

BRIDGES

by
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***ANCIENT
WISDOM
REVEALED***

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BUILDING BRIDGES

May these thoughts contribute towards bridging the gap between man and man, nation and nation, race and race; between the past, the present and the future; between science and religion, religion and religion; between the tangible and the intangible, unconsciousness and consciousness, darkness and light; between the material and the spiritual, the not-self and the Self, the personality, the Soul and the Monad; between man and the Spiritual Hierarchy of Perfected Men and of Angels; and may all these bridges eventually lead to synthesis within the human race and the realisation of the One Humanity, the One Soul, the One Universe and the One Supreme Being.

**THIS IS A READING SAMPLE
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INTRODUCTION

Universal Principles

These thoughts are not expressed for the East or the West; for people with white, black or yellow skins; for English, Germans, Chinese or Jews; for Roman Catholics or Protestants; for Moslems, Christians or Buddhists; for the religious minded, the agnostic or the scientist; they deal with the basic principles of life and the Laws of Nature, which are applicable to every single human being and therefore also to all of humanity. But neither are these so-called 'Wisdom Teachings' limited to the human kingdom – they are also relevant to every other kingdom of nature, such as the mineral, vegetable, animal and spiritual kingdoms. In fact the 'Ageless –' or 'Ancient Wisdom' teachings are all-inclusive, never ending and perpetually apply to all of Creation ... the whole Universe.

The approach that will be followed is objective but leads to subjective and philosophic considerations which are altogether non-denominational viewed from the religious standpoint. These principles are fundamental and can therefore be studied by the occidental or oriental, the devotionally inclined, the mystic, agnostic or scientist. The stage to which the individual can advance will solely depend on personal limitations of intellect, mind and spiritual consciousness but progressive development could eventually lead him far beyond the relatively narrow precincts dealt with in this treatise. Should the envisioned unfoldment not occur during the present life, then it is bound to manifest in the course of some future incarnation. Although these concepts are treated at a relatively simple level, it is realised that with a large percentage of the world population being in an early stage of mental development, this comparatively unsophisticated approach will still be beyond the reach of many. The basic principles can, however, always be satisfactorily interpreted to any individual by appropriate adaptation of these concepts.

The beauty of these tenets is that each person can find his own level of adjustment according to his specific stage of development of intellect, mind and spirit and according to the position he occupies in his particular physical and social environment. Furthermore his subsequent progress, whether fast or slow, will depend purely on himself. There may be the occasional individual who, although accepting these premises, does not have the inclination for further study or development. Should this be the case, there probably will be some sound esoteric reason, even though the man may not be aware of it. Occasionally there will also be those who apparently have reached their ceiling or 'high-water mark' of development for a particular life; such an apparently static phase may only prove to be of a temporary nature but in exceptional instances such a condition might remain relatively stable for the duration of that particular life.

On the other hand there is an unlimited scope for study and expansion of consciousness for those who feel the inner urge. As the result of persistent study and meditation, new vistas and spiritual fields of exploration will systematically be revealed before the awakening inner eye of the dedicated aspirant. He will experience growing light and understanding and an ever deepening feeling of love and goodwill towards his fellow men and this will find expression as a growing urge to be of service to his daily associates, his community, humanity as a whole and finally to his Spiritual Leader and thus to contribute towards the realisation of the Divine Plan.

May the thoughts reflected in the following pages serve as an introduction for these aspirants, to be used as a stepping stone in their spiritual development or as a refresher to bring back to the mind that which was already learnt or experienced in some previous existence, thus serving as a bridge leading to the study of more advanced teachings.

Although the principles of the Ageless Wisdom doctrines remain basically unalterable throughout the ages, practically each separate individual, depending on his physical, mental and spiritual constitution, will become aware of different facets of the One Truth. He will attach his own nuances of interpretation to these, depending on the influence of his environment and that intricate combination of forces and energies to which each individual is constantly subjected. The picture he eventually paints will then be coloured by the shades of those aspects which have made the deepest impression on his specific complex of characteristics. It is because of this that it will be found that no two versions of the Truth will ever be identical. This will, however, make no difference to and should actually serve to broaden the outlook of the intuitive and understanding student, who will realise the underlying reasons for this diversity and who will be able to discover the linking and continuous thread of gold running through and connecting all genuine renderings.

The Ever Changing Pattern of the Universe

ENERGY ... what a comprehensive term! The whole Universe, all that is manifested, all that has been, is or ever will be, all consists of energy and nothing but energy – ‘free’ energy; energy bound or limited to greater or lesser extent in the myriads of forms and shapes in manifestation; energy temporarily apparently locked up in the densely compacted atoms of minerals; energy in the more diffusely arranged atoms of gaseous substances; inexhaustible streams of energy contained in that invisible, intangible, unrecorded reservoir which man in his ignorance has termed ‘empty space’.

The above is a most clumsy and inadequate description of the all-inclusive energy of which the Universe is comprised and only reflects that infinitesimal fraction of the Whole which the restricted mind and intellect of even highly developed human beings can visualise or conceive. Furthermore the concept of ‘energy’ may be glibly discussed but

not even the most highly qualified scientists know what this fundamental power or faculty really is. This mysterious but basic principle underlying all life and manifested existence may be variously described according to its many known qualities and properties and even practically applied in many ways to the benefit (or destruction) of man but for the rest these energies and forces either just have to be accepted for what they are, without undue concern about their hidden and inexplicable origin and quality, or else they can be broadly designated as divine gifts, totally beyond the comprehension of man.

Energy is manifested in a never ending range of qualities, strengths and combinations which man often tries to differentiate by commonly used terms, such as – Spirit, Matter, Life, Light, Electricity, Vitality, Will, Power, Love, Wisdom, Intelligence, Beauty, Knowledge and Idealism. This treatise will in the first instance make a study of various known aspects of these energies, of the extent to which they may be invoked by man and the commensurate response that may be expected. The point that will be stressed, however, is the fact that all energies, whether moving freely through space or whether temporarily confined within the walls of an atom, remain in constant motion. The power determining this movement may be only enough to support the electrons in an atom or otherwise of sufficient potency to guide and support celestial bodies or even whole constellations on their predetermined orbits through the heavens.

One of the consequences of this perpetual but systematic motion of all energy is that no form of creation, nothing on Earth or in the rest of the Universe, ever remains stable. Everything that IS remains in a perpetual state of modification and adaptation and may be classified as being in the stage of:

(a) **Involution** – during which energies are in the process of being bound or converted into various structures or forms.

(b) **Evolution** – during which the different created forms are in the process of being altered, adapted and improved, thus to become better suited to ever changing demands, circumstances and environment.

(c) **Devolution** – the process of breaking down, effected either through sudden changes or otherwise by the progressive dissolution of forms, thereby releasing or liberating energy.

The present stage in human development, together with that of the physical environment in which he has been placed, has only been reached after vast aeons of time stretching utterly beyond man's conception. But strictly speaking it is incorrect to refer to a 'present stage', because a point of *status quo* is never attained, as the various processes of change continue endlessly. Some of these developments take place so gradually, however, that they are hardly noticeable to the relatively restricted perceptive faculties of the human being. Furthermore it should be remembered that in man these progressive changes occur not only in his physical body but probably even more important are those demonstrated in his more elusive aspects, that is in his emotional, mental and spiritual unfoldment.

The flow of energy does not follow an even tenor but is characterised by pulsations or cycles, exhibiting periods of higher and lower concentration of energy and evoked activity. This can be compared with the process of in- and out-breathing, so typically exemplified in nature by the ebb and flow of the ocean tides, the perpetual sequences of day and night, the annual succession of the seasons and the recurrent birth, death and rebirth of man.

To keep pace with these ever varying and developing conditions exacts severe demands on man's resourcefulness, versatility, vitality and perseverance, which may lead either to suffering, agony and even destruction or alternatively to the highlights of the expanding consciousness and eventually to spiritual liberation and exaltation.

Humanity is at present experiencing the throes of one of its most radical periods of transition. To enable it to make suitable adjustments and to reap the maximum benefits from evolving conditions, it is essential that man should have a reasonable concept of the energies and forces responsible for these changes. He has been endowed with a reasoning mind which distinguishes him from the animal kingdom and by means of this questing and probing instrument, he has been enabled to effect some influence in the direction of these energies and thus also on the course of his own life and development. Man was never intended to be just an inanimate puppet to be buffeted hither and thither by every chance circumstance or 'wind of change'.

A brief survey therefore will be made of some of the many energies and forces influencing man's existence on Earth, to determine what action can be taken to co-operate with the beneficial forces or how to avoid or to counteract the detrimental effects or otherwise how to control and guide such energies in the desired direction.

The Path of Experience

Who and what is Man? What is the sense and purpose of existence? What is Life and where must it all lead? What have I done that I should experience all this suffering? These are only a few of the questions which are daily being asked by thousands throughout the world who are weighed down by heavy burdens, who feel desperate, insecure and uncertain and are consequently searching for deeper values on which their hopes for the future may be founded.

In the following pages an attempt will be made to draw the veils obscuring the mind's eye slightly apart and thus to throw perhaps a little more light on to a terrain that to many has so far been shrouded in absolute darkness. Although a beam of light may be thrown on the Path that lies ahead and on to the signboard indicating the direction and destination of the road, this is a path which each man must walk on his own – alone and yet not alone, because the man who honestly, sincerely and selflessly strives to serve his fellow man may rest assured that he will always be guided and inspired from subjective levels to ever brighter *Light*, to a more understanding and inclusive *Love* and to more

profound *Wisdom*. In the early stages of his development he may, however, remain totally unaware of the helping hands which will constantly serve to protect him and to guide him along his determined Path.

Mankind stands at the portals of a New Age. Bridges with the past are being broken down rapidly and systematically, one after another, usually resulting in stupendous disruption and the upsetting of all that characterised previous generations. Because man as a rule is not ready and prepared for such demolition, these changes are often accompanied by excessive pain and suffering which may appear unnecessarily severe and merciless. However, have every confidence that humanity's fate rests in safe and benevolent hands and is being guided by the Lord of the World according to His carefully considered Purpose and Plan.

It should also be realised that nothing in all the Universe ever happens haphazardly. Although the average human being, bound as he is by physical, emotional and mental limitations, may not be able to fathom the reasons for all these changes which for him are so often fraught with distress and misery, there nevertheless *must* be and actually *is* adequate justification for each and every happening. Furthermore these apparent adversities must not be seen as a form of chastisement meted out by a discontented Father to His defecting children but merely as the implicit effects of the natural Law of Cause and Effect, combined and co-ordinated with the immutable and to man oft incomprehensible Divine Plan; they may also be regarded as the experiences and lessons of life which actively contribute towards the development and shaping of the character of each individual.

Although man, with the free will with which he has been endowed, is to some extent able to affect the course of events within the elements of time and space and in some instances can therefore either retard or expedite the trend of occurrences as far as these may concern his personal life and conditions, the final issue and destination has been determined by Higher Authority and cannot be modified or deviated by the 'little wills of men'.

The Tibetan's Teachings

It should be clearly understood that the thoughts to be expressed are definitely not the product of the writer's 'fertile brain'. Neither does he presume to be qualified to proclaim his own teachings. This treatise is merely an attempt at producing an abbreviated and simplified interpretation of the tenets of that profound sage, *Djwhal Khul* (D.K.) – commonly known as 'The Tibetan' – and at sharing his thoughts with those who perhaps may not have access to his complete writings.

The original manuscripts were *telepathically dictated* to Alice A. Bailey (A.A.B.) who agreed to act as the Tibetan's amanuensis and who over a period of thirty years, stretching from 1919 to 1949, recorded his directed thoughts. This original rendering

was subsequently published progressively in a series of eighteen volumes, comprising a total of nearly 10,000 pages of text. (For a complete list of these books see the Appendix).

It is hoped that the present work may serve as an introduction to esoteric study in general, perhaps leading interested students to a clearer understanding of the more comprehensive and in places rather abstruse original writings.

Actually it is of no importance through which channels these principles are relayed or from what source they originate, as long as the correct message is conveyed to its intended destination – humanity. Come to think of it, from where did the Tibetan obtain all his knowledge? Although he must be regarded as an exalted and refined instrument, he is again merely a channel through which thoughts, knowledge and wisdom, inspired primarily from some higher divine source, have been directed to humanity.

It should also be realised that as these divine inspirational thoughts are being passed down, step by step, from spiritual to material levels, the instruments used for this transference are of ever decreasing quality and become coarser and coarser. It stands to reason that as these channels become cruder and are no longer qualified by true intuition and divine wisdom, that the standard of the teachings will suffer proportionately and that they will thus become relatively distorted. These distortions are, however, not always due to faulty instruments but in many cases adaptations have to be made because the original message or concepts, in their pristine and elevated form, are beyond the understanding of the average, materially oriented human being.

Fundamental Nature of the Philosophies

The principles to be reflected are basically of a philosophic nature and are intended for the average man of intelligence, with the purpose of possibly opening some new vistas of thought and thereby perhaps even a new approach to life. The concepts involved have already proved acceptable to men from all walks of life and an attempt will be made to avoid emotional aspects and as far as possible to retain a rational, logical, impersonal and detached approach.

These views may perhaps lead the unbiased scientist to totally unexpected visions on certain long-standing problems and even to a fresh outlook on certain old and accepted tenets and premises. In some instances this might result in the opening up of vast new vistas and the possibilities for further research. As far as this is concerned there seem to be special opportunities waiting in the fields of electrical energy, light, sound and colour. There also seem to be vast possibilities for exploration of the realms of the invisible and intangible or the so-called *etheric* world – a field which today has already been tentatively approached and designated as ‘extra sensory perception’ (E.S.P.). When more is known of and closer contact has been established with the etheric realm, a totally new approach will be uncovered to both medical practice and the closely related and rapidly developing science of psychology. But more about this in its proper context.

The man with a religious outlook will also find, once he allows himself to read and think with an open and unprejudiced mind and therefore without being constantly limited and fettered by prescribed dogmatism, that new light will suddenly dawn for him on various problems that have consciously or unconsciously been puzzling him for many years. Dogma with its doctrines may have its uses but when it leads to suppression of free thought and an avoidance of careful and objective consideration and analysis of unsolved problems of the practised religion, then it is certainly indicative of mistakenly applied accents. God has endowed man with an intelligent and reasoning mind and it can surely not be argued that his questing thoughts are meant to be applied to every field of knowledge and all terrains of life *except religion* – that most important aspect of subjective existence, which should really constitute the background and quality of every conscious being – the spiritual well-being!

There are of course those who actually have so little confidence in their so-called 'faith' that they are afraid to discuss their religion, to submit it to the light of reason or to listen to or read about diverging views, as this might lead to doubt and uncertainty. However, a faith that rests on such insecure foundations can surely never be of much use to anyone; religion with its accompanying faith should form the mainstay of life and should in fact represent a raft of safety to which man can cling when he is being swept away by the turbulent currents which daily course through the uncertainties of life and when every other support seems to be failing him.

Remember that life, with its constant processes of development and evolution, can never remain static – there has either to be progress or otherwise retrogression, or devolution is bound to set in. The same assertion is valid in the case of religion. As man's mind unfolds a growing urge inevitably develops to penetrate deeper into the arcana of the subjective realms – to pierce or at least to lift slightly that dense veil that has up to now obscured his view. And actually the power to obtain more 'Light on the Path' is at the disposal of each and every individual. It is only a question of becoming aware of the opportunities and for the urge to arise and to move forward towards the beckoning Light. The degree of success that will eventually crown the aspirant's efforts will depend on the motives and purposefulness underlying his striving and the perseverance that is maintained.

The basic truths can of course never be altered but at the same time the Absolute Truth will never be fully comprehended by the mind of man while he is still inhibited by physical limitations. What can however be altered, adjusted and expanded, is man's interpretation of that which is being revealed to him and the subsequent sound application of his findings in his daily living and being. This in turn will lead to a closer approximation to and understanding of the final Truth. These studies should thus help to lead the aspirant to ever expanding horizons and to bridge some of the chasms between illusion and Reality.

Today the average man is more or less fully occupied with his daily range of activities, which vary between wide limits according to his individual qualities, his environment

and circumstances and the position he occupies in the human community and the particular aims and objectives to which he aspires. Man's material concerns, as a rule, engage his attention to such an extent that only a small percentage of human beings are consciously aware of the existence of the subjective worlds which are so intimately associated with the dense physical conditions. To the majority of men the latter still remain the only conscious form of life and existence. The surrounding spiritual world, which is actually closely interwoven and interrelated with the physical is, however, very real and it is only because of man's limited range of perception that the presence of this more ethereal realm cannot be registered at this stage of his existence.

An attempt will be made to create a picture of the constitution of man; of how the human kingdom links up and is related to the other kingdoms of nature; to indicate how the physical and subjective worlds are closely integrated and associated and how our planet, the Earth, forms part of the solar system, which in turn only represents an atom in the greater whole of the Universe. It will also be indicated that these physical forms which man observes are merely the material or lowest reflection of spiritual Existences or Entities, which are finally synthesized in that inconceivable and indescribable concept – the Supreme Power.

So many human beings plod through life in a daze, unable to fathom something of the meaning and purpose behind it all, instinctively clinging to physical existence because of their fear of 'death' and the 'unknown beyond' which must inevitably terminate each individual term of life on Earth. Meanwhile in their daily struggle they seem to be experiencing an apparent constant series of reverses, leading to a never ending sequence of either or both physical and mental pain and suffering, which in most cases seems to be relieved by little real pleasure or happiness. In an effort to drown their sorrows or to create some sense of security, confidence or exhilaration, many turn to the use of alcohol; others again avail themselves of narcotics, in this way trying to escape from the daily problems and afflictions but thereby only transferring temporarily to an astral world of glamour and illusion and deferring the day of reckoning when life will have to be faced again with an increased load of tribulations. Still others, especially those just entering the path of life, try to cram in as much pleasure as possible in order to escape from the responsibilities of life. After a phase of such hectic living, many of these youngsters come to accept that this mad hunt after pleasure is but a chimera which in the end leads them nowhere.

It is hoped that a description of some aspects of the subjective realms may serve to make more men aware of this nebulous and undefined terrain which, nevertheless, forms such an intimate, although usually unrealised, part of all human existence and which inevitably has to play such an important and even conscious role in the future development of each and every child of man.

Life's Problems

When man's unfolding intellect is afforded the time to ponder on life's problems, then the following are a few of the challenging questions that are apt to obtrude themselves into the explorative mind:

What is the nature of the Universe; is it circumscribed in any way and if so, where lie its boundaries and to what extent is it consciously, intelligently and methodically planned and controlled? How does our planet, the Earth, fit into this bigger scheme? What role is man supposed to play in this set-up? What is Life and what is its purpose? What happens at death and after death? Is there any form of life hereafter? Should man be immortal, then how does this comply with the fact that the physical body decomposes and disintegrates after death? Is there some form of subjective life and what about 'heaven' and 'hell'? Do our lives consist of just a series of incoherent and fortuitous incidents and circumstances or are we being guided by some subjective Entity towards a specific and planned purpose or objective? Should there be a basic purpose, then there must definitely also exist some Supreme Guiding Power or Deity – where and of what nature is this Deity and how or through what channels does IT function? What are the relationships between this Deity, humanity and the other kingdoms of nature? To what extent can man depend on the guidance of this Deity and to what extent can these sustaining Forces be invoked?

These and many similar questions keep arising in the inquiring mind of the thinker. A thoughtful survey of the human family immediately discloses the never ending diversity between its individual components. Actually no two single members will be found who are identical in all respects. These differences occur within wide limits, not only with regard to the physical appearance and characteristics of individuals, groups and races but also when their emotional, mental and spiritual make-up is taken into consideration, as well as the conditions and environment of their existence.

An unbiased consideration of the widely varying conditions and circumstances under which each of the millions of individuals in the world are living; of the wide disparity that exists in the allocation of material and worldly goods with which they have been favoured; of the varying degree of intelligence with which individuals have been endowed; and finally the extent of spiritual unfoldment that is evinced – all such contemplation must lead the observer to the final choice between either of two premises:

Firstly, if each individual should only be afforded a single life and therefore only a single opportunity of redemption on Earth, as professed by the protagonists and dogmatists of certain religions, then according to human criteria this could only be regarded as a grave form of injustice. Why should some individuals under these circumstances be granted every opportunity in life and others hardly anything at all? No! Impossible. No righteous Father would ever tolerate such a position!

The **second** inference is that which has been propounded for thousands of years as part of the Ancient Wisdom teachings and seems to be the only logical conclusion that

can be arrived at when all available evidence is carefully weighed. This is that all human beings are in a constant state of spiritual evolution towards an eventual common destination but that for various reasons the individuals (souls) composing mankind are at different stages and levels of development. Some are still near the bottom of the ladder, whilst others have already climbed to much higher rungs. This development of the human being is stimulated by the experiences gained during the activities of a physical life on Earth but as a single life would be hopelessly inadequate for all the experiences and lessons that life has to offer and because each individual has to undergo the full range of all possible experiences, each being has to return over and over again to this physical 'vale of tears'. All this will, however, be dealt with in greater detail and in proper context in the course of the following pages.

The Expanding Consciousness

With regard to the comprehension of many of the subjective principles, an attempt will be made to explain matters as clearly as possible. Those who have the necessary affinity and sensitivity for these studies will, however, soon realise that many of the deeper and esoteric concepts cannot be expressed in human words. Human thought is exploring a field for which, as yet, there exists no adequate language and for the expression of which the exact terms are still lacking. As the student persists, however, his consciousness will gradually expand, until he unexpectedly becomes aware of a new form of discernment – his intuition is awakening and he is conceiving certain subjective and abstruse principles which could never be explained in words.

Most of the tenets under consideration can be approached from several aspects and are consequently being dealt with under different headings. Such apparent repetition in varying context should, however, be seen in true perspective, as it serves to present or clothe the thought in a different garb, thus leading to a clearer understanding of the various facets contained in the principle or truth under examination.

Classification of the Contents

The contents of this book are classified under numerous subject headings, some of which only comprise a brief paragraph. Although it is realised that this system has certain disadvantages and has led to some sacrifice of fluency and facile readability, this practice has notwithstanding been deliberately introduced to contribute towards greater clarity of expression and definition of concepts, which to many readers may prove new, strange and perhaps not readily understandable. This way of classification will also be of assistance to the student who wishes to avail himself of the numerical references given in the

“Reference Index”. These references should facilitate the gaining of more complete information on specific subjects from the Tibetan’s teachings.

The intention is certainly not to supply light reading for relaxation but, on the contrary, to provide something for mental stimulation. To many the thoughts expressed and the approach that is being followed with regard to spiritual matters will be something new and a careful study of the relative principles will be required to arrive at a clear understanding of what is involved. It has therefore been felt that lucidity in the presentation of the subject matter is of more importance than the use of a perhaps more flowing arrangement to afford easier reading.

A. J.
Pretoria, April 1978

EDUCATION AND RELIGION

Because the study and consideration of religious concepts should form a significant part of all education, these two subjects are closely related and are being dealt with in one chapter. Education is the more comprehensive subject, basically including the science of all human relationships in its many ramifications and therefore also religion, which more specifically refers to man's relations with the spiritual world – with Deity.

These themes, so vital to man, have led to the writing of sufficient books and treatises to fill several libraries; it is therefore not intended to supplement these voluminous records with a further exhaustive dissertation. An attempt will merely be made to consider briefly some of the salient points advocated by that outstanding pedagogue, psychologist, humanist, teacher and Sage – *Djwhal Khul*, the 'Tibetan'. It is realised that justice cannot possibly be done in such a summarised review to the depth and comprehensiveness of his work but pointers can at least be given to some of the ideas and ideals that he has been promoting in preparing mankind for the New Age which is already in genesis.

II. 1. EDUCATION

There are so many aspects of education, that within the scope of this discussion the spotlight can only be briefly focussed on a few particular points of interest:

1. As a rule the concept of education is associated with children or young people and although the accent should primarily lie in this quarter, because of the need of preparing them for life's experiences, the wise man will recognise that his education can never be regarded as fully completed. *The deeper truths of life can in fact only be learned after reaching maturity* and after gaining some measure of life experience based on earlier education. The endeavour should therefore be made to keep the mind viable and keen, even though over the years a certain amount of deterioration in the physical vehicle might become noticeable. Therefore, how fortunate the man who manages to keep on

expanding his consciousness right up to the end of his present spell in the material body and who can then pass over to the spiritual world with full retention of consciousness.

2. When considering the mass of knowledge and all the facts of life which every unfolding personality must step by step accumulate and then assimilate in his brain, one often marvels at the complexity and efficiency of that wonderful computer with which man has been equipped. All this knowledge is of great importance and will play a distinct role in his future development, provided always that all this information is considered with a sense of balance and that certain essential life values are retained.

One of the most fundamental principles which should be recognised, is surely the *value of the individual*, the fact that he forms an integral part of that one whole – Humanity – and the consequent responsibility which rests upon each individual to contribute his full share towards the promotion of *good relationships* within that overall community. And the fair share to be subscribed by the individual will not be calculated in accordance with the mathematical fraction which his life constitutes as a small part of the whole of humanity – no, his share of the responsibilities will be determined by and will increase in direct ratio to the amount of spiritual light with which he has been endowed.

3. In its broader aspects education might be considered as consisting of three steps:

First: The process of *acquiring facts* from all spheres of life, both past and present. The effectiveness of this procedure will be subject to several factors, of which some of the more significant are: The inborn intelligence of the individual and the efficiency of the computer with which he has been equipped; his natural inclinations as determined by the several ‘Rays of Energy’ to which his life is subjected; the setting in which destiny has placed him, such as the quality and sex of the vehicle which the soul has assumed, the nationality in which he has been born and the nature of his environment and circumstances. The candidate must then learn how to apply the information and knowledge that is gradually gathered, to maximum advantage under the circumstances where he finds himself.

Second: The process of gradually *transmuting the acquired knowledge to wisdom* and the persistent attempt to grasp and understand something of the meaning and nature of the subjective realms which are closely related to and support the outer facts and appearances. This implies the power to apply knowledge to produce sane and balanced living conditions and the development of intelligent techniques of conduct to qualify the candidate to occupy a suitable position in his community and to contribute his share towards promoting right human relations. This will also involve training for specialised activities, commensurate with his inborn and ruling qualities and tendencies.

Third: Effective education should lead to a sense of synthesis and of recognition of the bonds and relations stretching beyond family ties, to include the local community,

then the nation and eventually encompassing world relationships and thus all of humanity. This training should begin by suitable preparation for parenthood and good citizenship but should not end before the pupil has been brought to an evaluation of the position and responsibilities he carries in relation to the rest of the world of men. This training would basically be psychological and should convey a reasonable understanding of man's own constitution and functioning and how this relationship stretches beyond the self, eventually becoming all-inclusive. He should also be made aware that the main causes of disharmony are based on selfishness, possessiveness, intolerance, separativeness and the lack of love. These objectionable qualities should first be eradicated in the pupil and this will then gradually lead to better relations between individuals and subsequently will follow a similar pattern with regard to group, national and international relations.

4. One of the first educational objectives should be to eliminate the *competitive spirit* and its substitution with a spirit of loving co-operation. Competition is definitely not a *sine qua non* for reaching high levels of attainment. What is needed is to surround the child with an atmosphere which will foster a sense of responsibility and which will set him free from the inhibitions generated by a perpetual sense of fear of life and which then becomes the stimulus for competition. These qualities of responsibility and goodwill will be encouraged by stressing a new approach in the child's education:

- (a) Surrounding him with an *atmosphere of love and trust*, which will suppress the causes of timidity and will largely contribute to cast out fear. This love must be based on true and deep compassion and tenderness and not on emotional demonstrations. It should lead to courteous treatment of the child and the expectation of equal courtesy to others. Loving compassion and a true understanding of the difficulties and complexities produced by the necessary adaptations to daily circumstances and the demands of life, must inevitably bring forth the best that is in the child. Such reaction could be further stimulated by displaying sensitivity to a child's normal affectionate response.
- (b) An *atmosphere of patience* will contribute considerably towards engendering the rudiments of responsibility. It will require patience but the parents and teachers should persist with the effort of increasingly shouldering the youngsters with small duties and responsibilities, thus making them aware of their fundamental usefulness in the community and inculcating self-confidence.
- (c) For the developing child an *atmosphere of understanding* is absolutely essential. So often older people, by their negative approach, are apt to foster, even from very early years, a sense of wrong-doing with children. The emphasis is constantly laid on petty little things, which may be annoying but are not basically wrong. To the child they are, however, being blown up and represented out of all proportion. Psychologically this must have an adverse effect on the child's character, developing a warped sense of values and an attitude of defensive resistance towards its elders. Instead of a purely negative attitude, one should reason with a child, explaining relative values and the

reasons for the state of affairs and the natural consequence of actions. In this way the elementary principles of the Law of Cause and Effect should also be introduced and it will be found that such explanations will inevitably evoke response and build self-respect, confidence and responsibility.

Many of the so-called wrong actions of a child are prompted by a thwarted, inquiring spirit or by an impulse to retaliate for that which the child, because of lack of understanding, regards as injustices. Other irresponsible reactions from the child may also be caused by an urge to attract attention or by frustration because of an inability to employ time correctly and usefully, either with play or with small responsibilities. It should also be recognised by the educator that the developing standards of children must inevitably be influenced by daily observing the evil which is constantly being perpetrated both in their direct surroundings as well as in the wider world. Quite often such evil is committed before their very eyes and in their own homes but if not, modern news media will quickly ensure that everybody is made aware of all that is unwholesome in the world. As a rule the same procedure is being followed in everyday conversation, the accent usually being put on that which is wrong and ugly, instead of focussing the attention on that which is good and uplifting. With lack of understanding, love and patience and with unreasonable demands being made on them, such children will be apt to become anti-social and uncooperative.

5. Every youngster should from an early age be taught the principles of *discipline* and that a certain measure of discipline in one's attitude towards others is an essential in any decent and law-abiding community, where the human and moral rights of fellow citizens must be respected. But of equal consequence for the building of character is that children should be taught the principles of self-discipline, that emotions and appetites should be controlled and that this could save them from considerable distress and misery in later life.

6. Education therefore consists in the training of youth to enable them to deal intelligently and sanely with their environment and the circumstances of life which they are bound to encounter and to be able to adapt themselves to the unexpected. It should equip them to play the role of *worthwhile citizens*, not only in their own community but also as subjects of their nation and as members of the greater human family.

7. In the New Age which man has entered, youth will increasingly be trained in the '*Art of Right Human Relations*' and the improving of social organisation. This does not imply changing the existing curriculum but rather the use of quite a different approach. It is man's objectives and motivations which must be redirected. The accent must be changed from self-interest to communal benefits, from competitive concerns to co-operation, from the needs of the individual to those of the group or nation and from individual effort to team or group work. To achieve this altered approach, it is essential that he

must be made aware of the inner Self, recognising that it is the soul which is now taking charge and bringing a new outlook to the personality.

The child must be taught the value of apparent barriers on his way of progress and that these should be regarded as challenges and their overcoming as opportunities for better qualifying himself in service of fellow human beings. He must be taught that all life's problems will fade when approached with altruistic motives and with goodwill and loving understanding.

8. The principles of goodwill and right human relations must also be extended to include the development of the **creative ability** in every human being, according to temperament, natural talents, qualifications and capacities. This should cover all fields of human activity and thought, including both the arts and sciences. Man should be induced to contribute his share to all that is beautiful in the world or if his bent is more of a technical or scientific nature, then let him contribute something towards making the world a better place to live in by creating or producing something on the physical side that will be of common benefit. The main underlying principle is that man should be taught to relinquish the purely selfish attitude and to develop the altruistic outlook, which is a soul quality and therefore lies dormant in each and every man and only needs awakening.

9. What all the above really amounts to, is that **various soul qualities in man should be developed from as early an age as possible**. Many have not reached the stage where they can consciously be made aware of the existence and functioning of the soul, whilst others will readily accept this and will do their best to adapt their lives accordingly. The teaching of the constitution of man, definitely including a description of those most significant aspects, the **etheric body** and the **soul**, should form part of every educational curriculum and could be adapted to each required level of teaching. The next step should be to indicate the intrinsic position occupied by man and the purpose which he should fulfil in the general scheme or Plan of Life. Such education should awaken human interest, human potential and achievement. In other words sound subjective motives for living will be supplied, leading to spiritual idealism, which should contribute towards the transmutation of the present selfish pursuits for gain and possessions, for power and status, at all cost and without consideration of the fellow man.

Therefore train man to realise that ***if he allows his soul to rule his daily activities, all will be well!***

II. 2. Religion

Religion refers to man's relationships with the subjective worlds; it concerns his invocative approach to Deity for guidance and support with his daily problems and the response

evoked by these calls of distress.

In the above definition reference is made to man's appeal for assistance, because this is so typical of the human being – while his concerns are prospering, he is independent and well able to manage his own affairs without any outside help! But inevitably the day will dawn when matters no longer run smoothly and in accordance with human plans and schemes, particularly where such plans are aimed at selfish gain and aggrandisement. For each individual the time will come when everything and every circumstance will seem to fail him and will apparently turn against him; in desperation he will then realise that his own powers are inadequate to cope with circumstances and in anguish he will turn towards subjective sources for help. Fortunate those who under those circumstances know where to turn and are aware of the One Source which will unfailingly provide relief and soothing salve for the wounded heart.

The Ancient Wisdom teachings indicate the broad principles and laws underlying religion. They indicate man's relation to the Source and the way man should act and live to make contact with and to evoke the cooperative forces and energies emanating from On High, instead of trying to be self-sufficient and to negate all subjective relationships. If man could only gain a fairly clear concept of his position as a minute link in the greater Whole, then he would soon recognise the physical impossibility of a selfish, separative existence. Such an attitude may be maintained for a shorter or longer while, yielding perhaps great material success but if this is achieved at the sacrifice of spiritual life, then it is doomed to failure as far as attainment of joy and happiness is concerned. How often is it not seen that power and riches go hand in hand with the utmost misery and disenchantment – how people have acquired possessions but in the process have lost their souls. How true that old adage that happiness cannot be bought with money! No, joy is something intangible and of the spirit and can only be earned when activated by the soul!

The Ageless Wisdom must, however, not be regarded as a religion. It is but a philosophy, a search for Truth, an analytic study and consideration of the underlying forces affecting and controlling the life of man and relating him to his environment and to the rest of the Universe. All religions are based on the same fundamental concepts as the Ancient Wisdom but instead of allowing man's unfolding mind free play in its ever expanding search for Truth, religious leaders and theologians have been trying to limit the thought-life of their members to dogmatic and fossilised doctrines. Notwithstanding constantly changing world conditions and human relationships, notwithstanding ever growing mental development of individuals, groups and nations, the theologians are desperately clinging to tenets, conventions and practices which were instituted centuries ago when circumstances, human relations and especially human concepts, were in many respects so totally different from what they are today.

Basic truths of course remain immutable but as already pointed out, what man considers to be the truth are but facets and human versions of the greater divine verities, which are beyond human conception. Therefore, although the basic nature of these

truths will forever remain unaltered, their human interpretations will definitely be subject to different rendering and expression and will therefore have to be adapted from time to time to changing human circumstances and outlook and in some instances undoubtedly also to more profound discernment.

By laying down dogmatic tenets to which members of a religion are supposed to abide, the religious leaders are attempting to limit free and objective thinking and discrimination and thus to lead their flock along a narrow track which they seem to consider the only right way. But in practice there are actually hundreds of different sects and religions in existence, each disposing over the 'one and only correct way to salvation'. These leaders in their ignorance largely succeed not only in limiting both the mental and spiritual development of their members but also their own. The trouble is that to a large extent they are parrot-like repeating prescribed doctrines, instead of thinking out these problems for themselves. One is involuntarily left with the impression that many of these theologians are afraid to think or afraid to carry their arguments to a logical conclusion, as such deductions might conflict with their tenets and might lead to doubt and uncertainty and an undermining of their established beliefs.

The logical conclusion is that there cannot possibly be only one absolute way to salvation. Neither will there be only several hundred ways as prescribed by as many religions or sects. No! – there are billions of paths leading to the mountain top – in fact as many paths as there are struggling human souls, because each individual soul must find his own way back to the Father's house, each according to his own characteristics, circumstances and stage of development and as stimulated by the many varying motives and forces, either driving men forward or retarding them on their long and difficult way to the ultimate Destination. But one fact should be clearly understood – none of these paths are easily followed; all are narrow, arduous and full of obstructions; some of the pilgrims allow their attention to be diverted and instead of following the shortest route available under the circumstances, they will first wander off exploring some by-paths, thus losing time before they continue their upward struggle. Others again are still half asleep and with myopic vision blunder into obstructions, thus hurting themselves badly until they have learned their lessons and with clearer vision succeed in surmounting obstacles and by-passing pitfalls.

All these paths, even though they may vary in route and detail, will nevertheless lead to the One Destination, the One God. The inherent sense of divinity present in every human heart, must ultimately lead each individual soul to synthesis with the ONE.

The great religions of the past have been founded on the teachings imparted by some outstanding spiritual personality or Teacher who, centuries ago, appeared to a particular race or region. The influence of these Lives and their words have persisted, although often badly distorted, in the religions which have developed around their original precepts. These Teachers were all delegated from On High to give spiritual guidance and aid to races of men occupying particular regions during specific ages. Their virginal teachings

were clothed in language and symbol suited to the understanding and circumstances of the people of that age. In later years many of the original teachings were adapted by religious leaders to conform to their own concepts, often with the purpose of securing power over their community or else to maintain such influence.

Whether a man today belongs to one religion or another, is largely determined by the family, community or religion into which he was born. Basically these various religions differ relatively little from each other and existing differences are mainly man-made, concerning non-essential human interpretations of the Truth, of various dogmas or of ceremonial rituals, which are all of human origin.

II. 2 (a) Churches, Theology and Dogma

The world is passing through a temporary state of chaos in many respects but also in particular as far as the various churches, their religious dogma and theological doctrines are concerned. Men, and especially the younger generations, are coming into revolt against the traditional power, authority and domination which some of these institutions have been wielding for centuries. Systems of scientific investigation, analysis, comparison and deduction are taking root in the minds of men and are being applied to all fields of thought and therefore also to religion. The result is that men are beginning to question and to reject the traditional authority of these old institutions. There is a gradual awakening of the awareness of the soul and its powers and, combined with a more mental approach, this is leading to a disowning and supplanting of the power of the churches.

The origin and history of religions and the foundation of their doctrines is being investigated anew and many of the old established conceptions as to the nature of man, his destiny and his soul, as well as of the nature of Divinity, are being reconsidered and even rejected. This leads to endless disputes, confusion and uncertainty and new schools of thought are consequently arising by the day. Out of all this melodrama little that is new has however developed.

From this medley of thoughts, ideas, ideals, speculations and theories, sprouting from the many youth movements, schools of thought, churches, religions and sects, two main lines of thought may, however, be formulated:

Firstly, there are those clinging to their *traditional religion* in its many forms and who do not want to see any changes effected. They usually belong to the older generation and prefer obedience to ancient recognised theological or religious authority, rather than obedience to the guidance of a consciously recognised soul. This group is often distinguished by their devotional attitude, which may take on fanatic proportions, spurred by intolerance. Their strict consciences are sometimes distorted, being biased by dogmatic concepts and not by logical reasoning by an enlightened mind. The divine intelligence with which they have been endowed is neglected – this may be applied to every other phase of God-given life but not to their religion. These traditionalists are therefore

paragons of fossilisation in the field of religion and, being unable to adapt themselves to the progressively unfolding world of new ideas, new vision and *spiritual development*, the standpoints they entertain, in common with their churches and institutions, are doomed to extinction and must inevitably disappear from future active religious participation.

Secondly, there is a small embryonic *group of esotericists* which as yet only forms a small minority but which is rapidly growing to larger dimensions. This group however, is not composed of those who have revolted against the religious establishment; many of these are only unruly youths who are rebelling against authority and tradition and often have nothing substantial in mind which they would substitute for that which they are breaking down. These rebels, however, also include mystics, idealists and potential thinkers, who eventually, after reaching intellectual maturity, will regain their balance and may then swell the ranks of the second group.

Those who really constitute the second group are deeply spiritually orientated and might be called *intellectual mystics*, because their devotion is mentally focussed and not purely emotionally guided. Their approach to religion is through the mind and is carefully and deeply considered. They do not belong to any organised group or nation or to any race, colour or creed – their only bond is that they speak the same spiritual language. They recognise each other by having the same thoughtlife, entertaining the same nucleus of beliefs, without these being dogmatically circumscribed and rejecting the same non-essentials. They also recognise the role played by historical spiritual leaders of the world, together with the Scriptures arising from these teachings, which have largely been responsible for shaping the world pattern of spiritual beliefs.

This small group may be regarded as members of the Church Universal and they are building the subjective background, the spiritual nucleus of the coming *New World Religion*, which will finally encompass the peoples of the whole world into a single spiritual unit.

Today a common cry of distress is reverberating through the religious world, to the effect that man is turning away from the churches. This is so but not because of a lack of spiritual awareness – on the contrary there is a very meaningful spiritual awakening throughout the world, with an urgent searching for Truth, and man has never before been so spiritually inclined and in need of spiritual values, revaluations and recognitions. Men are searching for Light but where to find it? Orthodox churches with their leaders certainly do not provide the wherewithal; they are either limited by their narrow theological interpretations of the Scriptures, which the masses are no longer prepared to accept or they go to the other extreme and are inclined to be too materially or politically oriented.

In the past all religions, including Buddhism, Hinduism, Islam and Christianity, have produced outstanding minds, thinkers and leaders, who have in all sincerity formulated their ideas as to God and the meaning of the Scriptures into doctrines and these have in the course of time been dogmatically accepted by the religious and foisted on to the

unthinking and ignorant masses. But the younger generations have had enough of this procedure; the stage has been reached where they are no longer satisfied with prescriptions dictating what they should believe or disbelieve – they want to reason things out for themselves and reach their own conclusions. They want freedom in all respects but most of all *freedom of mind*.

These explorers of the New Age want to be supplied with the basic facts and truths as far as these may be available but then it must be left to them to decide which of these truths, facts, ideas or views they may find acceptable. It will then be for them to incorporate in their creeds what their reason or intuition allows them to believe, either tentatively or absolutely and then to draw their own conclusions and reach their final decisions. Provided these searchers are honestly and sincerely motivated, their spiritual unfoldment is assured and will take its due course. Man can never be saved by theological tenets but only by awakening and expanding the Christ-consciousness in the heart.

Attention has been drawn to the limiting and retarding effect that the narrow outlook of many churchmen exerts on the spiritual development of their flocks. At the same time it should be pointed out, however, that these church servers are mostly well meaning and spiritual men, who are working to their best ability and in accordance with the light at their disposal but that in the ministry of their ecclesiastic duties they have been propagating dogmatic tenets, instead of allowing themselves to be pure channels for expressing the immanent Christ spirit by which they should be controlled. If these preachers could only become men of God in the true sense, rather than church-men, and allow the immanent God to speak from their soul-infused minds, then all would be well and they would then become the true spiritual leaders of the future. These same men would then realise that there is only One Religion and only One Church – God's Church – and that the same God works through the many faiths, the many races and colours of mankind and the many religious agencies and that the fullness of the Truth will only be realised through the final synthesis of all these into the Universal Church and the One World Religion.

II. 2 (b) **The New World Religion**

All nations, with their many religions, have one bond in common and that is their belief in a Supreme Being. This Deity is designated by many names and venerated by many different ceremonies and rituals, without the masses being aware of the fact that in all these instances they are actually invoking the powers of the same Entity. Once the peoples of the Earth can arrive at the recognition that they have One Father in common, it will indicate the awakening realisation of the brotherhood of man and that we all form part of one great family, the One Humanity. Out of this recognition will then be born the One Church and the New World Religion, which will gradually emerge as a mutual tie to unite men with closer bonds.

This great objective of eventually gathering all peoples of the world into the one great

Universal Church, is the task of the Masters Koot Hoomi and Morya, assisted by the Master Jesus.

The world is at present increasingly coming under the influence of the energies of the Seventh Ray of Ceremonial Law and Order and out of the present chaos the New Age is in actual process of being born. A new rhythm will gradually be imposed on the present disorganised condition of humanity and this will step by step lead to new social orders and relationships. These changes are now in active manifestation and are expressed on all fronts of human activity – social, economic, scientific, political and religious. It is out of the present religious turbulence that the New World Church is eventually going to evolve. These great changes must inevitably take time but will come sooner than is generally expected.

The devotional approach of the New Church will be mentally oriented and will largely rest on the scientific recognition of the subjective worlds and the appreciation of certain aspects of scientific ceremonial. Many members of the scientific world will prove to be disciples and even initiates on the Path of Light and the present scepticism will begin to fade away. The danger will then arise that the intellectual approach might become so overbearing, that the devotional and mystic aspects might be relegated too far into the background, thus allowing a temporary foothold to the Dark Forces. The development of such a condition, when foreseen, can however be guarded against.

Concepts of the Truth are ever evolving and can never come to a conclusion. Because of the intellectual and mental awakening of the past two centuries, a corresponding spiritual adaptation is now taking its natural course, with man incessantly searching for fresh interpretations of ancient spiritual principles. He is no longer satisfied to have prescribed to him what to believe or to reject. He is searching for new light on his path and he is going to find this light; he is becoming aware of his personal contact with his Father and that this can be achieved without the mediation and the authority of a church, the dogmatic creeds of a minister or some approved ritual. Once he has become conscious of his own soul, no imposed religion will in future be able to restrain his spiritual unfoldment. With the discovery of ancient but so far relatively hidden truths, the ordinary man can now make his own interpretations of the available knowledge, formulate his own ideas as to the nature of the subjective worlds and of Deity and arrive at his own conclusions as to his future attitude and procedure to be followed on his path of spiritual development.

The spiritually minded men of the future will largely be guided by these underlying attitudes towards religion and these men are now beginning to lay the first foundations of the New World Religion and the Universal Church. This New Age religion will not be founded on dogmatic doctrines but on a few simple principles, which may perhaps be summarised as:

- (a) ***Spiritual freedom*** and therefore ***freedom of thought***, each man having to work out his own salvation, in his own way, as guided by the direction of his own soul.
- (b) ***Spiritual love towards fellow man***, leading to universal ***goodwill***, the ***brotherhood***

of man and right human relationships, expressed and demonstrated by *selfless sharing* and *mutual service*.

All religion will then be regarded as emanating from One single spiritual Source and this will gradually draw mankind together to be united in the One World Religion. Such a One Humanity will not imply a single homogeneous group in which all races have been physically, socially and politically amalgamated. On the contrary: the beauty of such a synthesised Humanity would lie in its variety and differentiation into the many races, colours, languages and cultures, with its varying customs but bound together by common religious principles and mutual understanding.

This New World Religion is not merely some imaginary fiction of a vague dream but is something which is *now* in actual process of taking shape! It is prophesied that as soon as man has finally prepared the way and is ready for it, another great *Revelation* is awaiting him. The nature of this coming Revelation is unknown and man can only seek to develop his intuitive perception and to live in expectation of the new Light to be revealed. Let him attempt to evince increased spiritual recognition and to become aware of the 'rain cloud of knowable things' perpetually hovering over humanity!

One aspect which will come to the fore in the New Age is the development of the brotherhood of man into a real and accepted fact. In the past so much has already been written and talked about this and so little has been achieved in practice. It is in fact as if relationships between nation and nation and race and race have even deteriorated and have gone from bad to worse. Regarded superficially, this is so. But man should not allow himself to be totally overwhelmed and blinded by all the noise, bluster and dust that is being raised by this fighting and struggling on the surface. It must be acknowledged that outer conditions are bad enough and certainly most disturbing and every attempt should therefore be made to calm down ruffled tempers and help these storms to abate, thus permitting increasing numbers to *see* what is happening underneath this disturbed surface, to *hear* those quiet but insistent and penetrating voices calling for attention and intuitively to *feel* the vibrations of the new energies issuing forth from the ethers and coursing through every sphere of human life. The immanent and transcendent power of God, the Christ spirit which has so incessantly and insistently been invoked by spiritual men and groups throughout the world, is now having pronounced effect. The evoked energies of love, tolerance and goodwill, are being poured into the world of men, while increased and more permanent reactions are becoming apparent from day to day.

The tide has turned, the change towards a better and happier world has actually set in and no power of evil can any longer prevent the coming of the New World! Open your eyes and you will see this! Open your ears to the beautiful tones of goodwill systematically penetrating the relationships between men and nations and robbing the harsh voices of hate of their erstwhile effectiveness and dominance! Can you not intuitively sense the beauty of that which is in process of being manifested and established and which is step

by step leading to improved human relations and finally to the Kingdom of God on Earth? All these things are already there and it merely remains for the human being to become consciously aware of them, to accept, accentuate and reveal them by displaying them in one's own life and by helping to calm and silence the outer tumult of squabbling and fighting, by suppressing selfish and separative urges and tendencies and by contributing one's personal share of genuine goodwill.

These visions and promises of a new and beautiful existence for humanity, *must* inevitably be recognised. But nothing in life, even if predestined, can be acquired without it being deserved and although the above prospects will in due course be meted out to man, he nonetheless still has to earn all that he is to receive. Therefore the rate at which this New World will be realised and brought into living practice, lies entirely in the hands of man himself. It is for him to exert himself to the utmost to achieve the ideals designed by the inner self, the soul; if he is to sit back and relax, nothing constructive will occur and matters may even temporarily deteriorate, till he wakes up again and begins anew to strain and struggle forward and upward with inspired new force to the goal that has been set. This holds for the individual, the group and the race. In fact right at this moment each and every individual is surrounded by these energies which are ready to carry him onwards in the required direction and the only provision is that he must open himself and become receptive to these forces.

And how can this sensitivity and receptivity be acquired? ... By expressing loving goodwill to *all* and by promoting the common good to one's best ability under prevailing circumstances.

How this *service* to our fellow man is expressed is not of primary importance, neither whether it may seem insignificant, nor whether it is something that might draw public attention. The *nature* of the service will in fact depend on many factors and will be determined by the individual's capacities and characteristics, as well as by his environment and circumstances. What does matter, however, is the *motive* inspiring the action and whether such service is performed with a loving heart. Furthermore service is something more than just an act of momentary nature. To perform an act of service and then to sit back and smugly contemplate the sacrificial deed, will probably prove largely ineffective. No, the beauty of constructive service lies in the fact that it will merely prove a stimulant and therefore but a step to ever more effective and sustained service, in the end demanding the use of all the powers and capacities over which the server may dispose. What others may regard as a *sacrifice*, to him becomes a gift offered with sheer joy, because he gives, shares and serves with love springing from his heart!

A number of people from all over the world and from the many religions, are beginning to recognise that all these religions really emanate from the one great spiritual Source. They are becoming aware that all the hate and fighting over the ages, between man and man, group and group, nation and nation and worst of all, between religion and religion, has to some extent been founded on limited vision and understanding but

mainly on such egotistical properties as self-righteousness, urge for power, envy and desire in its many forms. They are coming to the realisation that we all belong to the One Humanity and are worshipping the One Father.

Talking of a 'new world religion' is but a relative expression. Fundamentally the same age-old truths are being dealt with, the same Ancient Wisdom but with this difference that a *new approach* to these old verities will be followed. Some of these essential truths will be particularly accentuated:

1. ***The Fact of God Immanent:*** During past centuries the stress has been on God Transcendent, the Father in Heaven, who from his throne somewhere in outer spheres, has been ruling the destinies of man. Today it is increasingly recognised that each human being and every created form, is also pervaded by the immanent spirit of God.
2. ***The Fact of Immortality and Eternal Persistence:*** In the coming religion particular emphasis will be placed on the eternal life of the soul, that it progresses from life to life, experience to experience, revelation to revelation, on its Path of Evolution, unfolding steadily and displaying progressively the divine attributes which have been attained.

Closely integrated with this principle of the unfolding soul, are of course the Laws of Rebirth and of Cause and Effect. In these coming teachings the accent will specifically fall on these important principles, emphasising that old but so readily forgotten truth, that man shall reap what he has sown.

It is the innate divinity in the heart of every man, which constantly urges him towards betterment and towards that faint vision of which he may not at first be consciously aware. During the early stages his striving is purely instinctive but as time and lives go by, the vision clarifies and his striving becomes consciously directed and ever more purposeful.

3. ***The Christ and the Hierarchy:*** Until such time as the Christ will make his appearance on Earth, to walk again visibly among men, the fact will be emphasised that even though still invisible and moving in etheric spheres, the *living Christ* is nonetheless constantly and actually present with humanity and that his loving support can at all times be depended upon by those who need him. It will also be stressed that he stands at the head of a group of Adepts, the Hierarchy of Masters, who have all been through the trials of human existence on Earth and, through the experiences thus gained over the aeons, have evolved to their present position. It will furthermore be accentuated that one of the principal functions of this exalted group, headed by the Christ, is to guide those still subject to physical incarnation and glamoured by the astral world of illusion, to their higher destiny.
4. ***The Brotherhood of Man:*** And then it will be emphasised that all human beings are manifestations of small fractions of the Spiritual One, who have taken on physical form to gain experience on Earth. These experiences are apparently essential for even-

tual achievement of spiritual perfection. It should therefore be realised that all human beings are closely related brothers but brothers in different outer garb and each and every one finding himself at his own particular stage of development on the difficult Path stretching before all. It will be stressed that life on Earth could be turned into something so much more beautiful, pleasant and bearable to all, if each individual would only contribute his small part towards sharing the amenities of life, showing greater tolerance and consideration in so many possible respects and a greater display of love and goodwill in daily associations and interrelations.

The world is at present being flooded by these new and potent energies and although the results are still somewhat obscured by the effects of well established older influences, such as selfish desire, greed and hate, the reactions resulting from the ever spreading and deeper penetrating energies of universal love and goodwill are becoming noticeable and these must and will eventually gain the upper hand, dominating all human relationships.

5. **The Divine Approaches:** One of the greatest truths, of which man in the past has been insufficiently aware, is the divine relationship between man, humanity as a whole and its Creator. In the Scriptures the presence of some vague transcendent God is described but so far religions have largely left the impression of a rather one-sided approach by cringing human beings imploring a stern God for his favours. Could it but be recognised that the position is in fact so totally different. There is only a God of Love, who entertains a loving interest in his children who are experiencing the physical phase of life on Earth. Once a deeper and more general consciousness is developed of the immanent God, of whom each individual is an integral part, then it will also be realised that there exists a reciprocal attraction and approach – that of the Father towards his children and of the children to the Father. It is for this reason that future religion will accentuate the invocative approach from man to divinity and the response which will consequently be evoked. Greater attention will therefore in future be given to the art or **Science of Invocation** and the powers which will thereby be evoked.

The vast possibilities of **Group Work** and the increased power which can be generated by concerted invocative activities, will be emphasised. This will lead to the observance of world-wide sacred festivals, when humanity as a whole will direct its united petition to God, thus inevitably evoking far more potent results.

The realisation of these visualised changes will take time and it stands to reason that mistakes will be made, causing delays, but meanwhile humanity has already set its feet on the Path towards its sanctified destination. Attainment of this ultimate goal can no longer be prevented by any adverse powers but the rapidity of accomplishing these ideals will depend on the consecration and persistence with which man is going to apply himself to this most demanding task.

III. 6 (b) Capitalism and Labour

Broadly considered and viewed from the economic and social standpoints, the world can today be divided into two strong and opposing factions – the **Capitalists** and the **Labour Movement** – with the average consumer caught up somewhere between these contending forces.

From the point of view of the general public, both these systems have their advantages and drawbacks, which in different ways have proved either beneficial or detrimental to humanity. Both these systems, however, also have one characteristic in common which seriously discredits them – their **selfish greed**.

There fortunately are exceptions but on the whole both capitalism and labour, as constituted today, represent two great factions fighting each other to obtain as big a share as possible of the world's goods and wealth for selfish enrichment and the wielding of power.

Both of these combinations are immured by a spirit of greed but their approach for achieving their objectives differs widely. To revert again to the dangerous practice of using generalisations, it might be said that in their fight for dominance, the capitalists, who are numerically far outweighed by labour, have the great advantage of both the powerful backing of money and also of the better innate and trained brain capacity, available from a large part of the supporting intelligentsia as well as from a number of interested scientists. It is, however, noticeable that many belonging to the latter two groups are maintaining a somewhat neutral position between the two main contending factions, with probably a stronger inclination towards the capitalist side.

Labour has the great advantage of numbers and also that they form an absolute **sine qua non** of the production machine of the capitalists. This is consequently the most powerful weapon over which they dispose and which they have learnt to apply most effectively as organised '**strikes**', implemented through their Labour Unions. The use of strikes, which in the early days of the labour movement was a most useful and justifiable tool to achieve their immediate purpose of alleviating deplorable labour conditions, has subsequently degenerated into a tool of tyranny in the hands of the unscrupulous and self-seeking. With growing power the whole labour movement has changed in essence. With accumulating funds these organisations have themselves assumed many of the adverse qualities of capitalism. With their increasing strength labour has in many instances become a dictatorship, using threat, fear and force to attain ends which are often not justifiable and are selfishly motivated.

In the earlier stages of their fight, labour as a rule is not sufficiently aware of the fact that in their attempts to destroy and eradicate capitalism, they are also to a large extent destroying the machine producing so many of their conveniences. When at a later stage they are to some extent gaining the upper hand over traditional capitalism, labour sometimes becomes conscious of certain of the valuable functions of capital for the main-

tenance of production of commodities demanded by modern standards of living. Out of all these circumstances various forms of labour-socialist-capitalist combinations have developed but so far they are all suffering from the same disadvantage, which has proved that the resulting productive machine is on the whole not functioning as effectively as used to be the case with the original capitalistic system.

To the student of economy or the social sciences, a study of all these tendencies would prove most interesting but to the esotericist these conditions are merely transitional phases through which long suffering humanity is struggling on its laborious way to greater light. Man apparently needs all these experiences to awaken his consciousness and to bring him to the recognition that his happiness and peace are not to be found in the acquisition of a maximum quantity of goods, commodities and power but in acquiring a peaceful mind and conscience and the maintenance of the right spirit of fellowship with his neighbour.

What has so far been lacking in the case of both capitalism and the labour movements, are the right motives and objectives and as long as their main striving remains selfish acquisition, they are both doomed to failure and eventually will have to make way for the all-engulfing, all-embracing and rapidly awakening and spreading New Movement of the Aquarian Age – the movement of World Goodwill!

This Spirit of Love expressed as service to the Whole, is applicable to every phase of life and is at present being actively introduced into the spheres of capitalism, business, industry and labour. Throughout the world men of thought are applying their intellects (supported by soul intuition and hierarchical inspiration!) towards the working out of new systems wherein the money of the capitalist, the technical proficiency of the scientist and industrialist, the administrative ability of the trained and experienced executive and the dexterity, skill and aptitude of the labourer, may be combined in a production machine that should prove of mutual benefit to all included within this co-operative group. The essential synthesising factor on which these undertakings *must* be based if they are to entertain any hope of success, is *right human relations*, characterised by mutual trust, goodwill, tolerance and sharing. Without these criteria, applied to all levels of the organisation, it will be doomed to failure.

This *symbiotic synthesis of capital and labour* is the only possible solution for the future well-being of man. In the beginning the problem will remain to find and attract correctly motivated individuals. These men, however, do exist and there is something in the 'atmosphere' which *is* bringing them together and which is also going to lead them to success. Mistakes and disappointments are bound to occur in the early stages and some wrong elements will unavoidably be incorporated, which in due course will again have to be eliminated but these schemes, after tentative trials to find the right way, are going to prove a huge success and are going to play an intrinsic role in introducing the New Age.

In industry this tendency towards collaboration between the various levels of production will give rise to the development of '*Production Groups*'. If these groups are cor-

rectly motivated by a genuine spirit of goodwill, which essentially must pervade the whole organisation and which cannot be limited exclusively to their internal activities, then this energy will also find expression in influences which the group will radiate to its environment and to the world at large. Therefore another attribute of these groups will be their striving to be of service to humanity as a whole and this spirit will also be reflected in the superior quality of their products, which will be offered at prices which will only make provision for a minimum margin of profit.

These co-operative and altruistic principles, based primarily on goodwill, are already being brought into practice on a limited scale but it is expected that they will rapidly attract wider attention. Improved systems will progressively be devised and established in all countries and as the success of these new systems becomes apparent, they will increasingly supersede the old competitive and acquisitive methods. Yes, *the tide has turned!* Sense the vital vibrations now pervading the world atmosphere and influencing all man's activities! The men of goodwill who are prepared to give their selfless service to humanity already exist in large numbers and their numbers will rapidly keep on growing; they are discovering each other and are becoming consciously aware of the power to good which is increasingly placed at their disposal and also of the mighty force which could be generated by uniting their energies and wielding this concerted force to the advantage and in service of humanity!

III. 7. Nationalism, Racialism and Politics

Each and every individual starts off by being influenced by national or racial glamour, which often becomes excessive and unbalanced when stimulated by emotional public speakers or politically motivated news media. The overcoming of this trait will be facilitated considerably once the person becomes aware of the fact of reincarnation with its many implications; when he comes to the recognition that it is merely the personality which is concerned with the race or nation into which he has been born for this particular life; that he may have been born into this race only for this one life and that in previous lives he probably has belonged to many of the other existing races.

As group consciousness gradually assumes control over the disciple; as the principle of coherence and synthesis takes root; as he increasingly becomes aware of the oneness of humanity and the underlying solidarity of all existence; as the outline of the hierarchical Plan is steadily revealed to his expanding consciousness; so will his concepts broaden and will his erstwhile traditional and narrow views on nationalism and racialism begin to fade.

The disciple should train himself to become consciously aware that the real self is seated in the soul, which only temporarily occupies a personality placed within a particular environment to gain certain experiences and that he should therefore feel no undue pride or shame because of the race in which that personality happens to function during this

life. Once the disciple has reached this awareness and this concept has become firmly established and really meaningful to him, then he will automatically disassociate himself from the narrow delimitations of nationalism, becoming aware of his membership of the **One Humanity**, irrespective of the position and environment which he happens to occupy for the moment and where he probably has some specific mission to fulfil. The disciple should therefore learn to stand free from environmental limitations but meanwhile to radiate love and goodwill to all with whom he happens to be associated. This should, however, be effected with relative detachment and no undue emotion.

National characteristics are often largely determined by the principles advocated by the leaders. Because man in the past was mainly motivated by ambition, acquisitiveness and greed, the nations of the world were also similarly qualified. With more pronounced recognition of man's responsibility towards the whole, this same awareness will be demonstrated by the leaders of the nations, who will introduce this spirit of altruism and goodwill into national and international relationships. This tendency is already becoming noticeable in the world of international activity but for the time being it is still submerged by the powerful retarding influences of those who have not yet advanced to this stage and who are still adhering to the old systems of aggressiveness, greed and hate. The change has, however, set in and it is only a question of time before the forces of evil will succumb and be submerged by the energies of light and love now being radiated over humanity. The impeding agencies will during this process either be converted to the principles of goodwill or otherwise their continued resistance will lead to self-destruction and elimination by the same evil forces which they are now directing towards others.

The realisation of the One Humanity does not entail the sacrifice of national identity. On the contrary, differences of language and culture will and should always remain, as these differences can only contribute to enhance the beauty of the tapestry constituted by these many coloured facets of human living. The hope of the world therefore lies in the retention of identity of the many nations, each with their attributes of varying colour, language and culture but simultaneously in their closer collaboration and maintenance of right relationships, economic sharing and interchange on a mutually beneficial basis, as exemplified by unselfish international policies, free from pride, greed, ambition or interference and founded on goodwill.

The Spiritual Hierarchy is not interested in the ideological or political leanings of the individual or his community, neither is it affected by the religious practices which may be supported. All it is concerned with is that Humanity as a whole should avail itself of the spiritual opportunity which, more compellingly than ever before, is becoming available to mankind.

GLAMOUR AND ILLUSION

No clear distinction can be drawn between glamour and illusion, as they are both concerned with mental deception. Where glamour however alludes to deception on the astral plane, illusion refers to a similar condition on the mental plane.

Glamour therefore concerns the condition when the *mind* becomes veiled by emotional impulses generated on astral levels and preventing the mind's eye from clearly distinguishing reality. This condition may readily be aggravated by desire.

Illusion is a state of the *soul*. The soul, using the glamoured mind as its instrument, obtains a distorted picture of the phenomenal world. Because of these misrepresentations the soul fails to see with clarity and reality is only discerned with the course of time and experience, after learning to pour its light into the mind, thus illuminating the brain and bringing ideas and thought-forms into proper perspective.

IV. 1. Glamour

The majority of men still live on the astral plane or the world of emotion and glamour. It is only when man consciously shifts his awareness to the mental plane that he learns to eliminate the glamour that has kept him enthralled for many lives but probably only to be ensnared again by illusion on the higher level.

One of the tasks of the disciple is to assist the Masters in making his fellow men aware of this world of glamour by which they are surrounded and which holds them in a state of semi-blindness, only allowing a distorted image of what can but vaguely be distinguished through the astral haze. Men must be taught to think and thus to understand the condition under which they are living; by understanding the nature of glamour, it may eventually be transmuted and dispelled by the mind. Glamour cannot survive the light of truth and when the light of the mind becomes focussed on it, it must inevitably fade and disappear.

The objective of the disciple must be to keep his emotions under control and to cultivate an attitude of 'divine indifference', which will ultimately eliminate glamour