The physical plane life, external and internal is attended to; the correct attitude to life in its triple manifestation is cultivated. The etheric body is organized and controlled and the astral body is re-oriented, for the desire nature is subdued and the real man withdraws himself gradually from all sense contacts. The next two means relate to the mental body and the final one to the real man or thinker.

*Abstraction (or Pratyahara) is the subjugation of the senses by the thinking principle and their withdrawal from that which has hitherto been their object. (Sutra 54)*

*As a result of these means there follows the complete subjugation of the sense organs. (Sutra 55)*

#### **11.9 Means VI – Attention**

Attention. Dharana. Concentration. Fixation of the mind. Here the instrument of the Thinker, the Real Man, is brought under this control. The sixth sense is coordinated, understood, focussed and used.

#### **11.10 Means VII – Meditation**

Meditation. Dhyana. The capacity of the thinker to use the mind as desired and to transmit to the brain, higher thoughts, abstract ideas, and idealistic concepts. This means concerns higher and lower mind.

#### **11.11 Means VIII - Contemplation**

Contemplation. Samadhi. This relates to the ego or real man and concerns the realm of the soul. The spiritual man contemplates, studies or meditates upon the world of causes, upon the "things of God." He then, utilizing his controlled instrument, the mind (controlled through the practise of concentration and meditation) transmits to the physical brain, via the sutratma or thread which passes down through the three sheaths to the brain, that which the soul knows, sees and understands. This produces full illumination.

*LOS 180-193 & 213 - 233*