

LIVES AND TEACHINGS OF THE MASTERS OF WISDOM THE WHITE OR SPIRITUAL HIERARCHY OF THE WORLD

5th edition. Summer Solstice 2024



by Stefano Martorano



“Stay Hungry, Stay Foolish”

Steve Jobs

"He who desires gold must go and dig it, otherwise he must be content with straw."

Heraclitus

"Fools dare where angels fear to venture"

Alexander Pope

So, if you no longer look for common gold, but you still stay hungry of perfection, you can find alchemical gold in the exemplary lives of these Masters of Wisdom.

Book intended for the few, the esotericists, hoping their numbers will increase.

"Esotericism is the art of ‘bringing down to earth’ those energies which emanate from the highest sources and there ‘grounding them’ or anchoring them... All true esoteric activity produces light and illumination." Alice Bailey, *Education in the New Age*, pag. 67-68.

Divine immortal Source residing in my innermost Self,
Inspire me with Your Infinite Love,
Guide me with Your Omniscience,
Work in and through me with Your Omnipresence.

Roberto Assagioli's invocative prayer

The book is priceless: download it and distribute it for free to those interested.

http://www.istitutocintamani.org/testi-StefanoMartorano/Lives_and_Teachings_of_The_Masters_of_Wisdom.pdf

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Maitreya. 26 meters statue, 280 Kg. in gold. Tashilhunpo Monastery in Shigatze, Tibet



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I dedicate this book,

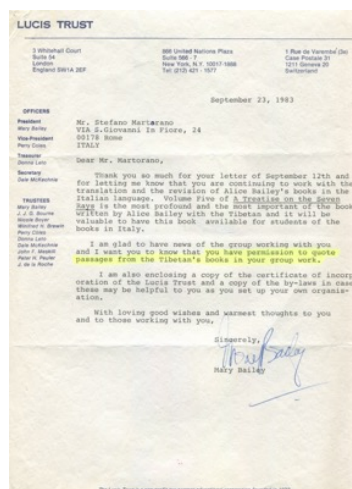
on this Wesak 2022, a year of impact on public consciousness, to Maat, the Truth; to all those who have never lost faith in the Masters; to Master Koot Hoomi, last incarnation of Pythagoras, and of the philosopher Nāgārjuna. I also dedicate it to his disciple, Master Djwhal Khul, last reincarnation of Asaṅga, who received the original texts telepathically from the Maitreya then and from the Hierarchy today. These pioneers have attained conscious immortality and have illuminated the darkness of my ignorance with their omniscience, giving meaning to my life and teaching me the following motto: "Aid the work. Forget yourself. The World needs you." This book is written for the present-day youth, as well as all the seekers of the Truth, so that they may learn and acquire the qualities necessary to become students and even disciples of the Masters of Wisdom.

I especially quote three of the greatest who have left us the following aphorisms:

"There is no darkness but **ignorance**." The Jester in 12th Night, Act IV Scene 2 of **Shakespeare**
(Pseudonym of Sir **Francis Bacon**, the **Master R**, Inaugurator of modern science)
Ignorance (Avidya), or sense of the separate self, is the first of the 12 Nidana or chain of causalities, or causes of existence, that maintain us in incarnation or cycle of rebirths. "My Teaching or Dharma is also a raft to be abandoned when you reach the other shore of Nirvana."
Digha Nikaya, Sutra 14 and Majjhima Nikaya, 22. **Buddha**
Ignorance is characterized by the notions of I and Mine. Atmabodha, **Shankaracharya**

Therefore, it is not what one does not know that makes one ignorant, but what one does know, the illusions of one's own concrete mind. We are victims of our own mistakes and our own habit of concrete-oriented thinking. "It is the concretising unprincipled mind which brings about all the troubles of humanity. It is the *sense of I-ness* and the spirit of separative individuality which has brought humanity to its present condition, and yet even that is a part of the great developing process. It is the consciousness of duality... which has plunged mankind into the great illusion." Also, "Such is the end of the magical work. It involves the discovery that the astral plane and the astral light so-called are but the cinematographs created by man himself. What man has created he can also destroy." Ending with, "An individual disciple may suffer in his personality as a result of the failure of his group brothers to understand or to arrest the fire of their minds, but he goes on steadily with the work and his personal effectiveness, as a serving unit, remains unaffected. He knows that some day they will be *liberated from themselves*." ¹

Does one meditate only to improve oneself or to get rid of the innate *sense* of the self? Is there a "self" behind the thought of "self", the source of all problems? Permission to Stefano Martorano, by Mary Bailey, to quote from the books of Alice Bailey.



¹ Alice Bailey, *A Treatise on White Magic*, p. 614 and 617, and *Discipleship in the New Age I*, p. 729, Lucis Publishing Company N. Y. 1934 and 1944. (Dictated by Master D.K. "the Tibetan").



THE GREAT INVOCATION

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

**From the point of Love within the Heart of God
Let Love stream forth into the hearts of men.
May the Coming One return to Earth.**

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

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

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

“The above Invocation or Prayer does not belong to any person or group, but to all Humanity. The beauty and strength of this Invocation lies in its simplicity, and in its expression of certain central truths that all men, innately and normally, accept - the truth of the existence of a basic Intelligence to Whom we vaguely give the name of God; the truth that, behind all outer seeming, the motivating power of the universe is Love; the truth that a great Individuality came to Earth, called by Christians, the Christ, and embodied that love so that we could understand; the truth that both love and intelligence are effects of what is called the Will of God; and finally the self-evident truth that only through *humanity* itself can the Divine Plan work out.”

ALICE A. BAILEY

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Foreword

This text, compared to others dealing with the subject, benefits from an undisputed advantage. It was the subject of a prediction by one of the Sages whom I speak of, who can read into the past, present and future of each of us as in an open book.

The prediction dates back about thirty years, to March 1992, and not only indicates that I would write this book but that it would be successful. Strange as it may seem, I had completely forgotten about it, perhaps at the Masters' express behest, but the prediction came back to me as I was finalizing the text: I had transcribed it on a postcard I had sent to my wife in Rome when I was in Darjeeling and recently stumbled upon it while looking for some photos to document my encounters. Although it mainly refers to personal matters, I gladly publish it: it testifies to how God's eye is always upon us and that the Sages know how to look into our hearts at will and at a distance, as well as forward in time, with astounding accuracy. As we are told in Patanjali's *Yoga Sutras* and by the Masters themselves, the Soul lives free from the concepts of time and space. "The Higher Self on its own plane, is not trammled by time and space, and (knowing the future, as well as that which is past) seeks to bring the desired end nearer and make it more rapidly a fact."

² So as Jesus said, the Self, the stone that *some among the builders* discarded because it was different from the others, will become the keystone of the Temple of Humanity.



Darjeeling



² Alice A. Bailey, *Letters on Occult Meditation*, page 33, Lucis Publishing Company, New York, 1966.

The event happened this way. It was March 16, 1992 and I had just bid the compassionate and humble Prince Raja Jai Kumar Atal of Jaipur farewell and left his house. A well-dressed Indian man, though not remarkable in appearance, came up beside me on the street and without my asking him anything, spoke to me in English for no longer than two minutes, leaving me no time to reply, then walked away in a hurry. He told me a few things about my family that no one could know and predicted that in September I would start writing a book that would prove successful. The text was started, then stopped and resumed several times because of more pressing service and now, thirty years later, the only book I wrote has finally seen the light of day. The same thing happened to Roberto Assagioli, my spiritual beacon, with his book "*The Act of Will*." To the critics of my text, who pushed me to improve it, goes my gratitude, but, as Mary Bailey, who described her own biography in her fine book *A Learning Experience*, told me, it is difficult to remain personally impersonal.



Raja Jai Kumar Atal



The author with Ganga, Jai Kumar Atal's widow, Jaipur, Jan. 2000



Together with Ganga and her granddaughter, who kindly guided me, taking me to visit Ajmer, the site of an incarnation of Master Morya, earlier than the one in which H.P.B. met him.

I hope this testimony will entice those esotericists, who study only texts accepted for their authority, to broaden the scope of their research by considering other sources. It will undoubtedly also be useful for all those who, filled with goodwill and deep aspiration, seek objective evidence of the existence of the Masters. Of course, for the unbelieving no evidence will ever be sufficient, while for those who train themselves to develop compassion for a suffering humanity, victory is just around the corner.

Quoting Master K.H. from *The Mahatma Letters* p. 32: "*For it is 'Humanity' which is the great orphan, the only disinherited one upon this Earth, my friends. And it is the duty of every man who is capable of an unselfish impulse, to do something, however little, for its welfare.*"

Even today in Buxaduar, India, in D. K.'s tiny monastery, little monks, often orphaned, wait for sensitive souls to come to their rescue, making their lives a little less harsh, thus allowing them to progress in the priceless good of the religious and spiritual culture of the Buddha and His successor *Maitreya*, or *Champa Gonpo* (Tib.). The heart always responds with readiness and generosity, but if the heart sleeps man moves through life like a ghost, a shadow full of self and money, who thinks himself superior, forbids, imposes, judges, humiliates and offends, without awareness of the damage he does to himself and to right human relations. Unfortunately, life will be hard with him because what he sows he will reap.

"I only care to have *Their* holy names unsullied in the hearts of the few Theosophists who know Them, believe in them and honor Them."
Letters of H. P. Blavatsky to A. P. Sinnett, p. 173.

"Judaism, Christianity and Islam are essentially identical.
Moses, Jesus, and Muhammad were very wise."
Sayyid Jamāl ad-Dīn Al-Afghānī

"Nothing is more dangerous than the truth in a world that lies."
Dr. Nawal al-Sa'dawi (1931-2021)

A tribute to the courage of a psychiatrist, inaugurator of the century of the woman.

"The Host has permitted to know, The Host has permitted to see.
No doubt it is His wish that we shall know, that we shall see." ³

Author's Introduction

In the second half of the 19th century, industrial development in Europe and the United States proceeded apace, fueled by scientific and technological advances with few precedents in recent human history. This development, also supported by ruthless colonial policies, enabled society to evolve in hitherto unimagined ways: it gave rise to new professions, facilitated mobility and international contacts for goods, men and ideas. The philosophical and ideological propellant of this bourgeois-dominated age, *positivism*, applied the certainty of the mechanistic Cartesian scientific method to all spheres of existence. To them, the universe appeared as a huge automaton, devoid of thought and subject to deterministic laws. Such an approach, which was very effective on a practical level, nevertheless left out any metaphysical inquiry, relegating it to the realm of mere fantasy and considered it substantially useless to progress. The eternal questions about human nature and destiny, death and the Cosmos, however, do not deserve to remain unanswered. Perhaps for this very reason, during the same years as the formation of Freud's theories, esoteric pseudo doctrines, mystical brotherhoods and movements such as spiritualism, proliferated. This *middle world* was populated with controversial figures, charlatans who exploited people's need for answers, sometimes putting on deplorable spectacles such as bogus séances, complete with special effects and conjurer's tricks. In doing so, these elements discredited at the root any attempt at serious investigations.

It is against this background that the figure of Helena Petrovna Blavatsky, or H.P.B., emerges, to whom the Sages assigned the task of mitigating materialism, so as to show that the spiritualistic phenomena were factual, but their explanations brought forth by the spiritualists themselves, were completely erroneous.⁴ H.P.B. was a great traveler and a prolific author of fundamental texts in esoteric literature, such as *Isis Unveiled* and *The Secret Doctrine*. In 1875, along with Colonel Olcott, she founded in New York the Theosophical Society, which eventually opened branches throughout the world. Her work, impressive in erudition, size and quality, was dictated to her telepathically by certain Mahatmas or *Masters of Wisdom*. It is easy to see how, within the society of that time, torn between the enthusiasm for the occult dimension and the skepticism of the scientific circles, her figure aroused the most disparate reactions. Blavatsky was admired by some as a messenger of enlightened Masters, but held up by others as an impostor. Along with her, the figures of the Masters were the object of numerous attacks, aimed at denying

³ Nicholas Roerich, *Flame in Chalice*, p. 22, Roerich Museum Press, New York, 1929.

⁴ *The Mahatma Letters to A. Sinnett in Blavatsky's Books* pag. 4.176. Downloadable from istitutocintamani.org

"you are mistaken when adding to the above the assurance that 'the spirits of the departed hold direct psychic communication with Souls that are still connected with a human body' — for, they do not."

their existence and reducing them to a product of her vivid imagination. *The purpose of this book is to document the existence of the Masters of Wisdom, removing the halo of myth and legend surrounding them and restoring their full historical and present dignity.*

The teachings of the Masters of Wisdom are above any religion and constitute what in India is called *Vishwa Dharma*, Universal (Vishwa) Truth, *Sanatana Dharma*, Ancient Wisdom. They are the Spiritual Hierarchy, a Greek term, *ἱερός αρχή*, meaning "the Divine Authority."

In the last 150 years, among millions of so-called inspired writings, the ones that stand out in quality, reliability and truthfulness, with so many confirmed prophecies⁵ have been only two, those dictated by the full Hierarchy, that is, by all the Sages together. The first phase of such teachings was dictated telepathically to Helena Blavatsky from 1875 to 1890, the second, in the same way, to Alice Bailey from 1919 to 1949. A third and final one is planned to begin from 2025.⁶ These two main revelations were supplemented by individual, clarifying ones provided by other members of the Hierarchy, who made their own original contributions, such as Master Hilarion, through Francia La Due and Master *Morya* through Helena Roerich. In her first book,⁷ published by the Theos. Publ. House in Adyar, Alice Bailey placed a diagram of the Hierarchy of the Masters who spiritually guide humanity, complete with their pseudonyms, and for each of them he added some brief information about their functions, but without saying who they were. In this essay I will try to reveal the true identities, biographies and teachings of some of these great Spiritual beings. I do this on my own responsibility, aware that not everything about the Masters can be documented and that a knowledge of cryptography is required to talk about them.

Before expounding on the main topic, I would like to get something across about myself. I was born in March 1942 into a family where love and harmony reigned and I never saw my parents fight. I enjoyed a peaceful adolescence, during which I developed a great love for nature and animals. All this came to an end when I was fourteen years old, due to my father's untimely passing in a car accident, after which I found myself in great poverty. This unexpected turn of events generated in me a deep sense of inferiority, but it also stimulated an intense need to find meaning in life. Thus began my search (aged eighteen), with the study of *Vivekananda's Raja Yoga*, the mystical teachings of *Ramakrishna* and *Yogananda's* Autobiography. This helped me understand the meaning and the goal of the liberation to which we are all called. In 1960 I went to visit Padre Pio the Thaumaturge, who at that time was isolated and opposed by the Church. He knew how to be paternal and I spent a few days with him, intoxicated by the intense perfume of jasmine that emanated from his person. I considered myself an atheist and he, instead of giving me a preaching to me, gave me his blessing and encouraged me to continue my various researches. His blessing probably facilitated my task in many ways. His beatification and sanctification was later confirmed by the famous and revered Pope Wojtyla, whom he knew well and whose election to the papacy he predicted. It should be noted that according to the theosophist Protestant and after Bah'ai Wellesley Tudor Pole, a descendant of the Tudors, Padre Pio healed a seven-year-old girl before him who was paralyzed and mute from birth, as he testifies this in his book *The Silent Road* on p. 80. This initiate, who already knew about the future world wars, inaugurated in 1940 the *BBC Silent Minute* for the peace and the *Chalice Well in Glastonbury*, here in a photo of 1999.



⁵ James Stephenson, *Prophecy on Trial*, 317 pages, Trans-Himalaya, Incorporated Greenwich, Connecticut, 1983.

⁶ A. A. Bailey, *Esoteric Astrology*, p. 532 e 589, Lucis Publ. Comp. New York 1965 "In the next century and early in the century an initiate will appear and will carry on the teaching." "Future teaching around the year 2025"

⁷ Alice A. Bailey, *Initiation Human and Solar*, p. 48-49, Lucis Publishing Company, New York, 1967.

Padre Pio knew how to be fatherly and I spent a few days with him, intoxicated by the intense scent of jasmine emanating from him. Although I considered myself an atheist at the time, he blessed me, encouraging me to continue my search. Perhaps his blessing facilitated my quest, given the difficulty of carrying it out on my own. While working in Geneva, in the summer of 1964, I became acquainted with the writings of H.P.B. and a year later with those of Bailey and Roerich. I joined the Theosophical Society on February 26, 1965 at the age of twenty-two and the Arcane School at the beginning of 1967, after a thorough study of Bailey's texts.

In 1965 I met Roberto Assagioli, a pioneer of psychology in Italy, the originator of Psychosynthesis and above all a *chela* (disciple) of Master Koot Hoomi.⁸ I chose him as my guide in esotericism and, being the generous man he was, he helped me without ever asking for anything in return. From then until his death in 1974, I supported his initiatives. Karmic bonds (Skt. Gotra, lineage) are essential in the esotericism and over the years I have had the privilege of collaborating with great people: Mary Bailey, Michal Eastcott, Torkom Saraydarian, Frances Moore and others.

In the early 70's, in Rome, I had the opportunity to meet with philosopher Krishnamurti at a friend's house and had a private conversation with him. I loved his rebellious writings very much and he was open to dialogue. Later, listening to one of his lectures in Saanen, Switzerland, I realized that the path he proposed was impractical and lacking in method so, albeit reluctantly, I distanced myself from him. I found out later that my opinion was also shared by the English Master and others, including Helena Roerich.

In September 1931 Krishnamurti⁹ had also tried to deny the existence of the Masters, stating so in the Star Bulletin, but this was a mistake as the following year they testified to their presence through the book *Through the Eyes of The Master* by David Anrias, a disciple of Master Jupiter. Shortly thereafter, in 1932, the English Master announced in Cyril Scott's book *The Initiate in the Dark Cycle*, that Krishnamurti had missed the opportunity presented to him "He has cut himself adrift from the White Lodge, and repudiated all of us (the Hierarchy)." ¹⁰ Now as the third phase of their teaching is to begin, it is necessary to reestablish trust in them, in spite of all attempts to deny their existence that would make their work, their philosophy and *all* esotericism vain. I quote here Master D. K.'s definition of it, "Esotericism is not concerned with any aspect of form, but only with the soul aspect... and it is the art of 'bringing down to earth' those energies emanating from higher sources and here 'grounding' or anchoring them... All true esoteric activity produces light and enlightenment." A. A. Bailey, *Education in the New Age*, pp. 67-68

As Assagioli had done previously, I had completed the decade-long meditative-esoteric training at the *Arcane School* in Geneva and, since 1972, the Secretary course, essential for helping the early grades students. I take this opportunity to sing the praises of the *Arcane School*, a modern-day revival of the school Pythagoras had established in Crotona, for the valuable meditative training I received there. This School is still operating today in London, Geneva and New York and sends free teachings in all European languages to those willing to meditate at a daily rhythm and with techniques suitable for Westerners. At that time, I had started teaching in the state middle school, got married and had two daughters. After getting in touch with Gerhard (Gerry) A. Jansen and Van Rijn of the Arcane School in Geneva, I began a correspondence with Mary Bailey, whom I was to meet personally later, accompanying her with my car from Rome to Florence. Later I matured the will to retrace the same itineraries followed a century earlier by Blavatsky, whom I considered a spiritual mother. So, in 1978, I left for Greece, where I spent two weeks among the ascetic monks of Mount Athos. At the beginning of the following year I headed for India, where I would spend two months with the intention of getting to know some other forms of spirituality. I did not want to be a tourist, so I did not bring my camera with me and adopted the local clothes as a simple pilgrim. I returned four more times, because I deeply loved this country which is a source

⁸ Alice Bailey, *Discipleship in the N.A. Vol. I*, p. 140, 1972. F.C.D. (*Freedom from Ties, Chelaship, and Detachment*).

⁹ Alice A. Bailey, *Discipleship in the New Age Vol. II*, p. 171, Lucis Publishing Company, New York, 1980.

¹⁰ Cyril Scott, *The initiate in the Dark Cycle*. p. 136, Samuel Weiser, York Beach, Maine, 1991.

of true spirituality. Sringeri, Ajmer, Puri, Nilgiri, climbing the Ghirnar steps in Gujarat, Ghoom, Gangtok: unforgettable memories.

I was hosted by various princes and Rajas, especially the Maharaja of Kashmir, Karan Singh, who magnanimously let me stay for a week, free of charge, in his beautiful hotel in Jammu. I was also hosted by Raja Jai Kumar Atal of Jaipur, India's ambassador to Italy, who gave me lodging in his guest house. The latter, together with his wife, was a humble person and an excellent server who helped thousands of orphans. I got to know him because I had adopted, along with my daughter Eliana, seven Indian children, through the excellent organization *SOS Children's Villages of India*, with which he himself worked.



Remembering the hospitality of Raja Jai Kumar Atal.

Sometimes, however, out of necessity, I also happened to sleep on the sidewalks. On the way to Darjeeling, I passed through tropical forests pulsing with explosive and exuberant life. Lianas half a meter in diameter, huge leaves, gigantic trees, grandiose and colorful flowers, animals and monkeys of all kinds, wonderful scents and bird calls, such as the cry of the giant Himalayan purple-eyed *koeli* cuckoo. Lush, pristine nature renewing itself for centuries, needless of constant care! I felt the throb of the Life!

A lone spectator, breathless before such beauty, the expression "**One Life**" took on a tangible reality there and by comparison the beautiful Italian forests seemed like deserts to me. Few have seen such beauty and unfortunately, due to the massive population growth and the need for timber, that forest has now almost disappeared! I also exposed myself to several dangers, realizing I was passing near leopard dens with a nauseating feline odor. What an indescribable wonder is a nomadic existence, hard to describe to those who live in the safety of their homes!

Once, when I was going in search of the Buddha's cave near Bodhgaya, I was following a lonely country path. Suddenly I found myself blocked by a canal about seven meters wide, in which water almost a meter high was flowing slowly; I started to wade through it, but having reached the middle, I noticed two snakes, to my right and left, about ten meters away. I was surprised that they were crossing the canal together with me, moving swiftly and creating delightful little waves with their zigzagging movements. Welcome brothers, where are you going? I even had an escort! The path resumed on the other side. Everything was at peace, just and perfect. "He who is shielded with trust needs no other armor."¹¹

It was my first effort to learn about another spirituality, in deference to the father of the history of religions, Max Müller, the Sanskritist, who said something I can certainly confirm today:

"*He who knows only one religion knows none.*" To sum up, over the years my travels in Blavatsky's footsteps have led me to make live investigations, to have conversations with high spiritual personalities, including yogis, ascetics, meditators and scholars, always striving to approach the source and the spiritual beauty of the Dharma. What follows is therefore not merely the result of bookish research, although the focus of my activity was centered on the translation into Italian and dissemination of esoteric texts. I point out that Helena Roerich called Jesus the Great Pilgrim.

Together with my friend Nicola Fiore, we translated the three volumes of H. P. Blavatsky's *Secret Doctrine* into Italian, as I considered its previous translation to be inaccurate.

¹¹ *Agni Yoga*, sutra 236, Agni Yoga Society, New York, 1997.

After being hosted for a few days at the *Temple of People*, in Halcyon, California, I decided to translate Master Hilarion's *Teaching of the Temple* and *Theogenesis*, whose volumes were given to me by Assagioli and, later, *From Bethlehem to Calvary, A Treatise on Cosmic Fire, The Rays and the Initiations* by Alice Bailey, as well as many texts by Foster Bailey.

Along with a team of twelve people, I revised the Italian translation of all of Bailey's texts, which in 2005 I delivered, for the first time in electronic format, to Sarah McKechnie, President of the Lucis Trust in New York, who approved them after a strict check. This is the edition currently on the market. After meeting with Daniel Entin from the *Agni Yoga Center* in New York, I and the same group of volunteers also revised all the Agni Yoga texts, which I delivered in electronic format to my friends Sergio Bartoli and Giuseppe Campanella of the Living Ethics Community. The texts, for several reasons, were not printed, however they were put on the Cintamani Institute website for free, in order to have an alternative translation. We also translated about two more hundred texts that can be downloaded.

In the early 1980s, in Tunbridge Wells, I met twice with Michael Eastcott, who was in charge of the MGNA (Meditation Group for the New Age) for England and the Commonwealth. In 1988 I was commissioned by Giuseppe Filipponio, (an assignment previously given to him by Roberto Assagioli), to continue the Italian translation and dissemination of the first three years of MGNA handouts and of the second decade of GCM (Creative Meditation Group) handouts. I was a guest of Frances Moore, in Ojai, for a few days, both to make arrangements for the publications and to pick up the handouts I was missing. Thus began a work of translation and printing in the form of free pamphlets, which were distributed to about two hundred and fifty people with bimonthly mailings.¹² In addition, ten annual meditation courses were posted online at istitutocintamani.org. In October 1988 I delivered the translation of the first three years of the course *Meditation Group for the New Age* (an anonymous work by Roberto Assagioli) to the members of the Living Ethics Community, who were not aware of it.

At Torkom Saraydarian's insistence, I founded a cultural association, the *Istituto Cintamani*, whose website has served as a means of contact with the public and from which the esoteric texts mentioned so far can be freely downloaded. About two hundred translated texts from various spiritual traditions can be found there, translated into Italian. I take this opportunity to sincerely thank all those who have collaborated with the *Istituto Cintamani*. First of all, my wife Rosalba and especially my friends Giuseppe Pagliaro and Diego Guglielmi for their fraternal availability and continuity in the work of this group, which as Assagioli said, should not be thought of as a solar system, dependent on a central sun, but as a constellation, in which each star large or small radiates independently its own area, yet is at the same time linked in the greater Whole.

I have always been part of spiritual groups and I can say that I have found the meaning of life that I was looking for in some words that are congenial and sacred to me, found in the texts of the Masters: *group service. Selfless service or "Seva"*, in Sanskrit, *must always be done free of charge*, otherwise, if paid, it would be more appropriate calling it *work*.

Even in the case of pure motive, mistakes can be made in the performance of a task. What is important for the Masters, though, is not the result or fruit of the action, but the effort and courage to take *proper responsibility*. We all make mistakes, but only by working we correct ourselves and learn. That is why I have aspired to be a server who acts "*To the Glory of the One*". Multiplicity is illusion. As Ramana Maharshi says in *Forty Verses on Existence*, verse 33: "*It is a truth of everyone's experience that there is only one Self.*" And Master D. K.: "*Wisdom concerns the one Self...*". "*On the plane of the Soul existence, there is no separation, no 'my soul and thy soul.'*"¹³

This personal digression is intended to make it clear that the author, although unknown, is not too uninformed.

¹²<https://www.psicoeenergetica.it/scritti%20Assagioli/13%20CRESCITA%20SPIRITUALE/Corso%20di%20Meditazione%20per%20la%20Nuova%20Era%20-%20ANNO%201%20C2%B0.pdf>

¹³ Alice Bailey: *Initiation Human and Solar*, p. 12 Lucis, New York, 1967; *Esoteric Psychology Vol II*, p. 116.

1. Purpose of this book on Shambala and the Hierarchy

Yama's admonition to *Naciketas*, (literally means *who is pervaded by the fire of seeking*, i.e., the disciple) "Rise, watch, find the great ones and learn from them; for, as the sages say, the Path is as sharp as razor's edge, hard to walk and difficult to cross."¹⁴

"The *fact* of the Hierarchy must be announced in no uncertain terms, thereby arousing public interest, public investigation, and public recognition."¹⁵ "Therefore, the call goes out at this time for hierarchical workers to reveal with greater emphasis the *fact* of the Hierarchy."¹⁶

But at the same time: "He who has come in close touch with Us learns silence."¹⁷ (A motto of the Brotherhood of Light is: "To Know, To Will, To Serve and To Keep Silent.")

Devadatta asked: "Where will we start the action?" Buddha: "From that which is most necessary."

This essay was written to give students and disciples courage to act and as a tool and response to the *second of the three explicit requests of Master D.K.*, who will be described later, as always being a spokesman for the Righteous One, the One Who Comes, the Christ or Maitreya. Stated thus, "The second precipitation must be more consciously brought about by humanity itself and it is to facilitate this that the Great Invocation has been given, and it is for this reason that it must be widely distributed. This precipitation is to be brought about by the gradual engendering of the Divine idea in the human consciousness. Above everything else required at this time, is a recognition of the world of meaning, *a recognition of Those who implement world affairs, and Who engineer those steps which lead mankind onward towards its predestined goal*, plus a steadily increased recognition of the Plan, on the part of the masses. These three recognitions must be evidenced by humanity and affect human thinking and action *if* the total destruction of mankind is to be averted. They must form the theme of all the propaganda work to be done during the next few decades, until the year 2025 - a brief space of time to produce fundamental changes in human thought, awareness, and direction, but, at the same time, a quite realistic achievement, provided the New Group of World Servers and men and women of goodwill perform a conscientious task. Evil is not yet sealed. The spread of Christ consciousness and His *recognized* Presence with us, is not yet attained. The Plan is not yet so developed that its structure is universally admitted. Evil has been driven back; there are enough people aware of the possibility of divine enlightenment and of the interdependence (which is the basis of love), to form a potent nucleus, *provided again that the inertia so prevalent among spiritual people is overcome*."¹⁸ Dictated by Master D. K. in April 1945. Italics, excluding *if* and *recognized*, are mine.

So, the dawn of 2026 could see, if we continue with hot and cold wars, a totally destroyed humanity, and if that happens, according to what the Masters revealed, "it will be due to the inertia of the disciples waiting for the crisis to pass".¹⁹ The disciples can change the world!

To catch up, and act now and boldly we should give absolute priority to these three issues and more effort is needed to bring them to light. The United States Space Force, America's highest space authority, established on December 20, 2019 during the Trump presidency, published a theory in June 2020 that opens with the statement that space is a theater of combat.²⁰

¹⁴ Katha Upanishad III, 14, *Complete Works of Aurobindo, Volume 18, Kena and other Upanishad*, pag. 116.

¹⁵ Alice Bailey, *The Destiny of Nations*, p. 36, Lucis Publishing Company, New York, 1978.

¹⁶ Alice Bailey, *Rays and Initiations* p. 300, Lucis Publishing Company, New York, 1965.

¹⁷ *Leaves of Morya's Garden, Vol II*, Part Three, VI, sutra 4, Agni Yoga Society, New York, 1952.

¹⁸ Alice A. Bailey, *The Discipleship in the New Era Vol. II*, p. 164, Lucis Publishing Company, New York, 1980.

¹⁹ Alice A. Bailey, *The Externalisation of Hierarchy*, p. 313, Lucis Publishing Company, New York, 1981.

²⁰ U.S. Space Force, *Spacepower, Doctrine for Space Forces*, Space Capstone Publication, June 2020.

This is in opposition to the 1957 UN recommendation that launching objects into space was to be for peaceful and scientific purposes only. Can space solely be the object of conflict? Defense is sacred, until it turns into a zero-sum war game, in which the contenders perish, leaving the club-wielding monkeys, which Einstein alludes to, as the only survivors. The danger is real.

Perhaps not even the first of these three recognitions exists among the masses. How many today believe in the world of meaning or in a God immanent in man? Gaia, our living planet, is being destroyed by physicists designing weapons of mass destruction, chemists contaminating the environment, biologists combining artificial viruses and vaccines without much care for the unpredictable consequences. I trust the readers to find this text useful and put their trust in the Masters, who do not like to be prophets of doom, or to utter empty threats (as we shall see later, they have never missed a prophecy). Hopefully this text will be translated and disseminated among as many people as possible, even though, I realize, it may contain imperfections. To avert a disaster, men and women of goodwill, please get active and arm yourselves with courage and truth! Above all, let's not give space to the fanatical religious fundamentalist ignorance that leads to war!

The 100-year Hierarchy Council of 2025, with a resulting shower of Love-Wisdom, or second ray energy, will still take place, but in the presence of childish aspects of humanity it may be the last. If we believe in the Masters, our future depends only on us, for it is the law that they leave us free to decide our own destiny, humanity hopefully now being adult enough to do so. "The area of difficulty - as is well known - is Palestine. The Jews, with their illegal and terrorist activities, have laid a foundation of great difficulty for those who are seeking to promote world peace. As a Jewish member of my Ashram has pointed out (and I commend him for his psychic vision), the Jews have again partially opened the door to the Forces of Evil, which originally worked through Hitler and his evil gang." ²¹

Asia is currently the center of the world, both from the spiritual point of view, since it is the seat of Shamballa in the Gobi and the Hierarchy (the latter formerly in Shigatse and now in Ghoom, near Darjeeling in India). There, are located the natural riches of oil, gas and rare metals, in comparison with which those of Arabia are mere puddles. With the collapse of the Soviet empire in 1991, the "Great Game" was reopened, as Brzezinski admitted and "Eurasia will be the chessboard where we will play for world supremacy."²²

Every disciple today should strive to forge group relationships in this Asiatic area which will gain more and more importance in the spiritual future of the world as *the West* is too imbued with materialism. As A.A.B. wrote; "The real tragedy is that the *Western Hemisphere*, particularly the United States, will not share in this definite spiritual and vitalizing process; they are at present too selfish for this to happen." ²³ This is the opinion of the Masters. There is a need to meet and network with other from the New Group of World Servers, (N.G.W.S.), intermediaries between the Hierarchy and humanity, operating under the sign of Taurus, especially in India, the world's largest democracy, and this text will provide the right motivation and guidance to find them.

Let us now talk about the spiritual aspect of Asia. The Buddha, light of the world, said: "Whosoever is unacquainted with my Law (the Secret Law or 'The Doctrine of the Heart', so named as opposed to the 'Doctrine of the Eye', or exoteric Buddhism) and dies in that state must return to earth until he becomes a perfect Samano [ascetic]," ²⁴ (an ascetic is one who is in a unitive state of Harmony with the One Life). One can be, like Master Morya, sitting as the Maharaja, king and judge, in a square in Jammu, engaged in receiving petitions from the people and granting instant justice, in a daily effort that lasted for decades, while also operating with his *mayavirupa*, (the

²¹ Alice Bailey *Treatise on Seven Rays, Vol. V, The Rays and the Initiations*, p. 429 Lucis Publishing Company, N Y.

²² Zbigniew Brzezinski, *The Great Chessboard*, Introduction, Basic Books, New York, 1997.

²³ Alice A. Bailey, *The Reappearance of the Christ*, p. 127-128, Lucis Publishing Company, New York, 2017.

²⁴ Helena Blavatsky, *The Secret Doctrine Vol. III*, p. 403, The Theosophical Publishing House, Adyar, 1921.

illusory etheric astral or dual form body), thus working unrestricted by space or time at a distance. "The Ruler would sit daily in *Durbar*, receiving and answering petitions."²⁵ This essay, in addition to clearly highlighting the figures of the Masters, *sets out three basic goals*, which might be described by some as utopian, but are realities shared by millions of aspirants and disciples who are currently preparing their work:

1. Bring into focus the image of the Masters (repeatedly distorted by countless sophists who have falsified and denied their existence) and prepare for their imminent coming that will bring simple spiritual truths that will require no interpretation and will not be misunderstood, because the Masters themselves will give their exact explanation.
2. To rekindle, in such a materialistic age, the attention on their reality (somewhat forgotten today) and to make it clear that everyone, willingly, despite their own shortcomings, will be able to contribute to what will be the most important event of the last 2,100 years.
3. Prepare especially the young people for their presence, so that they may recognize them, summoned by the suffering of a desperate humanity. The Spiritual Masters, responding to the call, have planned to come out of the closet within three decades and influence public consciousness. This is all part of their Plan, preordained for centuries.

It is essential to know that the Great Beings usually operate behind the scenes, so that they can act undisturbed for the highest good of humanity. "The *chief object of the Theosophical Society* is not so much to gratify the individual aspirations as *to serve our fellow men*."²⁶ When? *Today!* The emphasis now is no longer on one's own suffering, but on that of the world!

"When the Buddha was on Earth and achieved illumination, He 'let in' a flood of light upon the world problem through His enunciation of the Four Noble Truths. His body of disciples and His nine hundred Arhats, formulated those four great truths into a structure of dogma and doctrine that, by the power of collective thought, has greatly helped in the attack upon the world illusion. *Today* the Christ is carrying forward the same great task and in the spiritual significance of His imminent Coming (and in the language of symbolism) He and His nine thousand Arhats, will strike a second blow at the world glamour. It is for this that we prepare."²⁷ (dictated in 1940).

The Plan for the Masters to reappear outwardly, together with their disciples, after the middle of this century has been planned for years, to usher in the New Golden Age of Aquarius, which will begin exactly at the Winter Solstice of 2117. "It must be another 177 years before we enter what you call the first decanate of Aquarius," (written in February 1940, unpublished news given by Alice Bailey).²⁸ In that year it will be possible to see the passage of Venus, which H.P.B. calls the Earth's alter ego, traverse the disc of the Sun, due to a rare perfect orbital alignment. Venus, our spiritual sister,²⁹ marks important cycles.

"It now appears possible that within the coming century the Masters may emerge from Their silence and again be known among men."³⁰

No one, to my knowledge, other than Cyril Scott and David Anrias (pseudonym of Brian Ross), has so far attempted to add anything original regarding the figures of the Masters of the Hierarchy outlined by their two messengers, other than mostly vague news, already known and unsupported by any certain evidence. Being aligned with Their will, though aware of my limitations, given the necessity and urgency of the times, I will attempt the difficult task of adding more news concerning them. I aim to describe not only their lives and teachings (which is relatively easy) but also their ineffable state of One Life. Their state of consciousness is difficult to describe

²⁵ Maud Diver, *Royal India*, p. 253, Books for Libraires Press, N. Y., 1942. With a fine photograph of Morya.

²⁶ K. H. in *The Mahatma Letters to A. P. Sinnett*, p. 9-10, The Theosophical Publishing House, Adyar, 1972.

²⁷ Alice A. Bailey, *Glamour as a World Problem*, p. 23, Lucis Publishing Company, New York, 1967.

²⁸ Alice A. Bailey, *Handouts Grade of Discipleship, Series 11 Set 77, written in February 1940*. Reprinted from Rick Good, The SRI database, *The Journal of Esoteric Psychology* Vol. 5, Number 2, 1989, p. 98.

²⁹ H. P. Blavatsky, *La Dottrina Segreta Vol. I Cosmogenesi Stampabile*, Cintamani pag. 230 ital. pag. 323 ingl.

³⁰ Alice Bailey, *Unfinished Autobiography*, p. 239, Lucis Publishing Company, New York, 1951.

in words, as is trying to explain higher mathematics to a five-year-old. Nevertheless, an attempt must be made and certainly the more intuitive readers will understand. A whole series of prejudices and misconceptions that are part of the scientific, cultural, philosophical and religious intelligentsia of humanity's accepted *maîtres à penser*'s mental equipment prevents the understanding. Suffice to say that the scale of intelligent beings in the universe is infinite, but man, a microbe of intelligence, believes he alone possesses it. The greatest thinkers are Planetary and Solar ones. "The function of some Masters is to be intermediaries with higher intelligences".³¹

What is their insight or *philosophy*? The *Wisdom of Love* (and not love of Wisdom), a term coined by Pythagoras. It is "the One who emanates the many and pervades the All." H.P.B. *The Secret Doctrine I*, p. 382. It is the philosophy of Giordano Bruno, that of the infinity of worlds, of beauty, of courage, of the intelligence of matter, of the universe as a living entity and organism, of living stars that are luminous neurons from which They receive daily energies whose existence man does not even suspect, of a space that is not an empty and dead container but a living and pulsating entity, true cosmic protoplasm. Our world is but a cell of a vaster organism. "What is it that ever is? – Space" "The Eternal Parent or Interstellar Space is the first entity, which was and always will be, whether there is a universe or not." *HPB Secret Doctrine*, Vol. I p. 39, 38, 67, 583.

This is the *Hylozoism* of the early Greek philosopher and astronomer Thales of Miletus, for whom the origin of life is not associated with a divine creator. "All matter is living matter, or is the vital substance of Deva entities".³² Not only our Earth (Gaia),³³ but the whole Universe is pervaded with Life and thought. When asked by the great Sage and thaumaturge Apollonius of Tyana, (a reincarnation of Jesus),³⁴ "Should we then consider the universe as a living being?", Jarchas in India replied: "Of course if you think well: because it generates everything."³⁵ Everything is interconnected and interdependent, and separation is the cocoon in which those who do not yet know how to love are enclosed! A stolen cat or dog can return to its beloved master from hundreds of miles away!

And the Qur'ān tells us in the sura 54:49, according to *Ibn Sammāk*: "Surely We are all things." Waves of solar plasma periodically embrace the Earth with a corona of spiritual energy: the wonderful northern lights, the earth's aura. Soon the word "inorganic" will be erased from humanity's lexicon because it is baseless.



The Aurora Borealis, its all-important rays as seen from space, (computer reconstruction).³⁶

³¹ David Anrias, (Brian Ross) *Through the Eyes of the Masters*, p. 24. Routledge & Kegan Paul, London 1971.

³² Alice A. Bailey, *A Treatise on White Magic*, p. 8, Lucis Publishing Company, New York, 1969. and Alice A. Bailey *A Treatise of Cosmic Fire*, p. 488 and p. 638, Lucis Publ. Company, New York, 1999.

³³ James Lovelock, *Gaia, New Ideas on Ecology*, Bollati Boringhieri, Turin, 1996.

³⁴ Alice A. Bailey, *Initiation Human and Solar* p. 56, Lucis Publishing Company, New York, 1967.

³⁵ Philostratus, *Life of Apollonius of Tyana*, Book Three, 34. p168 Adelphi 1988. But are the written notes of Damis, Apollonius' companion, reliable? In my travels in India, I never met any *true* ascetics or itinerant yogis who lied, and even if my offering was generous, they accepted what was enough for them as their daily food, returning the rest. It must be said, as evidenced by Sanskrit texts, that such were considered by their eastern colleagues *Apālūnya* and *Damīśa*. King Fraote is none other than Prāvṛti of Takṣaśīla (Taxila) near Rawalpindi and Iarca is Ayārcya, successor of Gaudapada, *paramaguru* of Śhaṅkara. See Gopinath Kavirāj, in his introduction to the Brahmasutras, Benares, 1936. In the Museum of Candia in Crete Apollonius wears a simple robe and the seven-knot bamboo staff, the *danda*, typical of yogis.

³⁶ N. Roerich, *The Heart of Asia* p. 160 "Aurora borealis are the rays of the Invisible Shambala." Roerich Museum Press, New York, 1930.

To testify to the existence of these Sages, we will go back in time and cite, for the most part, texts dating back to no more than 150 years ago. Needless to say, the further back in time we go, the more their existence as founders of the Mysteries and civilizations was taken for granted by humanity. In the history of Rome, *Numa Pompilius* was no exception. Not only was there no era in which Their presence was not taken for granted, such as that of the *Sons of Horus* in Egypt, but they are as active today as ever and those who have already adapted to their principles and disciplined themselves and aligned themselves with their teachings, will operate with them in perfect harmonic resonance and are already their conscious collaborators. I would like to add that I do not claim any authority, nor personal prestige for what I have discovered so far, because, like everyone else, I have a long spiritual journey still ahead of me. I agree with the ruler and later ascetic *Bhartrihari*, that the struggle to achieve detachment, though hard, is within the limit of our chances of victory: everything stems from the mind and nothing is greater than it. "Even if one has for a bed the bare earth, for a family one's own body, and for clothing a rag, the desire for enjoyment does not abandon man." ³⁷

The ascetic's isolation should not be seen as selfish and does not imply self-centeredness. On the contrary, the ascetic chooses to operate in the realm of thought, at a distance, as a true esotericist, since energy follows thought and every human physical action presupposes, and is preceded by, a thought that caused it. As for the false ascetics, I quote H.P. Blavatsky: "A sadhu who uses *ganja* and *sooka* (marijuana and stimulant drinks) - intoxicating drugs - is but a sham ascetic. Instead of leading his followers to liberation, he just drags them along with himself into the ditch." ³⁸ Here are some questions addressed to me, and their answers.

1. Why is it that only you happened to know so much about the lives of the Masters?

"At the end of the Battle of Marengo Napoleon said that he preferred a lucky general to a good one. It is evident that I was just lucky. Or perhaps it is the consequence of a quest and veneration for them that makes one overcome all obstacles. Apart from this, my only merit, if one can call it that, is that I never doubted, even before finding evidence, even for an instant, their existence and having exposed their imitations."

2. Can you give us some advice for recognizing the new reincarnations of these Rishis?

"Don't waste a minute! Love them by putting their teachings into practice, defend them from the assaults of ignorance, but above all do their will and be of help to humanity."

3. What to do in the meantime?

"Let us serve our brothers even while sleeping. It is precisely the teaching given by Christ that saves humanity and not his symbolic death on the cross. The world wants a living Christ rather than a dead Savior. Let us study and practice His teaching as given telepathically to Alice Bailey, as we wait for the next ones to be given, as stated in Bailey's volume, *Esoteric Astrology* on p. 589, around 2025. Let us repeat *The Great Invocation* with our heart, will and mind, because it is recited daily, in its condensed form of seven words in *Senzar*, by the Christ, Maitreya or Krishna, the *Premavatar*, the Righteous One, the One who comes and because it is we who must approach them and meet them halfway. 'Every step made by one in our direction will force us to make one toward him.' (*The Mahatma's Letters to A. P. Sinnett, end of Letter 65*). Those who love them, those who have courage, can reach Them instantly in the heart, the true place to meet them. Great is the unifying power of Love and thought. It is the indispensable ingredient of telepathy. We too can become part of this universe of love, inspired by a Tibetan proverb: 'If there is veneration and love, even a dog's tooth, an obvious false relic, will emit light.' ³⁹

³⁷ Bhartrihari, *Vairāgya Shatakam, (Centuries on Detachment)* Verse 15, Translation by Vikekananda.

³⁸ H. P. Blavatsky, *Collected Writings Vol. IV*, p. 352, Theosophical Publishing House, Wheaton, Ill. 1981.

³⁹ Alexandra David-Neel, *Magic and Mystery in Tibet*, p. 301, Dover Publications Inc. New York, 1971.

The opportunity to have great Teachers is there ⁴⁰ but let us not expect to be saved by others because, as the Buddha said in *Dhammapada* XII: 4, each of us must work hard for our own emancipation. "You are your own master. Who else can guide you? Become your own master and you will discover your own inner master."

The true face of the war was seen by Roberto Assagioli, who, serving in a psychiatric clinic during World War I, observed that out of 1000 soldiers in the trenches, barely 100 made it back, scarred by limb impairments or psychological damage, and reflected on human priorities. As stated in the *Unesco* constitution, wars are born in the minds of men and it is there that the defense of peace must be built, in order to abolish the military escalation now casually and unconsciously accepted. This text is for those who are already on the Path and aspire to the *liberation*. The Pythagorean *σωμα-σημα*, the body is a tomb and prison as Plato says in *Cratylus* 400C, *Gorgias* 493A and *Phaedo* 82E but also microcosm or replica of the divine universe still applies today, as only three thousand humans beings have been liberated out of 60 billion, eight of which are currently incarnated. With the new advent of the Hierarchy they will become millions. "It is *liberation* which is the keynote of the New Age,⁴¹ just as it has ever been the keynote of the spiritually oriented aspirant."⁴²

Regarding *liberation*, I will quote what my instructor of esotericism, who was a physician and who was able to describe it with admirable conciseness, wrote. "From his youth he had been committed to the same path of his own master K. H., that of the *Bodhisattva*: renouncing the highest good, *Nirvana*, one remains in the rear, sacrificing oneself like the three hundred Spartans at Thermopylae, to help a suffering humanity".

"*Liberation* does not imply the abandonment of the external world and the cessation of all activity in the human domain. Its true meaning is the redemption from all slavery imposed by matter, by the passions, by the mind, and therefore complete dominion over *matter and freedom in matter*. The confirmation of this conception is given by the high example of those who, moved by deep compassion for the blindness and sufferings of men, propose to devote all of themselves - while walking the path of spiritual liberation, and *after having* conquered it - to the good of their fellow men. Such intentions are found formulated in the noble "*Bodhisattva* vows" or "future Buddhas" reported in various oriental texts. Here are two of them: "May I, in this universe of living beings, be the refuge, ... the salvation, the island of creatures... May I adopt for mother, for father, for brothers, for sisters, for relatives, all creatures. Henceforth I shall practice with all my might, for the happiness of creatures, generosity, righteousness, patience, heroism, meditation." *Bodhisattvapratimoksa*.

"As the elements - earth, water, fire and air, - are in every way and without selfishness serving the innumerable creatures in the immensity of the world, so may I also contribute to the life of every creature, until each is freed from pain by attaining nirvana." *Bodhisattvacharyavatara* of Shantideva (Ch 3, 21 Buddhist of the '800, son of King Kalyanavarman'.)

Therefore, practicing yoga, aiming at inner conquests, freeing oneself from the "chains" of the world, far from being as some have misunderstood, "a form of spiritual egoism" a contradiction in terms, - this is precisely the way to acquire the qualities necessary to help humanity more effectively. May all those who hear "the call" and feel the urgency of compassion in this hour of supreme need – but precisely for this reason of special opportunity - all those who hear "the call" who truly love their brothers and sisters and feel the urgency of compassion, set out with a determined will to "*free themselves in order to free*".⁴³

Roberto Assagioli

⁴⁰ "Our task is to help humanity." *Leaves of Morya's Garden, Vol I*, sutra 176. Agni Yoga Society, 1953.

⁴¹ "The whole future is based on attainment of Illumination." *Leaves of Morya's Garden Vol. II*, Part Two, III, 20

⁴² Alice A. Bailey, *The Externalisation of the Hierarchy*, p. 497, Lucis Publishing Company, New York, 1981.

⁴³ Alice Bailey, *La Luce dell'Anima. Gli Yoga Sutra di Patanjali*, foreword by R. Assagioli, p. X. Carabba, 1945.



Dr. Roberto Assagioli, victorious chela of K.H., born Feb. 27, 1888, to a Theosophist mother; I met him in 1965 and he blessed my daughters before passing beyond the veil on August 23, 1974.

Here is our motto! It is Humanity⁴⁴ itself that will have the task of healing and purifying the mental and emotional aura from what has polluted our planetary home. To the New Group of World Servers and to the spiritual people today, the Masters could symbolically say: "A turtle cannot walk unless it stretches its head outward." And add: "A person who is sleeping does not know that he is sleeping." And exhort: "Every butterfly before its metamorphosis was a caterpillar that could not fly." And deify yourself, "The spider climbs up the thread that came out of itself." "The Antahkārana is the Path symbolically... we construct it just as the spider spins its thread."⁴⁵

The Reappearance of the Christ and of the Hierarchy is imminent^{46 47}, just a few years ahead. Let us participate in this event, as important as the times when Krishna or the Buddha were present on earth, by preparing and developing the requirements: Study, Meditation and the Service of the Common Good. This book is based on the words of the Masters, only the data put together during my life and travels are my own. Therefore, I felt it was important to yield the floor to the Masters themselves and quote them continuously. My hope is that this text will help, clarify and encourage daring, traveling and searching, because as Dante said: "*we were not made to live like brutes, but to follow virtue and knowledge,*" and what distinguishes man from animals is true spirituality. "*All things have order among them, and this is form that makes the universe resemble God.*" *The Divine Comedy, Paradise I*, 103.

Pythagoras, along with the Chinese and Indians, found this order in the *natural* and precise mathematical ratios of musical intervals that arise from the scale of fifths or division by three of the unit, whether it be a single harp string or the full extent of the octave. He who seeks shall find, for as K. H. stated: "The Adept is the rare efflorescence of a generation of enquirers"⁴⁸ Everyone will answer their own questions, but it must be remembered, as Archytas of Tarentum says in the fragments of "*The Sciences*" that "To find without seeking, is difficult and rare; to find by seeking, is easy and smooth; but to find, without having any idea of what is to be sought, is impossible."⁴⁹

⁴⁴ "At present you encounter four types of people: The first is fighting under Our Shield; The second fights without Our protection, but already is completing the payment of its karmic debts; The third wanders and gropes, blinded by the dark veil of its fate; The fourth comprises the enemies of Light. The first ones will understand your call. The second will quiver with expectancy. The third will indifferently turn their heads away. And the fourth will answer you, arrow for arrow." *Leaves of Morya's Garden, Vol I*, Sutra 424.

⁴⁵ Alice A. Bailey, *Education in the New Age*, p. 7, Lucis Publishing Company, New York, 1971.

⁴⁶ Alice A. Bailey, *The Reappearance of the Christ*, pp. 58-59, Lucis Publishing Company, New York, 2017. Free download from http://www.istitutocintamani.org/libri/Bailey_s-books.pdf

⁴⁷ "The Christ said, "Not in a temple, but in spirit shalt thou pray... It is precisely the generally-accepted religiousness that is unnecessary..." *Leaves of Morya's Garden, Vol. II, Part Two: IV, Sutra 3.*

⁴⁸ *The Mahatma Letters to A. P. Sinnett*, Letter 2, p. 6, The Theosophical Publishing House, Adyar, 1972.

⁴⁹ Maria Timpanaro Cardini, *I Pitagorici, testimonianze e Frammenti, Vol. 2°* p. 375, Nuova Italia, 1969.

"Again, people will approach with the question as to how to deal with obstacles. Some are handicapped by family, some by distasteful occupation, some by poverty, some by attacks of enemies. But a good horseman likes to practice upon untrained horses, and prefers the obstacle of rough ground and ditches to a level roadway. Every impediment must be made the birth of a possibility. Disconcertion before an obstacle always emanates from fear. No matter how the cowardice be garbed, we must reveal the page about fear. Friends, until impediments appear to us, as the birth of possibilities, we will not understand the Teaching.

Success lies in expanded consciousness; it is impossible to approach it in fear. The ray of courage will lead one above obstacles; because, as the world now knows, the seed of blood grows. The seed of knowledge grows, the seed of beauty grows!

If the path is strewn with bones, one can pass boldly; if people speak in different languages, it means the soul can be revealed; if it is necessary to hasten, it means somewhere a new shelter is ready. Blessed be the obstacles, through them we grow!" ⁵⁰

"You will inevitably encounter a certain kind of people who fly into a rage at mention of the Teachers. They are ready to trust in any despicable stock market speculation, they are ready to believe in any swindle, but the idea of the General Welfare is inadmissible to them. Look intently into the pupil of the eye of these people. Therein you will find an evasive shadow, and they cannot long endure your gaze. These are hidden *dugpas*. Often, they are more dangerous than their more obvious colleagues. Even if a purse of money is sent to them, they will recall a non-existent debtor. If they are saved from ruin, their gratitude will go to the police. Even if one should bring these seemingly well-intentioned people to the very boundary of Our Abode, they will declare that what is seen is a mirage. It might be thought that this is due to ignorance, but the reason is far worse. Beware of them! Chiefly, protect the children. They are the cause of many children's ailments. They find access into the schools. For them historical fact and the law of knowledge are non-existent. Upon encountering sickly children inquire about the quality of their teachers." ⁵¹

To the few who have complimented the work of the *Cintamani Institute*, I want to respond with the words of *Narayana Guru* who had two million devotees, "We have done nothing in the past nor is it possible to do anything in the future. Helplessness fills us with sadness." ⁵²

Of course, we contributed only a drop to provide for the extent of the needs. I take this opportunity to say that those who have problems understanding the terminology used here, can freely download H. Blavatsky's *Theosophical Glossary* from the website - istitutocintamani.org

Will I be able to encourage young people with the description of the *heavenly instructors* of humanity? Is the motive pure?

When one stands at the end of life and about to pass beyond the veil it is exceedingly foolish to write for personal gain. I will succeed if, as the Romans said, it is true that *nomen omen*, that my name is an omen. All humanity is exiled on earth, its true homeland is heaven, and every path is but a shadow on earth of a heavenly path to unity; a path devoid of landmarks and descriptions, punctuated by an inner light that grows brighter and brighter and not by an objective outer light that is only seen. It is spring and Life rises again!

Stefano Martorano (Στέφανος μάρτυς-Οὐράνιος, *Crowned Witness of Heaven*)

Rome, *Spring Equinox* 2022

⁵⁰ *Leaves of Morya's Garden Vol. II*, Part Three, VI: sutra 12, Agni Yoga Society, New York, 1952.

⁵¹ *Leaves of Morya's Garden Vol. II*, Part Three, V: sutra 19, Agni Yoga Society, New York, 1952.

⁵² Nataraja Guru, *The Word of the Guru*, p. 36, D.K. Printworld Ltd, New Delhi, 2003.

2. Who are the Masters of Wisdom or Mahatmas

"To be ignorant of what occurred before you were born, is to remain always a child." *Letters to Brutus*, 34. Cicero

*"The initiates are as hard to catch as the sun-sparkle which flecks the dancing wave on a summer day. One generation of men may know them under one name in a certain country, and the next, or a succeeding one, see them as someone else in a remote land. They live in each place as long as they are needed and then pass away "like a breath" leaving no trace behind."*⁵³ Endreinek Agardi, from Koloswar

"Simplicity, beauty, and fearlessness - Christ and Buddha spoke of nothing more."⁵⁴ The evolution of each human being and his experience on earth, the latter defined by the Pythagoreans as a descent into hell, on the lowest plane, has perfection as its purpose, since man is a miracle that has infinite hidden abilities. Over the centuries the theme of the Masters of Wisdom or wise guides of humanity has fascinated the thinkers and all those who have intuitively perceived that, just as there are geniuses and gifted people, there must be a group of evolved individuals who are models of reference on our planet. Here is how one of them, Master D.K., talks about it:

*"The Masters of Wisdom constitute the Spiritual Hierarchy of the planet. Call Them by what name you choose, the most cherished belief of humanity is that there exists in the world always and forever, a hidden Reality, Those Who have conquered death, Who possess illimitable powers to help, and Who can be reached by prayer and invocation."*⁵⁵

They are or have been great meditators, ascetics who have forgotten themselves and the world, which exists only in contrast to one's own ego. They are *Yogis* and *Rishis*, great thinkers and experts in the domain of the mind. The one who brought their teaching back to light in nineteenth century Europe, since the time of Hypatia of Alexandria, was Helena Blavatsky, the greatest writer and world traveler of the century, who reached all continents.⁵⁶

She was the first in the modern era to speak about the Mahatmas and to proclaim the spiritual revelation, later called Ageless Wisdom or Theosophy, through the organization of the Theosophical Society or Universal Brotherhood,⁵⁷ founded by the Masters to foster Brotherhood among the people: to this day, in the atomic age, the only possibility for humanity to survive, is through fair interpersonal and international relations. The bitter enemy of the theosophist and poet W. B. Yeats was Alister Crowley. In Giuseppe Mazzini's words, "Brotherhood is, there is no doubt, the basis of every society, the prime condition of social progress." "We believe in one God, author of all that exists, living, absolute Thought, of whom our world is a Ray and the Universe an incarnation."⁵⁸ Mazzini was the godfather of the anti-slavery campaign in the USA.

About Mazzini, patriot and a great disciple of the Masters, the poet Carlyle, an upright and profound connoisseur of men, wrote in a letter to the Times of London, "He is a man of genius and virtue such as I have perhaps never met in my life, a man of profound sincerity, humanity and depth of mind, rare to meet on this earth."⁵⁹

Of love for the homeland Master K. H. says: "In learning to love one's country one but learns to love humanity the more." *The Mahatma Letters to A. P. Sinnett* p. 212.

The Masters say there is no extra-cosmic God, but the Universe is the physical body or vehicle of God, the Holistic Unit. The term Divine can be considered synonymous with energy or

⁵³ H. P. Blavatsky, *Collected Writings Vol. I*, p. 161. <http://www.istitutocintamani.org/libri/Blavatskys-books.pdf>

⁵⁴ *Leaves of Morya's Garden, Vol. II*, sutra Part II, IV, sutra 5. Agni Yoga Society, New York, 1952.

⁵⁵ Alice A. Bailey, *Externalisation the Hierarchy*, p. 257. Lucis Publishing Company, New York, 1981.

⁵⁶ Helena P. Blavatsky, *The Secret Doctrine Vol. III*, page 21, Theosophical Publ. House, London, 1921. "The whole ancient world believed in it... Mexicans had their initiates... their Magicians and their crypts of Initiation."

⁵⁷ This was the only purpose and the exact name chosen by the General Council held in the palace of His Highness the Maharajah of Vizianagram in Benares on December 17, 1879, in which Principles and Rules were established. *The Theosophist*, p. 179, April 1880. To this purpose was always given little emphasis, to the advantage of lesser ones.

⁵⁸ Giuseppe Mazzini "Mazzini Opere" "Fede e Avvenire" Part VI and IX, Vol. II, p. 251, "Rizzoli, Milano, 1967.

⁵⁹ Giuseppe Mazzini "Mazzini Opere" Vol. I, p. 38 Rizzoli, Milan, 1967.

matter at its highest degrees of rarefaction and perfection, subtler than that of which the mind is made. Our utmost respect goes to our bodies and the Earth, which is alive, as anyone who lives near a volcano well knows. But is the universe dead or alive? Is there a destination or a Divine Plan? It would be foolish to launch a rudderless, aimless ship. A young, or rather, childish science, failing to perceive the rudder of intelligence within nature, had determined that our planet, which contains within itself *all the lives* of the five kingdoms of nature (mineral, vegetable, animal, human and divine), was only matter perceivable by the physical senses, thus a lifeless stone launched into space. This is one of the *idola tribus* mentioned by the Rosicrucian Master, Sir Francis Bacon, founder of modern science, who explains how man places too much importance on sensory experience, and is convinced that it cannot deceive him.

What a paradoxical idea to consider our planet a pile of stones and bodies adrift in space, destined only to collide! The brain of many a scientist is brimming with *life*, yet they perceive themselves as inert matter! The *Greater Life*, however, heedless of the incongruent ideas of these people and their walking along at 3 Km/h, drags them along during the year at almost 3 Km/s, traversing precise elliptical orbits and proceeding together with the Sun to an exact point in the galaxy. The *One Life* is also Intelligence and knows where to go. Some call it *God* and the Masters of Wisdom are its Collaborators or its Soul group and Ashram. Fortunately, modern physics is becoming increasingly metaphysical and the discovery of subtler and subtler energies is putting it back into perspective. One of the mistakes of almost all scientists is that they conclude, without being able to prove it, that the universe is devoid of purpose and meaning. They lack the recognition that it is the inner consciousness that shapes the outer. Every farmer naturally emphasizes the earth as the prolific mother and the harvest. Every scientist uses other parameters but is forced to recognize that the incidence of the observer is not negligible and that scientific evidence comes from his or her free will and self-consciousness. Today's science contradicts that of the past. Worlds without meaning! What a display of pride, exaggeration and lack of humility! Let these scientists reflect on the acme of wisdom from the Temple of Apollo at Delphi, summarized on its pediment with the two mottos, "Nothing Exaggerated (Μεδέν Άγαν) and Know Thyself." Let these fleas stop jumping and judging so high and following Socrates begin to scale back or at least reduce their own sense of superiority. The true scientist is always humble and filled with respect and awe for the order of the Cosmos (*κόσμος* means order), which as such must logically tend toward purpose.

The Sages, the Masters, the *Sapta Rishis* know how to draw the good from the apparent evil of globalization, which is ultimately interconnection and integration. They bring "*ordo ab chaos*" through the energies derived from the 7th ray, focused through Uranus (see *A Treatise on the Seven Rays, Esoteric Astrology* by Alice A. Bailey), which will foster, as prophesied by H.P. Blavatsky, the *birth* of the Christ Consciousness, the *true Christmas or Christ Mass*, in millions of people by the year 2100. "Occultism must win the day... before the end of the twenty-first century A.D." ⁶⁰

After the scientific affirmation of the existence of the Soul, which will take place during the next decade, the human spirit of research will turn to the inner worlds and provoke an overwhelming rush to understand our full human capabilities, in which, hopefully, every man or woman will be able to take part directly. It should be remembered that the current century has been defined by the Elder Brothers as "the century of the woman", who is waking up from the minority position to which religions had relegated her, depriving her, until not more than a century ago, of the right to vote, education and not long before, even of a soul. The three great messengers of the Masters - Blavatsky, Bailey and Roerich highlighted all the capability to love, sensitivity, grace, beauty and nobility of women.

⁶⁰ Helena P. Blavatsky, *The Secret Doctrine Vol. III*, p. 23 Theosophical Publishing House, London, 1921. Free download, p. 3494. <http://www.istitutocintamani.org/libri/Blavatskys-books.pdf>

We know that Zeus entrusts humanity, his “flock of sheep”, to shepherds, to beings of a higher realm, just as we ourselves do, often unconsciously, with our pets who, in order to evolve and become human in their next lives, need the companionship and love of the beings that tend to them. The description of the lives of the Masters in this book stems from the logical consequence of the previous premise: there must be Perfect beings. Perfect as far as the fourth kingdom of nature, the human one, is concerned, (let's remember that the first is the mineral, the second the vegetable, the third the animal), but in a continuous upward progression in the divine kingdom. Such perfection as theirs cannot depend on the amount of knowledge acquired, which is infinite, but from a different way of looking at the world and thus on an inner transformation of the perceiver, which enables them to rightfully enter the fifth kingdom, the spiritual one.

This is achieved through a simple and powerful yet arduous method: control of one's impulsiveness, passions, emotions, and mind; psychological withdrawal from the external environment and a continuous and sustained exploration of the workings of the mind and inner worlds through the practice of meditation.⁶¹ Thus, not only knowing, but also disciplining and transforming oneself, in order to bring about a true metamorphosis and immersion in the One. This is the way followed by Plato in the West and the Buddha in the East, who were not religious, but secular seekers.

We are considering, in fact, the lofty subject of 'know thyself,' the only one worthy of man's thought, and especially of the manifestations of God in the world of men, in which the Divine is fully revealed, after the latter have put all this in practice, (a true Psychosynthesis, the backbone of which, as Assagioli said, is freedom, or the principle of self-determination). Everything else, fame and power, wealth and science, are nothing in comparison. Let us do so, then, with deep reverence and a profound sense of humility, aware of the difficulty of the task, and to succeed, let us invoke right now the help of Those we speak about: “the Masters of Wisdom, the Guardian (or Protective) Wall that shelters Humanity”.⁶²

Today, at a time when "everything is allowed", the old religious values have collapsed, everything is uncertain and many act for their own selfish benefit. Being truthful, compassion, friendship, fidelity, tact, kindness, good taste, harmony, sense of beauty, character improvement, ethics, soul-searching, detachment from money and material glamour, are no longer reference values. One corrects others more than working on oneself. One is too extroverted and divulges one's ignorance. A new Confucius is needed who, renouncing an anthropomorphic God, dogma and superstition, and decoupling ethics from religion, could re-present the ideal of the noble man, who overcomes the fear of hell or the hope for heaven. Our real nature is the Spectator Consciousness disidentified from the spectacle!⁶³

At the same time, the number of those who, disgusted with the lack of values, materialism and prevailing consumerism, want to take the path to larger realities, is growing. It is to these dissatisfied ones, that the Masters are ready to teach.

High is the destiny of every man. After building the temple of the Soul, during the cycle of many incarnations, and then destroying it (for even ecstasy, *ananda* or Soul joy, can become a limitation), one rises into a new state of being, reveals the spirit aspect and reaches the goal of the fifth initiation, that of Revelation.⁶⁴

One becomes a Master after treading the entire enlightened path to Awakening, and becoming the very essence of Love, and understanding. One becomes the beating heart of humanity and performs this vital function of nurturing and protecting, like loving parents, automatically and unknown to most. As soon as one reaches enlightenment, one identifies with

⁶¹ Plato, *Phaedo* 82C.

⁶² H P. Blavatsky, *The Voice of Silence* p. 94 <http://www.istitutocintamani.org/libri/Blavatskys-books.pdf> pag.1804.

⁶³ Alice A. Bailey, *The Light of the Soul*, p. 160, Lucis Publishing Company, New York, 1970.

⁶⁴ Alice A. Bailey, *The Rays and the Initiations*, p. 532, Lucis Publishing Company, New York, 1988.

pure embodied soul consciousness. Flowers that have already bloomed are a guarantee that all other human buds will.

In fact, however, there is only one flower, and when an individual understands that there is no separation between man and God and that we are mirrors made in His image, then the path to ultimate unity begins (the cornerstone of the philosopher and mystic *Ibn'Arabi* and *Emir Abd el-Kader*, the father of the Algerian nation, *wahdat al-wuğūd* "the Oneness of Being").⁶⁵ There is one essence and one reality (*ḥaqīqa*) to be experienced in ecstasy. Here is how Léon Roches describes the emir in ecstasy at night. "Standing, his arms raised to the height of his head... his blue eyes lined with black lashes looked up, his slightly half-closed lips seemed to be still reciting a prayer although they were motionless; he had reached ecstasy. His aspiration to heaven was such that he seemed not to touch the ground."⁶⁶ Everything reincarnates, planets, suns and universes.

The Christ, the friend one cannot deny, was the first of mankind to blossom, for the Buddha had already incarnated on the lunar chain first. (The Moon, according to the great Seers, is as a dead planet,⁶⁷ having no more rotational motion, nor an atmosphere and is but a corpse in space, but it was the mother of the Earth and mankind once lived on it, before the wave of life passed on to our planet). Everything, then, is already within us and validates what, according to Cicero and Virgil, Pythagoras and the Mysteries taught: the reincarnation⁶⁸ of our Monad in other human bodies (but never in animals, as Iamblichus, Proclus and Hierocles teach, as the Golden Verses of Pythagoras,). "The dissident spirit [personality] passes into bodies of men and women, and falls no lower than this condition."⁶⁹ Everything reincarnates, planets, suns and universes.

Also, Mahomet, a very advanced initiate, who, as a senior disciple was overshadowed by Master Jesus⁷⁰ affirms this and adds that in every sentence of the Koran there is an inner and an outer meaning, something he learned from the Neoplatonist *Bahira* when, as a boy, he accompanied his uncle *Abu Talib* to the Nestorian monastery of *Busra* in Syria. In 1994 I followed the same path and in the *As-Suwayda* area, among the followers of *Hamsa* or Druze, I understood that it is in Neoplatonism that lies the basis of the Prophet's teaching. *Sura 2, 28* refers to multiple lives and deaths.⁷¹ Another *Sura* is clear: "And he sends rain from above, in just quantity, and brings back to life the dead earth; equally you shall be reborn," (43:11).

Do we think our Soul is separated from the joyful flow of the watchful consciousness? Are we disidentified from weariness, depression, irritation? Do we always sit on the serene throne, as observers of the flow of thoughts or not? Let us thus become the detached Witness, the Vigilant Jewel, the Immortal Divine Treasure which, as Jesus says, no one can steal from us and which grows stronger and stronger by subtracting energy from the observed distractions or *vritti* of *Patanjali*. We will discover that the Beloved or Sophia is the energy behind the thought-forms we ourselves create. We rediscover ourselves, the joyous Soul, the Thinker, the detached Actor who

⁶⁵ Alice Bailey, *A Treatise on White Magic*, p. 8, Lucis Publishing Company, New York, 1969. "There exist in our manifested universe the expression of an Energy or Life which is the responsible cause of the diverse forms and the vast hierarchy of sentient beings who compose the sum total of all that is. This is the so-called hylozoistic theory, though the term but serves to confuse. This great Life is the basis of Monism, and all enlightened men are Monists. "God is One" is the utterance of truth. One life pervades all forms and those forms are the expressions, in time and space, of the central universal energy. Life in manifestation produces existence and being. It is the root cause, therefore, of duality."

⁶⁶ Léon Roches, *Dix Ans à travers l'Islam*, p. 141, Perrin, Paris, 1904.

⁶⁷ Helena P. Blavatsky, *The Secret Doctrine Vol. I, Cosmogonies, Third Edition*, pag.180.

⁶⁸ Banned in the 6th century by the Council of Constantinople because it believed in the *resurrection of the flesh* on the Day of Judgment, due to mistranslation of *Σωμα Πνευματικός* which indicated instead the *Spiritual Causal Body*.

⁶⁹ *Ummu'l Kitāb*, Issue XXXIV, p. 215. Translation by Filippini-Ronconi, IUON, Naples, 1966.

⁷⁰ Alice Bailey, *The Rays and the Initiations*, p. 254. Lucis Publishing Company, New York, 1988.

⁷¹ "How do you deny God who gave you life when you were dead and brought you back to life and will make you die again and then live again and finally to Him you will return?" *The Quran*, Sura 2:28 p. 6, Bausani translation, Rizzoli, Milan, 1996.

plays all the roles, including male and female. Once the thought controller has been installed, the actions will be all motivated by love that is understanding-wisdom.⁷²

It should be noted that the "Invisible College" founded by John Wilkins, inventor of a system of cryptography, was the embryo of the Royal Society, (Britain's first scientific academy) and consisted essentially of Neoplatonic esotericists. Hermetic science, or analogy, says that the planet, like the etheric or vitality body of man, has four minor and three major centers. Among the latter, the first, *Shamballa*, the center in which God's Will is known, corresponds to the center of the head or directive fulcrum within man. It anchors in the pineal gland and is the energy of the divine Purpose that stimulates what happens on the planet or, by analogy, the will in man's life.

The second center, the Hierarchy of the Masters, corresponds to the heart center between the shoulder blades, then to the thymus gland and the blood system that distributes the same energy, with reduced power, qualifying it with love, so that it can be used by Humanity. Humanity, in turn, constitutes the receiving creative center, namely that of the thyroid or throat. Our aim with this work is to better describe the heart chakra, or intermediate center at the planetary level, and to highlight the qualities to recognize it. It goes without saying that, however perfect from the human point of view, the Hierarchy of the Masters of Wisdom is nevertheless evolving in relation to *Shamballa*, 'the house of the Father' to which they tend with all their might.⁷³

Although they are Masters, they not only teach Humanity, a minor task for them, but at the same time they are students of a higher center and continue to learn on the infinite Path of Bliss or Higher Evolution.

The same happens to the one who presides over the destinies of our planet, the Lord of the World, a God (on His level) that is still imperfect and, on a higher spiral, still evolving until: "All beauty, all goodness, all that makes for the eradication of sorrow and ignorance upon the Earth must be devoted to the Great Consummation. Then when the Lords of Compassion shall have spiritually civilized the Earth and made of it a Heaven, there shall be revealed to the Pilgrims the Endless Path which reaches to the Heart of the Universe. Man, then no longer man, will transcend nature and impersonally, yet consciously, in at-one-ment with all Enlightened Ones, help to fulfil the Law of the Higher Evolution, of which *Nirvana* is but the beginning."⁷⁴

Each individual soul is in relation to all others or, rather, is all others. "In the stage which the Hindus call '*Samādhi*' the vital energies, coming from all the centers, are concentrated at the highest point of the apex of the etheric body, in the area just above the physical brain."⁷⁵ All the Masters have passed through this stage in which one lingers, at times, on the *buddhic* plane: there, time (as it is perceived by the ordinary mind) does not exist, being a mere succession of states of consciousness; slowly it becomes an acquired and fixed state. *The Self experiences an Eternal Present*.

Although the Masters come from humanity and do not differ from ordinary men outwardly, they constitute a fifth kingdom in itself that we might call Spiritual or Divine, to distinguish it from

⁷² Alice A. Bailey, *Glamour as a World Problem*, p. 243, Lucis Publishing Company, New York, 1967. "The world of thought, the field of sentient consciousness and the playground of the energies are something apart from the Thinker, from the One who feels and from the Actor and Player of the many parts which the Soul undertakes to play. The disciple learns eventually to know himself to be, above everything else (whilst in incarnation), the director of forces: these he directs from the altitude of the *divine Observer* and through the attainment of detachment... there would be above all - no more misuse of force." Top spiritual secret. Observe the joy, sadness, disappointment, impatience, nervousness, envy. "He who knows himself, knows his Lord!" Ibn 'Arabi, "Treatise on Unity" IV 146-7

⁷³ "For the Hierarchy – as a group – is facing a great crisis of approach to *Shamballa*, analogous to that confronting Humanity today, as it seeks approach and contact with the Hierarchy." Alice A. Bailey, *Esoteric Astrology*, p. 440, Lucis Publishing Company, New York, 1965.

⁷⁴ W. Y. Evans-Wentz, *Tibetan Yoga and the Secret Doctrines*, p. 12, Oxford University Press, London, 1960. See also Alice A. Bailey, *Esoteric Astrology*, p. 556, Lucis Publishing Company, New York, 1965.

⁷⁵ Alice A. Bailey, *The Rays and the Initiations*", p. 163, Lucis Publishing Company, New York, 1988.

the separate and separative state of ego consciousness that is proper to the fourth kingdom, the human one. They operate with supreme justice and planetary consciousness since they belong to humanity as a Whole, and do not act for one people, or one ethnicity, except in the mental illusion born of the separative ethnic or nationalistic pride of the ignorant. They are no longer centripetal but centrifugal.

Rumi (1207-1273) speaks of divine or angelic evolution in concise and poetic words: "*I died as a mineral and became a plant, I died as a plant and became an animal, I died as an animal and became a man. Why should I fear death? When did I diminish by dying? 'Next time I will die as a man so that I can have the wings of angels. Then I will overcome the angelic state that I may become that which surpasses all imagination ... certainly to Him we shall return, [Qur'an 2^a 156]*". *Masnavi*, III, 3900.

Although the Sages adapt to the mentality of the people among which they are born and among which they mostly operate, hatred, separateness and exclusiveness are banished from their consciousness that knows only how to love, with total availability. They are the embodiment of the highest ideals of every living man on earth because, *having disciplined themselves for lives and lives, they practice True Brotherhood*. They stand lightly in the saddle through the ways of the world because, in the paradoxical yet true words of Apollonius of Tyana, they dwell on earth, but do not belong to it, and while they possess nothing, they have all the world's possessions. They are omnipresent and omniscient because they already know everything about the visitor and his journey.⁷⁶ They are rocks of serenity among a crowd succumbing to fears, problems and anxieties. This is the case today as well. And, though they have taken on different names, anyone who sincerely meditates and prays throughout the world, in war or peace, turns to them (who paradoxically are One and experience unity with the Father). Great is the uniting power of thought! Thousands are the ancient and modern names ascribed to them and millions their associates scattered throughout the world, called today *New Group of World Servers* or NGWS. About the latter, it was said: "*It is impossible to organize the NGWS. Its members must remain unorganized and unlabeled, free to work as they individually see fit.*"⁷⁷ Any initiative aimed at organizing them reveals ignorance and contradicts this statement by the one who first spoke about them and who, by this sentence, intended to guard their freedom, their future cooperativeness, their free initiative and to prevent any future attempt to organize and manipulate them. Organizations can become the grave of the Spirit, as it has already happened to all the organized Churches in the world. So, whoever feels the need to organize the *Ajna* center of the Lord of the World,⁷⁸ should consider that the NGWS "*are held together by a telepathic medium.*" Alice Bailey, *Telepathy* p. 1.

To summarise, the liberated man who has become a Master experiences unity and sees from above the whole *Banyan* tree, consisting of hundreds of trunks born from roots descending from high branches, a single reality free from the veils of *Maya*, which can be called the one who never existed. The average man, who considers the world of plurality as it appears at first glance, sees only separate logs. For him, everything is individual and separate from anything else. Both realities exist simultaneously. It is just a matter of changing perspective. To do so simply requires *disengaging the self from its identification with the emotions and the mind*. The causes of humanity's problems have been offered to us by the Sages, let us ponder on the solutions.⁷⁹

⁷⁶ Philostratus, *Life of Apollonius of Tyana* Book Three, 15 pages 151-154, Adelphi, Milan, 1988. (One of the rare examples of the biography of a Pythagorean Master of Wisdom, the greatest healer of all time, who in his previous life had been Jesus and who, according to Emperor Titus, was the cause of all his fortunes, Book VI, 30.

To Dioscorides, his physician disciple, who published the herbarium *Materia Medica* in five volumes, he taught good humor, irreproachable conduct, vegetarianism and harmlessness or elimination of envy, malice, hatred, slander and resentment, protective drugs, anti-inflammatory and antioxidants excellent.

⁷⁷ Alice Bailey, *Esoteric Psychology, Vol. II*, p. 667, Lucis Publishing Company, New York, 1966.

⁷⁸ Alice Bailey, *The Rays and the Initiations*, p. 368, Lucis Publishing Company, New York, 1988.

⁷⁹ Alice A. Bailey, *The Problems of Humanity*, Lucis Publishing Company, New York, 1967.

3. Brief portraits of the two Hierarchy Messengers for the West (a third one coming in 2025)



Helena Petrovna Blavatsky, photo taken in 1889 (August 12, 1831 - May 8, 1891)

She was born in *Ekaterinoslav*, in present-day Ukraine, and founded the Theosophical Society in New York in 1875, along with Colonel Olcott. She was a prolific author of seminal esoteric texts such as *Isis Unveiled* and *The Secret Doctrine*, and one myth about her must be dispelled: she was never a medium in the classical sense. She was never passively controlled, but was a great occultist and an intermediary for the Masters of Wisdom. A true Vajrayogini according to *Lama Gangchen* and a spiritual Mother to me, whose picture hung higher in Assagioli's studio.

In August 1884 she wrote: "I have never been controlled by ghosts. My mediumship was eliminated from me more than a quarter of a century ago or more; and I openly defy all *Kama-loka* 'spirits' to approach or merely control me *now*." ⁸⁰

Isn't it really one of his Mahatmas, Master K.H. who states in Mahatma Letters to Sinnett, Lett. 16: "Now you can understand why we are so opposed to spiritualism and mediumship." ?

As Olcott said "... Her mediumship is *totally different* from that of any other person I have met; for *instead of being controlled by the spirits to do their will, it is she who seems to control them and compel them to obey her will.*" ⁸¹

She was a splendid pianist, a disciple of Moscheles, and in 1872 and 1873 she toured to play in Italy and Russia under the pseudonym Madame Laura. According to what the famous Count Witte, her cousin, wrote in his *Memoirs*, she also directed the Royal Choir of King Milan of Serbia. ⁸²

As per Master Morya's prophecy, in the last century justice was done of the accusations made against H.P.B.: Jean Overton Fuller did so with a very balanced and well-documented biography of her. When I visited Fuller in Wymington in Bedfordshire, England, in 2009 she welcomed me by playing Cyril Scott's *Lotus Land* on the piano. I should add that to write her masterpiece book Madeleine (pseudonym for Noor, daughter of the initiate *Hazrat Inayat Khan*) Jean Fuller researched the places where Noor had lived in Europe, but she could not do the same for H. P. B.. She also wrote a documented biography on Francis Bacon, and while visiting Gorhambury where He lived, looking at His portraits she noticed his enormous resemblance to the Earl of Leicester and the absence of Bacon family features. For Bacon, the first idol of the human race is the anthropomorphism, the tendency to attribute human traits to nonhuman realities.

⁸⁰ H. P. Blavatsky, *Collected Writings Vol. VI*, p. 271, Theosophical Publishing House, Wheaton, 1975.

⁸¹ H. P. Blavatsky, *Collected Writings Vol. VI*, p. 270, Theosophical Publishing House, Wheaton, 1975.

⁸² Mary Neff, *Personal memoirs of H.P.B.* p. 168, Theosophical Publishing House, Wheaton, 1971.

Those who would like to learn about the capabilities of the *Mahatmas* who operated through HPB read this book!



With Jean Overton Fuller



Hazrat Inayat Khan

From Book IV of *Kiu-te*,⁸³ the Laws for disciples, the ancient qualifications necessary to become a chela, slightly changed today, are the following: 1. Perfect physical health. 2. Absolute mental and physical purity. 3. Unselfishness of purpose; universal charity; pity for all animate beings. 4. Truthfulness and unswerving faith in the laws of Karma. 5. A courage undaunted in the support of truth, even in the face of peril to life. 6. An intuitive perception of one's being the vehicle of the manifested divine Atman (spirit). 7. Calm indifference for, but a just appreciation of, everything that constitutes the objective and transitory world. 8. Blessings of both parents and their permission to become an *Upasana* (chela); and 9. Celibacy, and freedom from any obligatory duty." The two last rules are most strictly enforced. No man convicted of disrespect to his father or mother, or unjust abandonment of his wife, can ever be accepted as a lay *chela*."⁸⁴

"Mere physical philanthropy, apart from the infusion of new influences and ennobling conceptions of life into the minds of the masses, is worthless. The gradual assimilation by mankind of great spiritual truths will alone revolutionize the face of civilization, and ultimately result in a far more effective panacea for evil, than the mere tinkering of superficial misery. Prevention is better than cure."⁸⁵

Inspired by the nomadic life of H.P.B., I have retraced many of the places visited by her: Arizona, London, New York, Paris, Venice, Bologna, Torre del Greco, Cyprus, Egypt, Syria, Palmyra, Lebanon, Pakistan, Kashmir, five times in India, Bombay, Dwarka, Jaipur, Simla, Kulu, Manali, *Sringeri* Math, Puri, Pondicherry, Madras, Calcutta, Pemayantse, Gangtok, Bombay, the Nilgiri mountains, three times in Nepal, Sikkim, three times in Ghoom, Kalimpong and Darjeeling,

⁸³ *rGyud-sde*, རྒྱུད་སྐོར་ལྷན་པོ་ pronounced *Kiu-te* or collection of Tantras. Together with *mDo-sde*, collection of Sutras, they are part of *Kan-gyur*, the words of the Buddha. With *Tan-gyur*, or commentaries, they form the Tibetan canon.

⁸⁴ H.P. Blavatsky *Collected Writings Vol. VIII*, p. 294, Theosophical Publishing House, Wheaton, 1980.

⁸⁵ H.P. Blavatsky *Collected Writings Vol. VIII*, p. 296, Theosophical Publishing House, Wheaton, 1980.

Gyantse, Shigatse and so on over a period of fifty years. It was worth it, though, as the evidence for her claims emerged unequivocally, H.P.B. was a *Vajrayogini*!

I have also visited the Ashram of the Maharajas of Kashmir, located about fifty kilometers above Jammu, on the left side of the road to Srinagar, where Damodar, H.P.B.'s secretary, was taken and cured of tuberculosis. Damodar was the only one who passed the initiation tests at the time of H.P.B. I went to Ramnagar where Master Morya was raised and lived as a young boy. I have also been to Gyantse where, in the early days of 1930, a Tibetan Abbot from Beijing on the back of a mule, alongside the Kumbum of Gyantse, delivered a package of incense for Alice Bailey to Henry Carpenter. While consulting some documents at the British Library, in London, in Ludlow's diaries I also found evidence of Carpenter's earlier trip to Gyantse, in July 1926.

In addition, I have been to *Tashi Lhunpo* where the 9th Panchen Lama operated for seven years, until 1923. Near his summer residence⁸⁶ on the opposite side of the *Brahmaputra*, near the *rTa-nag* (black horse) *rDo-rje-gdan* monastery, there is the XVI century underground library of the *Mahasiddha Chokyi Dorje*, in which the original manuscript in Senzar mentioned in the Proem of the Secret Doctrine⁸⁷ can be found. Our friends and serious researchers David Reigle and his wife Nancy have conducted extensive research on the manuscript and talk about it in their fine book *Blavatsky's Secret Books*.⁸⁸



Beyond the Brahmaputra River, before reaching the ancient *Tanag* (Black Horse) monastery

I am a witness who has experienced the greatness and sincerity of H.P.B., and even today the evidence for the existence of the Hierarchy exists, I can give it to the world. This can be said of her, "She was a great martyr in the true sense of the word. Many were close to her, but in their jealousy, they slandered her, criticized and inveighed against her, the one who had given them everything, who trusted them. But all these self-deluded, arrogant people achieved nothing."⁸⁹

She spent herself unreservedly for everyone and especially for Colonel Olcott, to whom she taught the ABCs of occultism. However, in 1884, when she was accused by the Methodist missionaries in Madras (who used her maid, Mrs. Coulomb) of having forged *The Mahatma Letters* herself, Olcott chose not to defend her in court. The real reason for Mrs. Coulomb's volte-face and accusation was that the latter had tried to get a large sum of money from Prince *Harisinghji Rupsinghji*.

However, she was opposed by H.P.B., who enjoined her not to bother the Rajah any longer. Whereupon Coulomb murmured to the servant Babula that she would get her revenge soon and one way or another she would get her 2,000 rupees.⁹⁰

⁸⁶ Helena Petrovna Blavatsky, "A digest of all occult sciences are kept secret and entrusted to the Teshu Lama of Shigatze." *The Secret Doctrine Vol. III*, page 405, The Theosophical Publishing House, London, 1921.

⁸⁷ Helena P. Blavatsky, *The Secret Doctrine Vol. I*, p. 24, The Theosophical Publishing House, London, 1921. In Italian language, free. http://www.istitutocintamani.org/libri/COSMOGENESI_STAMPABILE.pdf

⁸⁸ David Reigle and Nancy Reigle, *Blavatsky's Secret Books*, Wizard Bookshelf, San Diego, 1999.

⁸⁹ *Letters of Helena Roerich Vol. I 1929-1938* p. 299-300, Agni Yoga Society, New York, 1954.

⁹⁰ Jean Overton Fuller, *Blavatsky and Her Teachers* p. 123, East-West Publications London, 1988.

Coulomb, who had left Egypt with her husband in order to avoid arrest for fraudulent bankruptcy,⁹¹ took advantage of Olcott and H.P.B.'s departure for Europe on February 21, 1884, to betray her. Hoping to receive the famous rupees from the missionaries (which she would never get), she decided to tamper with the *shrine* (the casket), the sacred place where the letters of the Masters materialized, with the help of Babula, since she possessed its keys. Throughout her life, H.P.B. never asked for a penny to display her powers. In fact, as Fuller well said, only one or two of the 129 letters that make up the 456 pages of the book *The Mahatma Letters*, appeared in the *shrine* and they contained nothing of importance (contrary to the claims of the Hodgson report of the Society for Psychical Research).⁹² A century later, in April 1986, the Journal of the Society retracted its judgement of fraud, admitting that the one pronounced in Dec. 1885 was hasty and wrong.⁹³ H.P.B. explained why that choice was made. "They were afraid of raising a storm if they said our phenomena were true. Fancy what it would have meant! Why it would practically have committed Modern Science to our Mahatmas."⁹⁴ The drama of Socrates is repeated, identical: "*Euthyphro: Now I understand, Socrates: you always say that you have a demon near you. And so he makes this accusation against you, that you are introducing something new with respect to the gods, and so he comes to court to slander you, knowing well that the multitude is willing to believe such slander. Even I, when in the assembly I say something about the divinity and point out to them the future, am laughed at as if I were mad. And to say that there is not one thing among those I have foretold that has not turned out to be true; in any case, they envy us our abilities.*"⁹⁵

In truth, Olcott did not help H.P.B. in order to save, in his view, their organization: however, in doing so he failed to fulfil the principle of Brotherhood. H.P.B. was a living phenomenon who could do anything, even make any object she wanted appear simply by will, even if lost by someone years before. The greatest phenomena, though, were produced by the Masters. She exposed the hypocrisy of the churches and fought together with Garibaldi at Mentana. For this she is still judged today as a charlatan. "*How many prophets have we sent, but none came to them without them mocking him.*"⁹⁶

In his book "*A Modern Priestess of Isis*", H.P.B.'s compatriot Solovioff accused her of being a spy and that she had confessed as much to him. In truth, he had come out as such, offering her the opportunity to become one herself: she refused, as she was already working full-time for her own Master. It happened in the fall of 1885, when Solovioff was merely one of her acquaintances; he visited her in Würzburg and asked her to become a spy. Aware of the price she would have to pay for refusing, she immediately told Sinnett: "Solovioff will not forgive me for turning down his offer." Following her refusal and the moral accusations made against him by H.P.B.'s sister Vera, who knew the truth, he decided to destroy her credibility with a false "confession" the evidence of which was never found.⁹⁷

As al-Sa'dawi said on page 9, *for the honest and truthful, life has always been difficult and dangerous!* As agnostic William Stewart Ross wrote: " 'Impostor indeed!' She was almost the only mortal I ever met who was *not* an impostor." Agnostic Journal and Eclectic Review, May 16, 1891.

Negative karma? No! I will explain her fate, that of Jesus and of many others by remembering these words of Master Morya: "Do not forget that persecution is the greatest of triumphs, only strained strings can sound vibrating!" *Heart, para. 24.*

⁹¹ C. W. Leadbeater, *How Theosophy came to me*, pp. 79-80. 1930.

⁹² Jean Overton Fuller, *Blavatsky and Her Teachers*, p. 167, East-West Publications London, 1988.

⁹³ Noël Richard-Nafarre, *Helena P. Blavatsky ou la Réponse du Sphinx*, p. 11 De Villac, Paris, 1991.

⁹⁴ H.P. Blavatsky *Collected Writings Vol. VIII*, p. 395, Theosophical Publishing House, Wheaton, 1980.

⁹⁵ Plato, *Euthyphro*, 3b-3c.

⁹⁶ *The Qur'an*, Sura 43:6.

⁹⁷ Jean Overton Fuller, *Blavatsky and Her Teachers*, p. 186, East-West Publications London, 1988.

*“Those who do not want unbearable suffering,
should eliminate its cause, the kleśha,⁹⁹ the defilements.
In order to achieve liberation, free from (the defilements),
one should practice thoroughly the good path
leading to (liberation).”
Thus the Buddha declared the teaching of
the four noble truths.”*

Gandhi, as he wrote in his autobiography, knew H.P.B. personally, and claimed that: “It was her book *"The Key to Theosophy"* that disabused me of the notion, fostered by missionaries, that Hinduism was rife with superstitions.”¹⁰⁰ He also said, "Theosophy, the teaching given by H. P. Blavatsky, is Hinduism at its best." In the end *"Magna est Veritas et prevalebit!"* "Truth is great and will prevail", even if after a century.

Jawaharlal Nehru (1889-1964), the first Prime Minister of India (1947-1964), from a Brahmin family from Kashmir and who lived in Allahabad as a boy, was influenced greatly from the time he was 11 years old, as he himself reports, by the head of his three-year education, the Irish theosophist Ferdinand T. Brooks. He joined the Theosophical Society at age 13, listened to Annie Besant's lectures, and became well acquainted with Theosophy at the weekly meetings of theosophists at Brooks' home, Anand Bhavan. Nehru's sister, Vijay Lakshmi, was the first woman and the first Indian to become President of the United Nations Assembly from 1953 to 1954.

"The Government did not hide the existence of its envoys in various countries. Naturally, in accordance with the dignity of the International Government, they never hid themselves.... The existence of this Government has entered the awareness of humanity repeatedly, under various names. Each nation is warned but once. Envoys are dispatched but once in a century — this is the law of the Arhats. The acts of the Invisible Government conform with the process of world evolution; hence the results are based on natural law. No personal desire is here, only the immutable laws of matter."¹⁰¹



Ladakh. The beautiful cave-temple Phugdal Gumpa which H.P.B. mentioned to Charles Johnston

H.P.B. told Charles Johnston, *"I was once in a large cave-temple in the Himalayan Mountains with my Master. Inside were many statues of Adepts; pointing to one he said to me, 'This is the one you call Jesus. We consider him one of the greatest among us,'..."*¹⁰²

"We are well aware that it is spelled *Pugd*al, but it is wrong to do so. ‘Pugdal’ has no meaning, and Tibetans do not give meaningless names to their sacred buildings. The *Lamaseria* owes its name to the Tibetan word *Phäg-pa*, Spiritual Father, the Bodhisattva Avalokitesvara."¹⁰³

⁹⁹ H. P. Blavatsky, *The Voice of Silence* on p. 63 on *kleśhas*: "Chase all your foes away, ambition, anger, hatred, e'en to the shadow of desire." On pp. 69 and 94 *kleśha* are defined as "the love of pleasure or worldly rejoicing." To download the original of the Panchen Lama, see pag. 1776 of *Blavatsky_s-books.pdf* download from http://www.istitutocintamani.org/libri/Blavatsky_s-books.pdf

¹⁰⁰ M. K. Gandhi, *An Autobiography or My experiments with Truth*, p. 91 Navajivan Pub. House, Ahmedabad, 1948.

¹⁰¹ *Agni Yoga*, sutra 32, Agni Yoga Society, New York, 1929.

¹⁰² H.P. Blavatsky, *Collected Writings Vol. VIII*, p. 402, Theosophical Publishing House, Wheaton, 1981.

¹⁰³ H.P. Blavatsky, *Collected Writings Vol. IV*, p. 11, Theosophical Publishing House, Wheaton, 1981.

Was it in Ladakh? In the photo above, the cave-temple whose name H.P.B. knows. *Phugdal Gompa*, founded by a direct disciple of the *Chokhan Je Tsongkhapa*, inside which a spring of water flows. Above the temple stands a solitary tree.

Does undertaking a pilgrimage confer spiritual benefits? It depends on the intention with which one does it. A thirst for worldly experiences and pleasures cannot coexist with a resolute desire to achieve liberation. In any case, my experience teaches me that in travelling the mind opens to new ways of looking at things and allows for unthinkable encounters. Moreover, the sight of enchanting scenery and natural beauty, such as the calmness of certain lakes and the purity of the mountain snow, purifies the soul, just as hammering gold improves its quality. And it does not make us forget the infinite beauty of something higher, the divine intoxicating *Amrita*. “*Maitreya* wishes you joy... The beauty of life is limitless!”¹⁰⁴

On *the great difficulty* of describing the lives of the Masters:

"It is customary to think of an Arhat as a dweller of the clouds. The records of the drift of thought are dreadful and grotesque. Verily, We Brothers of Humanity do not recognize ourselves as humanity conceives Us. The images of Us are so fantastic, that We deem that if people applied their fantasies precisely conversely, Our Images would assume true form."¹⁰⁵

How the Masters are described in the Voice of Silence: “The ‘Guardian Wall’ or ‘Wall of Protection.’ It is taught that the accumulated efforts of long generations of Yogis, Saints and Adepts, especially of the *Nirmânakâyas* — have created, so to say, a wall of protection around mankind, which wall shields mankind invisibly from still worse evils.” pag. 94

“The *Nirmânakâya* is the ethereal form that the adept can assume when leaving the physical body, when he wants to appear in the astral body.” pag. 96.

“This same popular reverence calls “*Buddhas of Compassion*” those *Bodhisattvas* who, having reached the rank of an Arhat (i.e., having completed the *fourth* or *seventh* Path), refuse to pass into the Nirvânic state or “don the *Dharmakâya* robe and cross to the other shore,” as it would then become beyond their power to assist men even so little as Karma permits. They prefer to remain invisibly (in Spirit, so to speak) in the world, and contribute toward man’s salvation, by influencing them to follow the Good Law, i.e., lead them on the Path.” (of Righteousness). It is part of the exoteric Northern Buddhism, to honour all such great characters as Saints, and to offer even prayers to them, as the Greeks and Catholics do to their Saints and Patrons; on the other hand, the esoteric teachings countenance no such thing. There is a great difference between the two teachings.” pag. 95. “It is Tañhâ or desire to live, which causes rebirth.” pag. 94.

The goal of the Neoplatonists was the reunion of the part with that Whole, which has neither form nor essence and of which every man on earth is a Ray, through that ecstasy Porphyry tells us about, in which the Divine things and the Mysteries of Nature are revealed to us. He, in his book *Life of Plotinus* 23, says that he experienced ecstasy only once, while his teacher Plotinus experienced it four times.

There is only one virtue that can make a *chela* overcome all obstacles to acquire it, even if the entire Black Lodge tried to block his path, and that is fidelity.

¹⁰⁴ *Hierarchy*, sutra 8, Agni Yoga Society, New York, 1977.

¹⁰⁵ *Hierarchy*, sutra 12, Agni Yoga Society, New York, 1977.



4. Alice Bailey June 16, 1880 - December 15, 1949

For thirty years, from 1919 to 1949, despite having three daughters and a husband, Alice Bailey often got up during the night,¹⁰⁶ as her grandson Gordon M. Pugh testifies, to transcribe the eighteen books of teachings that were dictated to her telepathically by the messenger of the Masters, Master *Djwhal Khul* or D.K., on behalf of the Hierarchy. She wrote four books herself: *The Consciousness of the Atom*, *The Soul and its Mechanism*, *From Intellect to Intuition*, *From Bethlehem to Calvary* and one in collaboration with Master D.K. *The Light of the Soul*. See *Unfinished Autobiography* on page 183.

In 1923 she founded in New York the *Arcane School*, a correspondence training school based on free offerings, which is still in operation. She was impeccable in her transcription work and founded many service activities.

My instructor, Dr. Roberto Assagioli, who was a close friend of hers, told me that D.K. had given her many addresses of spiritual people around the world, unknown to her, to whom she wrote and who agreed to be part of the group of forty-nine disciples to whom instructions were given as soon as they were dictated. Never was there a nobler and more selfless character. Those who want to know more about her may read her *The Unfinished Autobiography* and ignore the disparaging accusations spread on internet by backward fundamentalists. By the fruits you will recognize them.

In some of the sentences Bailey received under dictation from the Tibetan Master lies the reason why I decided to make known now, by writing this book, what I have known for several decades, but only partially disclosed in a public lecture in 2007 for the inauguration of the Hall of Culture, *Theosophy: Timeless Wisdom*.¹⁰⁷

"*The fact of the Hierarchy and the work of the Masters - through their disciples, must be brought to public attention... They are not interested in personal devotion, but are committed solely to alleviating suffering, promoting the evolution of humanity, and pointing to spiritual goals. They look not for recognition of Their work, or the praise from Their contemporaries, but only for the growth of the light within the world and the unfoldment of the human consciousness.*"¹⁰⁸ *Light* is nothing but an emanation of the *buddhi*.

"But the knowledge, belief and hope in the existence of a planetary Hierarchy, has today leavened the entire mass of human thinking in a far wider and deeper manner than perhaps the most optimistic suspect; herein lies the hope of the world, and here is to be found also a fertile field for spiritual work during the coming decades. For this all disciples must prepare."¹⁰⁹

¹⁰⁶ Alice Bailey, *Rays and Initiations* p. 251, "A.A.B. takes down to my dictation an average of seven to twelve pages of typing (single-spaced) each time she writes for me; but owing to the exigencies of my work I cannot dictate to her every day, though I have found that she would gladly take my dictation daily if I so desired."

¹⁰⁷ See http://www.istitutocintamani.org/englishSession/Theosophy_Timeless_Wisdom.pdf

¹⁰⁸ Alice A. Bailey, *The Discipleship in the New Age Vol. I*, pp. 789-790, Lucis Publishing Company, N. Y., 1966.

¹⁰⁹ Alice A. Bailey, *The Rays and Initiations*, p. 133, Lucis Publishing Company, New York, 1965.

Alice Bailey or D.R.S., who, in her discipleship, was asked by D. K. to emphasize three qualities: *Detachment, Rest and Skill in action*, has been a great server of the world and continues to be so. What is the Buddha's definition of the word "Service"?

"One treasure no thief can steal, *one treasure, only one you can take with you through the gates of death.*
The treasure of the wise lies in good deeds

Who will always follow him.

Every perfection, *even that of Buddhahood*, is won by this treasure.

So great its power, so rich its fruit.

Good deeds are performed by all those who have a mind that understands."

Kuddaka Patha VIII, 8 (Buddhist Family Bible of Morya) ¹¹⁰

Service is the first sign of civilization. Anthropologist Margaret Mead affirmed this. A broken and then healed femur found at an archaeological site is an indication that someone in the past cared for an injured person. Those who serve others give the best of themselves.

"To reflect on the ethics of *love for all creatures*, in all its details: this is the difficult task assigned to the time in which we live." ¹¹¹ Albert Schweitzer (1875-1965)



Alice and Foster Bailey (JWK-P, *Joy, Wisdom and Knowledge of the Plan*), Krotona, Calif. 1920.



Alice. A life spent for others, that is, for the Love, *the Jiva*, or Christ aspect in everyone.

¹¹⁰ *The Mahatma Letters to A. P. Sinnett*, Letter 43, p. 258, Theosophical Publishing House, Adyar, 1972.

¹¹¹ Albert Schweitzer, *Rispetto per la vita. Gli scritti più importanti*. pp. 90-91, Claudiana, Torino, 1994.

5. Functions of the Hierarchy and of Bodhisattva who is its head: Maitreya or Christ.

"In great tasks it is arduous to please everyone." Solon

From what has been said, it *can* be understood that the Christ, who has the present function of Bodhisattva, (a strong and skillful leader and not a sweet and sentimental victim) and who, as he promised, has never left the earth, now lives incognito in India ¹¹² and consequently *cannot* be only *Vaishṇava* or Christian, because he is worshipped under other names throughout the East, such as *Maitreya* (from the Sanskrit *maitrī* or love), *Krishna* and *Kalki* Avatar in India.¹¹³ Also *Metteya* in Ceylon, *Al-Muntazar* or *Imâm Mahdî* in Iran among the Twelver Shiites, *Miroku* in Japan, *Champa* in Tibet, *Maidari* in Mongolia, *Messiah* among the Jews, and Polo or *Qutb* among the Sufis. This is why the Seven *Rishis* *cannot* be only Indian and the Dragons of Wisdom only Chinese. The Hermetic Brothers of Egypt are not only African, nor is it possible to place the Masters of Wisdom in exclusive relationship with the Theosophists, except in the irrational belief of the exclusivism of religions. According to Master K.H., who is the reincarnation of Pythagoras, the religions are the source of two-thirds of all evil on earth. ¹¹⁴

The true Seven *Rishis* are stellar and universal qualities. In particular *Rishi Kratu* or the star Merak is the *Shivaitic* source of God's Will or Purpose, *Vishnu* or Love-Wisdom is expressed through the star Sirius and Uranus, and *Brahma* or Active Intelligence through the Pleiades and Mercury. ¹¹⁵

Reliable and comprehensive details and facts about the Lives of the Masters were dictated by Them and can be examined in the *third volume* of H.P.B.'s *Secret Doctrine* or that of Alice A. Bailey's *Initiation Human and Solar*, which one must study to take full advantage of these portraits of the Masters. The method that the Masters use to elevate human consciousness is the spiritual process of initiation.

"Initiation is a system or a scientific process whereby the septenate of energies which compose the sum total of all the existences within our planetary Life, are realized and consciously used for the working out of the divine Plan. It might also be stated, that initiation is a method whereby the circulation of energies is furthered by the opening or the awakening of certain planetary and human centres, to the impact of their ray quality... This is the heart of the teaching of *Laya Yoga*." ¹¹⁶

It must be clarified that *the Christ, or the Bodhisattva*, the official name for the function of the head of the Hierarchy, has been performing this task as the successor of the Buddha since 600 B.C. and works for all people, regardless of their faith. He does not specifically belong to the Christian world, nor to the Buddhist or the Mohammedan world, nor any other and before long, "He will no longer need to remain in His present retreat in Central Asia." ¹¹⁷ No man need necessarily join the Christian Church to approach Christ. All that is required is: to *love one's neighbor as oneself, to lead a disciplined life, to recognize the divinity in all faiths, and to live governed by Love and harmlessness.*

An architect, a friend of mine in my youth, who was rather angry with Christ, asked me why He, if He is still alive today, does not descend into the midst of the jungle of our daily life, where He would be really needed. I answered with silence. Great is the presumption of those who

¹¹² Alice A. Bailey, *Initiation, Human and Solar*, p. 44 *ingl.* Lucis Publishing Company, New York, 1967.

¹¹³ "The *Kalki Avatar* will be endowed with the eight superhuman faculties. With his irresistible power he will overwhelm both evildoers and those whose minds are succumbing to evil. He will restore justice on earth and the minds of those who live at the end of Kali Yuga will become as transparent as crystal." *Vishnu Purāṇa*, Wilson translation Book IV, Ch. 24. p. 229.

¹¹⁴ *The Mahatma Letters to A. P. Sinnett*, Vol. I, p. 55, Theosophical. Publishing House, Adyar, 1972.

¹¹⁵ Alice A. Bailey, *Esoteric Astrology*, p. 196 and 427, Lucis Publishing Company, New York, 1965.

¹¹⁶ Alice A. Bailey, *The Rays and Initiations*, p. 557, Lucis Publishing Company, New York, 1965.

¹¹⁷ Alice A. Bailey, *The Externalisation of Hierarchy*, p. 590, Lucis Publishing Company, New York, 1981.

do not understand, that He is not hidden, but that we are incapable of seeing Him. If He is waiting, it is because, due to the present materialism of humanity, He would have no chance to be recognized today. When we have suffered enough, and the Great Invocation that appeals to the heart becomes a mass invocation, in just a decade, daylight will be born in the guise of a perfect child who will resurrect humanity, and that alone will be the hoped-for spiritual dawn. Despair produces inspiration and the desire for a Guru. "One should become accustomed to this thought of the need of a Guide. Thus, in all religions the Guide and the Teacher were affirmed. Hence, when We speak of the Teacher, We are reminded of that which is inevitable." ¹¹⁸

The Sages were also called Prophets in Israel, *Annēdoti* (teachers) in Chaldea, Magi in Persia, Friends of God and Perfect Men in Iraq, *Gymnosophists* in Greece, the Kingdom of God among Christians and today Hierarchy (ἱερός ἀρχὼ, sacred command), *Maitreya Sangha* (community of), Lords of Compassion, Group around the Christ, Great White Lodge, *Mahatmas*, *Jivanmuktas*, Abode of Light, Himalayan Brotherhood, Masters of Wisdom and also Communion of Saints among the Christians, *Bodhisattvas* among the Buddhists and *Changchub sempà* (group of enlightened and organized minds) among the Tibetans and The Fellowship of the Rose in the West, as well as many other names around the World.

In the past century their main representatives and channels of transmission on earth, for the Western hemisphere, were: Helena Petrovna Blavatsky, Alice Ann Bailey and Helena Roerich. Others among hundreds of disciples were Franz Anton Mesmer (linchpin of modern psychology), Garabed Paelian, Franklin Delano Roosevelt ¹¹⁹ (Hitler's victor), Frank A. Vanderlip (economist), W. Y. Evans-Wentz (orientalist), Sri Yukteswar (who had the will to bring yoga to the west), Hazrat Inayat Khan (whose New York office was behind that of the Arcane School), Idries Shah (Sufi popularizer), Cyril Scott (reincarnation of Chopin, ¹²⁰ with an unparalleled piano touch), Dane Rudhyar (astrologer, one of the few authors cited by the Tibetan), Foster Bailey, (a pillar of esotericism), Mary Bailey (whom I had the honor of helping), Roberto Assagioli (creator of Psychosynthesis, who taught me to consider men as souls and who illuminated my mind like a diamond), and my great friend and prolific writer Torkom Saraydarian. A small example of strong and intelligent yet golden-hearted men and women who did not, like other modern esotericists, desire "positions of personal prestige" and who were great benefactors like Andrew Carnegie, who considered it a disgrace to die rich.

I will then reveal who some of the masters were in the time of H.P.B., the most sincere being in the world, thus not contravening their will to remain anonymous nowadays. There is no era in which they did not exist and only good karma and love for humanity can bring us closer to them. Any other attempt is doomed to failure. They can do almost anything and are precluded from only one thing: resurrecting a dead person, unless they are in a state of apparent death.

Premise: "*De jure* the Teshu Lama is second after the Dalai Lama; *de facto*, he is higher, since it is *Dharma Rinchen*, the successor of Tson-kha-pa at the golden monastery founded by the latter Reformer and established by the Gelugpa sect (yellow caps) who created the Dalai Lamas at Lhasa, and was the first of the dynasty of the '*Panchen Rimpoche*'. While the former (Dalai Lamas) are addressed as 'Jewel of Majesty', the latter enjoy a far higher title, namely 'Jewel of Wisdom' as they are high Initiates." ¹²¹

Starting on January 15, 1979, I was fortunate to practice a few weeks of intense meditation in Kopan, Nepal, with the *yogi Lama Yeshe*, who gave me great joy and initiated me into the pure Tibetan tradition. The great financier of his early projects for humanity in Kopan was a Russian theosophist and heiress, *Zina Rachevsky*, pictured here with Yeshe in 1970 and when she had already become a Buddhist nun, intent on reading *The Secret Doctrine*. An overwhelming beauty,

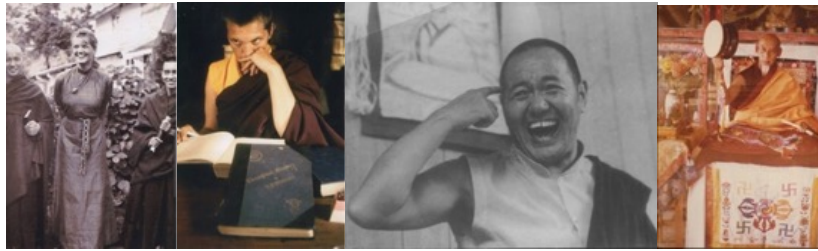
¹¹⁸ *Hierarchy*, sutra 62, Agni Yoga Society, New York, 1977.

¹¹⁹ Alice A. Bailey, *The Rays and the Initiations*, p. 687, Lucis Publishing Company, New York, 1965.

¹²⁰ Cyril Scott, *Bone of Contention*, p. 177. The Aquarian Press, London, 1969.

¹²¹ H. P. Blavatsky, *Theosophical Glossary*, p. 247, The Theosophy Company, Los Angeles, 1973.

she suffered a sexual assault by a Hollywood actor, an event that later led her to practice the dharma intensely. Sometimes pain may have a positive side. In 1979 I became a Buddhist with Serkong Rinpoce (prototype of Yoda in *Star Wars*), on the right, *Lama Yeshe* and *Song Rinpoche*.



After sleeping a few days at *Song Rinpoche*'s house, I took the vows of *upasaka* (the five vows of a lay disciple) from him. *Lama Yeshe* considered him a living Buddha and he was the teacher of the exiled Tibetan monks who arrived in *Buxuaduar*, India, from 1960 onward. It was a time of intense discipline and sublime spiritual height for them, but also one of hunger and extreme poverty, where they even had to divide their Dharma books into individual sheets that they passed to each other. I also met *Trijang Rinpoche*, who today, reincarnated, lives and teaches in Vermont, USA. In Kalimpong I was also a guest of that great and humble being that was *Domo Geshe Rinpoche*. The personal interview with the Dalai Lama along with ten other Italians, in Dharamsala, did not warm my heart. He had a forced, artificial laugh and he could not smile! By *Lama Yeshe*, a great, very serious yogi who nevertheless could also crack us up with laughter, I recommend one of the most interesting books written on tantra (this, despite using sexual symbolism, *is and always will be* a philosophical teaching): *Introduction to Tantra*. He also wrote *Universal Love. The Yoga Method of the Maitreya Buddha* and initiated the Maitreya Project to build a 152-meter-high statue to Maitreya in Kushinagar, where Buddha passed into *Parinirvana*.

As stated in the third volume of the *Secret Doctrine*, the main pure teachers after Krishna and Buddha were *Nāgarjuna*, *Asanga*, *Atisha*, *Tsongkhapa* and the Gelugpa tradition, the Virtuous, or Yellow Caps, practiced in the 20th century by the Panchen or Tashi Lama and his future successors ¹²² and by Pabongka, Zemey, Trijang, Zong, Yeshe, Ganchen and Domo Geshe Rinpoche. Hierarchical apostolic succession or Hierarchy is called *la-rab* in Tibetan, ལྷ་རབས *bla-rabs* hierarchy, while, accepted disciple lanu, ལྷ་འབྲུག *blak-wa*, see p. 901 of *A Tibetan-English Dictionary* by Sarat Chandra Das and Abbot Sherab Gyatso.



Ghoom, Sherab Gyatso, 1900, and the 10th. Panchen Lama, with Lama Ganchen in China, 1987.

It must be said that the *Rimé* tradition of the Red Caps, although it may seem ecumenical, tends to undo the reformation and separation sought, for ethical reasons, by *Tsongkhapa* and, as such, is negative because it affects the purity of the teaching of this great incarnate and the tradition of the "heart". Conduct and ethics do not reign supreme in some of these lamas and sometimes, some of them even died of AIDS. H.P.B. said to be wary of the Red Caps.

¹²² Helena P. Blavatsky, "The summary of all occult sciences is kept secret and entrusted to the Tashi Lama of Shigatze." *The Secret Doctrine Vol. III*, p. 405, The Theosophical Publishing House, Adyar, 1921.

Today, unfortunately, in the West, the Dalai Lama authorizes the inclusion of the Black *Bönpo* ¹²³ writings in the Library of Tibetan Classics, putting them in the same series as *Tsongkhapa*'s. Those who rotate the swastika counterclockwise! He thus does an operation contrary to that of the founder of the "virtuous yellow cap" school of *gelugpas*, who had separated themselves from the non-virtuous or degenerate. He does so, given the scarcity of Tibetan exiles, to unite everyone under his authority, attacking the true Buddhists who, he says, "worship a demon." As accurately prophesied by H.P.B. "the direct followers of Gautama Buddha... those who will be denied by his Church for the next cycle." ¹²⁴

Which next cycle is H.P.B. referring to? The second ray one is centennial and occurs in 1825, 1925, and 2025, while the first ray one is also centennial, but coincides with the last quarter of a century and the founding of the Theosophical Society, so $1875+100 = 1975$. This is the date from which, following Zemey Rinpoche's *Yellow Book* written in 1973 and published in 1974, the Dalai Lama began to take a stand and persecute the *gelugpa* followers of *Dorje Shugden* and is still doing so today.

In the text we read of the advice the 9th Panchen Lama gave to the great *Pabongkha*, last reincarnation of *Atisha*, a year before dying, while they were in China; he advised him to place the *thangka* (painting) of *Dorje Shugden*, protector of the *gelugpas*, in the shrine of *Tashi Lhunpo*. *Pabongkha* obeyed, began to worship *Dorje Shugden* and composed a special prayer for this purpose. This protector of the purity of ethical Buddhism, *who is not a demon*, was venerated by the Dalai Lama's own guardians and Masters: Ling Rinpoche, Trijang Rinpoche and Pabongkha Rinpoche. I personally met the last two (although the latter was in his new reincarnation in Kathmandu). The monasteries and the *gelugpa* minority in India have since suffered continuous attacks in a witch-hunt atmosphere. Unfortunately, despite winning the Nobel Prize, he is a lama who, as soon as he can, does the opposite of what the Panchen Lama recommends and, with a slight smile, he separates instead of uniting. (See p. 101 on *Tsongkhapa*'s extreme importance to K.H.)

Why does the Dalai Lama do this? Indeed, he has few subjects and perhaps he may not even be a real Buddhist because after six hundred years he has created a schism within the holy sangha of the yellow caps, one of the five capital crimes listed in *Aṅguttara Nikaya* iii, 440.

1. Killing your father. 2. Killing your mother. 3. Killing an Arhat. 4. Spilling the blood of a Buddha. 5. Creating a schism in the Sangha.

He will then undergo the *Ānantarika-kamma*, manifested immediately, without interval (Sanskrit *an-antara*). This Dalai will be the *last one*. "The Tashi Lama will ask the Great Dalai Lama (the 5th one), 'What is predestined for *the last* Dalai Lama?... He who denies shall be given over to justice and shall be forgotten. And the warriors shall march under the banner of *Maitreya*. And the city of Lhasa will be darkened and deserted.' "¹²⁵ Yes, I saw Lhasa deprived of the light of dharma on my last trip to Tibet, overrun by many Chinese but few Tibetans. According to *Djwhal Khul*, Buddhism will now become more and more dogmatic. ¹²⁶

Even Pope Borgia had the Gospel printed and gave blessings during the day, but made love to his mistress Giulia Farnese by night. For the Masters, works of service and right choices count, not outward authority or fame. So one must practice *Dana*, self-giving, the first of the six *paramitās* or virtues, or teach dharma to others, but not for material gain. Initiations cannot be paid for and cannot be given via the internet and Zoom! Payments for the *Dharma* should be, as in the past, a voluntary donation.

¹²³ Sutras, Tantras, and the Mind Cycle: Core teaching of the Bön School. Vol. 9 The Library of Tibetan Classics.

¹²⁴ Helena P. Blavatsky, *The Secret Doctrine Vol. III*, page 391, published 1897, Theos. Publ. House, London, 1921.

¹²⁵ Nicholas Roerich, *The Heart of Asia*, p. 120, Nicholas Roerich Museum, New York, 1978.

¹²⁶ Alice A. Bailey, *The Externalisation of Hierarchy*, p. 573, Lucis Publishing Company, New York, 1981.

By karma, therefore, there will be no more incarnations of the Dalai Lama since there is no longer a kingdom of his. Only the Chinese Panchen Lama will remain. Two other prophecies of H.P.B. will thus be fulfilled. "The Secret Doctrine will remain in all its purity in *Bhod-Yul* (Tibet), only until the day when it is free from foreign invasion". "It is said that up to the time when *Panchhen Rinpoche* (the Great Jewel of Wisdom) condescends to be reborn in the land of the *P'helings* (Westerners), and appearing as the Spiritual Conqueror (*Chom-den-dé*), destroys the errors and ignorance of the ages, it will be of little use to try to uproot the misconceptions of *P'heling-pa* (Europe): her sons will listen to no one."¹²⁷

Domo Geshe has previous connections with the Panchen Lama, and was born in New York on June 2, 2003, month of Tibetan *Saga Dawa* or *Wesak*. Will he be the lama of the prophecy?



Pictured above is the *Wesak* valley with the *flat rock* where Christ, Krishna or Maitreya appeared until the 70's, in the background of which stands the *Kailash*, the holiest mountain in Asia. During the 1961 *Wesak*, the torch that had remained unlit on the altar until a certain number of disciples acquired the *Birth of Christ in the Heart*, was lit. Each disciple becomes a lighted lamp in the Temple of *Sanat Kumara*.¹²⁸

Ghoom, on the outskirts of Darjeeling, has already been a foothold for many Masters, beginning with *Morya*. The Roerichs stayed there for almost a year before making the great 1924 expedition to Central Asia, attending the *Yiga Choling Gompa* below, of which K. H. says, "I am not at home at present, but quite near to Darjeeling, in the Lamasery, the object of poor H.P.B.'s longings." *The Mahatma Letters to A. P. Sinnett*, p. 190. Pictured next to it is the small temple where Nicholas Roerich met Mahatma Morya and the man who accompanied him, Master D.K.



¹²⁷ Helena P. Blavatsky, *The Secret Doctrine Vol. III*, p. 412, Theosophical Publishing House, Adyar, 1921.

¹²⁸ Viola Petit Neal and Shafica Karagulla, Nightly Teaching of April 30, 1961, from *Through the Curtain*, p. 70, DeVorss & Company, Publisher Marina del Rey, California.

Initiation depends entirely on the sanctity of the one who confers it. Before they died, both the 9th and 10th *Panchen*, or *Tashi Lamas*, had prophesied that they would be reborn in China, as reported by the Catholic missionary Matthias Hermanns in *Mythen und Mysterien* pag. 323, 1956, so the story of the child Panchen Lama chosen by the Dalai and then kidnapped makes no sense. *Gyancaïn Norbu* was born on February 13, 1990 and was installed as *Panchen Erdeni* on November 29, 1995.

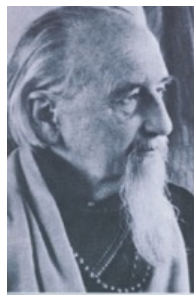


Gyancaïn Norbu the 11th Panchen Lama

Given the current political situation in China, the Shigatse center today has been moved to India, which is the largest democracy in the world. Domo Geshe Rinpoche, Master of Lama Anagarika Govinda (in his previous incarnation), resides not in Dharamsala, but in Ghoom, Darjeeling, which will become, as predicted by D.K. in the 1940's, a sacred center for all of Asia, excluding Japan.¹²⁹



Ghoom, Samten Choling



Lama Anagarika Govinda, spreader of the *Mahāyāna* Buddhism and reincarnation of the philosopher Novalis (as stated by himself)

¹²⁹ Alice A. Bailey, *Esoteric Astrology*, p. 458, Lucis Publishing Company, New York, 1965.

In February 1979 I was hosted for a week by the 2nd Domo Geshe in his monastery of *Tharpa Chöling* (Place of Liberation) in Kalimpong, India, and I found in him one of the few people who could compare with Roberto Assagioli in terms of culture, capacity for love, holiness and humility.



The 2nd Domo Geshe at Gangjong Namgyal in USA. (Photo given to me by him)

In 1976, Domo Geshe Rinpoche was given a large piece of land in the mountains in New York State in America, where he went every summer after founding a center called Gangjong Namgyal. He, in his previous incarnation, had a special relationship with the Tibetan Master D. K., having been initiated by him as the 1st Domo Geshe in Tashi Lhunpo, from 1875 to 1895, acquiring the degree of *Kachen* or *Geshe*. After 12 years of hermitage in isolated caves he was discovered by a shepherd, and received as a saint by the Tibetan people in Chumbi Valley, where he founded the *Dungkar Gompa* (White Shell) Monastery, seat of the Dorje Shugden oracle.

He was among the first to erect a statue to Maitreya in *Galingkang in Tibet, in 1910*, and then in other monasteries, since he had a special relationship with the Christ. He was highly esteemed by the Roerichs, who simply called him *Geshe Rinpoche* or *the venerable Doctor from Chumbi* and He gifted them a book on Shambala.¹³⁰ From the incarnation of the 2nd Domo, reborn in 1937, I learned the meaning of silence. Although a great healer, he took care that no one noticed. He was a great friend of Lama Yeshe and I saw him twice more, for short periods, in Kalimpong, right before he passed to the Eternal East in September 2001, the day before the Twin Towers collapsed.

The third Domo Geshe was born once again in New York during the Wesak month of 2003, into a Sikkimese family, and while his main monastery is *Samten Chöling* in Ghoom (just before Darjeeling, where there is also a stupa dedicated to Lama Govinda), he is currently studying in South India at Shar Gaden monastery in Mundgod. I enclose a photo of myself with the little Tulku and his father, in *Samten Chöling* monastery, March 2012.

¹³⁰ Nicholas Roerich, *The Heart of Asia*, pp.102 and 156, Nicholas Roerich Museum, New York, 1978.



Returning to the main subject, I strongly discourage people from researching news about the Masters *exclusively* through the Internet, because "Few are the true Pythagoreans and Platonists, and thousands, for the most varied reasons, the non-initiates, the Aristotelians, the Sophists, and their imitators." They would be deceived by fake copies, as if one sought news about Buddhist saints by prying into the writings of Tibetan and Bhutanese *bönpos*, who are black magicians devoted to necromancy and energetic vampires who pose as Saints, but who, on the contrary, are terrible poisoners, implacable enemies of humanity, Buddhism, and ethics.¹³¹ "In Tibet, a lessening of the religious interest is apparent. One can even notice the increase of *Bön* teachings, the antithesis of Buddhism and The *Tashi-Lama* found it impossible to remain in Tibet. Following his example many of the best lamas have left Tibet."¹³² (Written in 1930)

All myths, legends, religions and folktales describe these Mahatmas or Sages. Rarely, however, is their representation realistic, because devotion to them tends to depict them as gods, to idealize them as angels, detached from the affairs of the world, beings who have no contact with everyday reality. Sometimes, on the contrary, they are belittled by skepticism and because of a limited perspective, for that phenomenon known in psychology as "projection," they attribute to them purely human defects, from which they are now exempt.

Their power is superhuman, but they humbly persist in affirming that they are not infallible.¹³³ Nevertheless, there is no politician, religious man, or tycoon in the world who could compare with them or challenge them with impunity. The Masters have Divine power and are capable of reading men's thoughts at will. They can (if they wish), prevent any evil action, though often, like Jesus, they shy away from doing so, mainly because of the Law of Karma.

An example from the past: Alexander the Great, a man of this world and full of himself, was burning with the desire to know the Masters. In his arrogance and thirst for power he had severed with his sword the famous Gordian knot. A prophecy stated that whoever untied it would become master of an empire. Since he believed himself to be a descendant of Ammon, he went to consult his famous oracle in the oasis of *Siwa*, in Egypt.¹³⁴ He thus learned of the existence of the Masters and how to find them. For this he went as far as India, where he was granted an audience with *Iarca*, King of the Masters. Soon, Alexander felt humiliated and offended and drew his sword, trying to strike the King. He managed to draw the weapon from its scabbard but then, against his will and to his surprise, his hand opened and the sword fell to the ground.

Harshly reprimanded, he learned the hard lesson that even emperors must obey someone above them. He died shortly thereafter on his way back to Babylon, in the grip of various vices, including alcohol. His empire dissolved. "*Sic transit gloria mundi!*" As the Persian poet Hāfez writes in the ghazal 240 of his *Divān*: "No gift of water is given even to Alexander: these are not things that are obtained by gold or violence. Come and listen to those who live in sorrow, who speak little, but much they can say."¹³⁵

¹³¹ Alexandra David Neel, *Tibetan Tale of Love and Magic*, p. 1, Neville Spearman, Jersey, 1983.

¹³² Helena Roerich, *Foundations of Buddhism*, p. 145, Agni Yoga Society, New York, 1971.

¹³³ Alfred P. Sinnett, *Esoteric Buddhism*, p. 17, Theosophical Publishing House, London, 1907.

¹³⁴ Plutarch, *Parallel Lives, Vol. II, Life of Alexander*, 26. p. 255 Einaudi, Turin 1975. See also Arriano, *Anabasis of Alexander*, Chapter III.

¹³⁵ Hāfez, *Divān*. ghazal 240.

Today, since many of the Masters are teenagers, or they are about to clothe a physical body, it is necessary to prepare the youth to recognize them, so that they can expand their action for the benefit of the world. The latest, extraordinary development of communications via mobile phones, which they themselves have promoted, has precisely this function.¹³⁶ Hence, the need to call attention to their existence, shortly before their reappearance in tight rows. In 1934 they numbered 105, out of two billion embodied souls.¹³⁷ Their function is to be great innovators and pioneers in all fields of human endeavor and, above all, to be great defenders of freedom and therefore enemies of tyrants.^{138 139 140}

They are also coming to found a new World religion, without intermediaries. This will be based on sharing, on the union of peoples and on joint participation. All the previous religions, none excluded, were founded by them in the past, but they have become dogmatic, authoritarian and inadequate for the times. As Mazzini said, "Where the spirit of God is, there is Liberty" and also "Not even the breath of liberty can revive the Papacy... no one can say to corpses: rise up and walk!"¹⁴¹ Homage to him, to the idea of Europe, to *Montaigne, Montesquieu, Rousseau, Stuart Mill*, to the great thinkers, who spoke of freedom, which is irrepressible in man and implies coexistence and mutual tolerance with those who are different.

It is fair to say that although the Principle of Freedom, of which the Masters are obedient servers, prevents them from interfering with human decisions - evidence of which is the current state of malaise perceived in all sectors of the planet - They are invincible in their actions within the human sector, which by karma belongs to them. Not only because they are endowed with all the major human qualities, but also because they are Lords of Love and Compassion. Like all *Avatars* (Sanskrit: descended from above, from Heaven), having transcended time and space, they always appear when most needed. There is a Divine Plan of theirs, to produce order out of chaos, and nothing can in any way stop its implementation.

Their appearance, which occurs at specific intervals of time, beginning with Prometheus, who gave mankind the fire of the mind (or self-awareness), has always been repeated in human history and, in recurring cycles, it will be repeated endlessly, as empires, religions and civilizations have followed one another, and have died and risen more alive than before, as did the Egyptian phoenix *Bennu* from its own ashes.

"For decades the reappearance of the Christ, the Avatar, has been anticipated by the faithful in both hemispheres... It is only the united invocation of humanity, its 'massed intent,' which can precipitate the descent of an Avatar... The doctrine of Avatars is paralleled by the *doctrine of the continuity of revelation*... which will give to man an expression of some hitherto unrealized aspect of divinity."¹⁴² The last principle, after the emphasis which the Buddha gave on *Prajñā* or wisdom, was Christ's revelation of the principle of Love, called by the Masters, 'Pure Reason'.¹⁴³

Krishna, precedent physical incarnation of the Christ¹⁴⁴ (since Jesus was only inwardly overshadowed by the Christ, from the moment of his baptism in the Jordan), stated in the *Bhagavad Gītā*, India's sacred text (inexhaustible source of light), in the fourth chapter or Adhyaya, Shloka 7 and 8 - "When Dharma, Justice or Law lapses, when Adharma or injustice, and lawlessness

¹³⁶ "We are willing to support all inventors" *Community*, Sutra 120, Agni Yoga Society, New York, 1978.

¹³⁷ Helena Roerich, *Lettere dall'India 1929-1955* page 72, Editrice Nuova Era, Città della Pieve, 2008.

¹³⁸ "All forms of slavery will be destroyed as signs of darkness," *Community*, Sutra 108, N. Y., 1978.

¹³⁹ Philostratus, *The Life of Apollonius of Tiana*, Book VIII, Chap. 26. Translation by F.C. Conybeare.

¹⁴⁰ "There is no worse occupation than forcible imposition of one's creed" *Leaves of the Garden of Morya, Vol. II*, Part Three, V, sutra 13, p. 212. Agni Yoga Society, New York, 1978.

¹⁴¹ *Thoughts to the Italian priests*, Giuseppe Mazzini "Mazzini Opere" Vol. II p. 195 and p. 201, Rizzoli, 1967.

¹⁴² Alice A. Bailey, *The Reappearance of the Christ*, p. 5, 9, 10, Lucis Publishing Company, New York, 2017.

¹⁴³ Alice A. Bailey, *The Rays and the Initiations*, p. 540, Lucis Publishing Company, New York, 1988.

¹⁴⁴ Alice A. Bailey, *The Discipleship in the New Age Vol. II*, page 270, Lucis Publ. Comp., New York, 1965.

"... a life conditioned by love and modelled upon that of Christ or Shri Krishna, His earlier incarnation."

prevails, then I appear, in the First Person: to protect the good, to destroy evil, to firmly establish Dharma, I am reborn from Era to Era.”

As the great disciple H.P.B.¹⁴⁵ said, the end of the twenty-first century will see the winner of a great battle for the triumph of certain essential esoteric truths, and each of us will inevitably be called upon to take sides, because, thanks to the Masters, the divisions between modern mentalities and old-fashioned ones, who have a "*psychological stiff neck*" and always look to the past, will be increasingly sharper.¹⁴⁶ It is not always easy to choose the Buddha's right middle ground between bigotry and materialism. Can there be any doubt as to who will get the victory? Not if all men of good will continue to do their part. It is as if a door is opening wide and anyone, even the illiterate, if noble and therefore endowed with great humanity, will be able to meet them personally. And *Maitreya* himself (the Christ), will participate firsthand. In June 1945, the Prince of the People, the Desire of all Nations, has decided that he will *reappear* and incarnate in a *physical body*.¹⁴⁷

We can only say, in the words of a Mongolian legend centered on *Ridgen Jyepo*, the King of *Shamballa*, that according to the Masters "all available horses will be mounted".¹⁴⁸ With the sword in their fist they will separate the true spirituality from the false one, annihilating it, as Master Morya says in the book *Leaves of Morya's Garden I, The Call*, 1924, Sutra 231,

"From the beginning the dark ones struggled. From the beginning, We conquered."

Happy are those who can understand the reason of this great esoteric statement.

Several pieces of information have been written about the Masters of Wisdom and about Shamballa, the dwelling place of the God who rules the destinies of this planet, but they have often been regarded as meaningless, made-up myths.¹⁴⁹ Praise to the obscure ones who, in trying to instill doubts, popularize their existence. To them we reply that the true Pythagoreans do not "*eat fava*" beans (*fabae*, Latin - fables), especially theirs own, because the Masters can be met in person, today as always. Try and shake the Indians' trust in their *Rishis*, considering the 100-million-people gathering at the *Kumbha Mela* in Allahabad in 2013 or the next one, in 2025, for which 150 million people are expected! Those who deny their existence have never searched around the world as Apollonius did, they just only stick to attending the nearest temple.¹⁵⁰

In any case, after the battle of the forces of Light against those of Aggression, which ended in 1945 with the victory of the Allies, who had the full support of the Masters, and the consequent purification, everything became easier and it was decided by Them to reappear publicly, as described by Alice Bailey in *The Externalisation of the Hierarchy* p. 561.

Although their prophecies were always fulfilled, They teach us that faith must always follow personal research. If Their scientific claims, which often demolish those of official science, such as those about the big bang, the star clusters, or the supernovae remain ignored, they keep silent, unless worthy researchers want to share them.¹⁵¹

¹⁴⁵ H. P. Blavatsky, *The Secret Doctrine Vol. III*, p. 23, "Occultism must win the day, ...before the end of the 21th century." Theos. Publ. House, Adyar, 1921.

¹⁴⁶ "Just as it is impossible to open a present-day lock with a mediaeval key, likewise it is impossible for men with old habits to unlock the door to the future..." *Infinity II*, Sutra 84, Agni Yoga Society, New York, 1980.

¹⁴⁷ Alice A. Bailey, *The Reappearance of the Christ*, page 30, Lucis Publishing Company, New York, 2017.

¹⁴⁸ Nicholas Roerich, *Heart of Asia*, page 133, Nicholas Roerich Museum, New York, 1978.

¹⁴⁹ On the Masters as myths see: 1. Marion Meade, *Madame Blavatsky: the woman behind the Myth*. Putnam, New York, 1980. 2. K. Paul Johnson, *The Master Revealed, Madame Blavatsky and the Myth of the Great White Lodge*, State University of New York Press Albany, N. Y. 1994. 3. Alexandre Andreyev, *The Myth of the Masters Revived: The Occult Lives of Nikolai and Elena Roerich*. Brill Academic Publishers, 2014. And so on...

¹⁵⁰ "When you pray, enter your quietest and most secret chamber." Matthew 6:6.

"The Kingdom of God is within you." *Gospel Luke* 17:20-21.

¹⁵¹ *Five Years of Theosophy (selected from the Theosophist)* page 245, Los Angeles, 1980.

The dates they attributed to humanity's great instructors were always found to be accurate and documented. Their corrections made to Western ideas about history, ethnology and race are extensive and detailed and show that, although they are not up-to-date with what our scholars in science assume, their millennia-old knowledge is infallible and extends to all fields of human knowledge.¹⁵²

"Science will hear the sounds of certain planets before it sees them. This is a prophecy."¹⁵³ Science discovered these radio sources in 1959 and called them Quasars!

The Masters know the secret ciphers and the right interpretation of all the world's sacred and non-sacred scriptures. Thirty years ago, with an indication from them, given by H.P.B., I deciphered much of *Dante's Divine Comedy, which is a Hymn to the Monarchy*, and here I quote three among hundreds of other passages that indicate this. The first is in the poem Tanto Gentile. "*da cielo in terra a miracol mostrare.*" which, once deciphered, means "Read from the bottom to the top or backwards (Heaven with the stars stands at the end of the three canticles while the earth is the beginning) to see the miracle of the Holy Trinity or "*Fede Speranza e Carità*" (Emperor Federico II). The second is in the words uttered by the master of rhetoric and cipher (*abBrusciato 'ntelletto*) Brunetto Latini, in Canto XV 27-33 of the Inferno "*Ritorna 'n dietro e lascia andar la traccia*" (turn back and do not read forward). The third is the epigraph on his tomb, written by himself in Ravenna. "*Visiting the heavens, the Phlegethon and the infernal lakes, I sang the Rights of Monarchy.*" By this method I have derived long, fully meaningful sentences that illuminate and become the *ontoso metro* of Canto VII, 33, that no one, unless they apply the above, can ever solve. If translated into another language, the Commedia surely loses the cipher of the last words of the verses. I have given you the key, apply it, do not expect me to do it! You yourself must discover the secret! "*E quant'om più va su, e men fa male.*" Purg. IV, 90. "*Messo t'ho innanzi omai per te ti ciba.*" Par. X 25.

The *αὐτὸς ἔφα* or ipse dixit, (he said it himself), which silences all doubt, is not uttered by Pythagoras's disciples as dogma, but as an objective recognition of otherworldly, divine and infallible wisdom, that gives repeated proof of itself. For example, knowing about a great earthquake in a certain nation on the other side of the world, at the same instant it happens.

Ultimately, man is what he thinks. His character is formed by the totality of his thoughts. Each of his actions is the result of one of his seed-thoughts, whether right or wrong. If they are right, they will bear joy as a fruit; if they are wrong, they will cause suffering. Sow a character and you will have a destiny, so man is the architect of his own destiny. The wise just have more experience and often operate in the opposite way to the masses and are deemed crazy. Do you know what Yogananda's nickname was as a young man? The *mad monk*, which he says himself with a fine sense of humor, in his autobiography.¹⁵⁴

On the path, it takes a lot of courage and the ability to navigate against the tide, but it is trust in one's outer and inner Guru that sustains us in times of weakness and if that does not fail us, then victory is assured. The Buddha insisted and was called *Jina*, the Victorious One.

Meditation is the main method to ascend, used by those who feel a Divine Dissatisfaction and mortal boredom with everything and have the sacred ambition to experience the Divine.

A man with an intense inner life of meditation can become very sensitive, if he can master and transcend his thoughts; this was known in the Greek Mysteries, whose motto about playing the lyre, was: "Be silent, O strings, so that a new melody may flow in me."

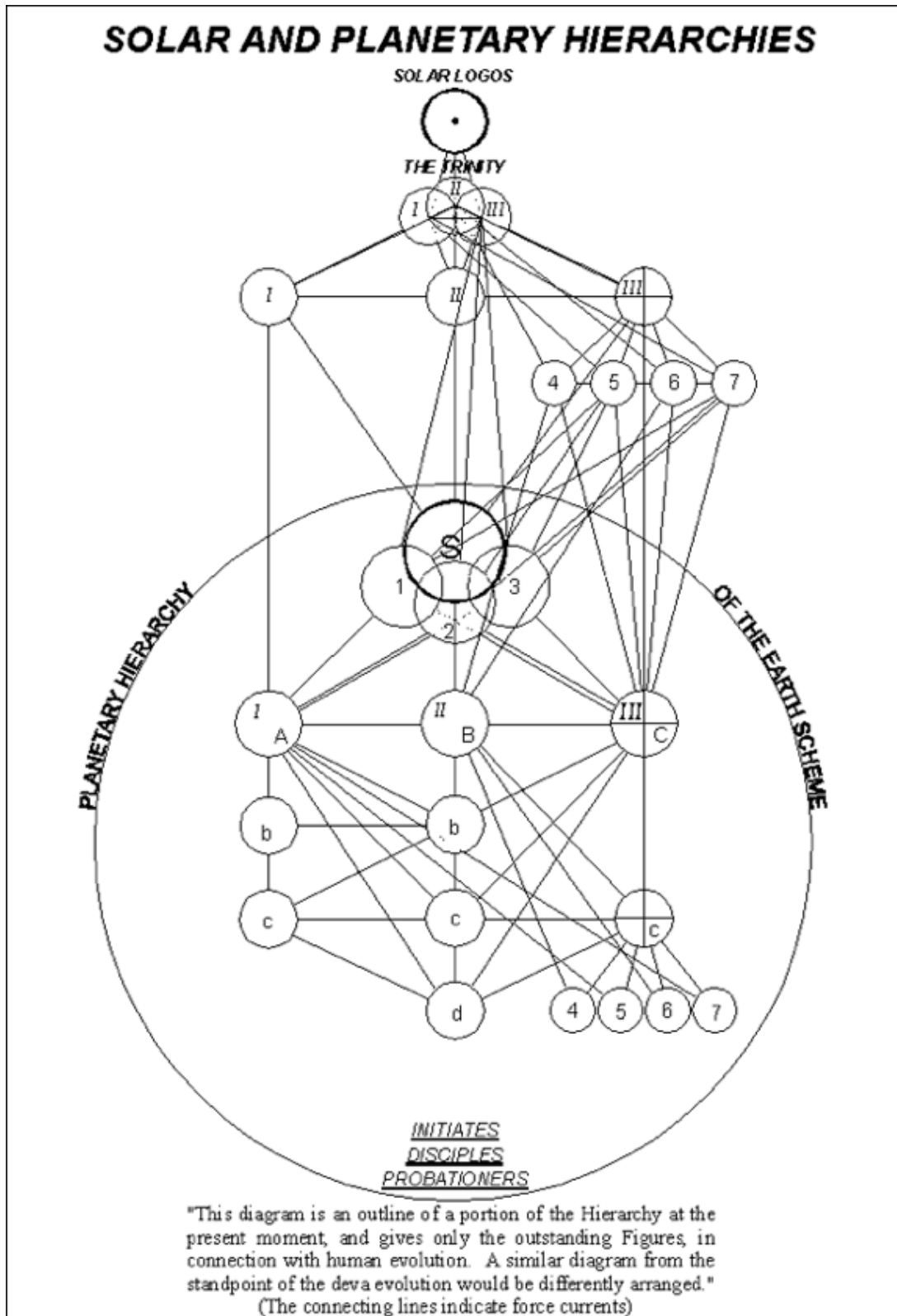
¹⁵² *Five Years of Theosophy (selected from the Theosophist)* page 344, Los Angeles, 1980.

¹⁵³ *The Mahatma Letters to A. P. Sinnett*, page 166, Letter 23b, Theosophical Publishing House, London, 1972.

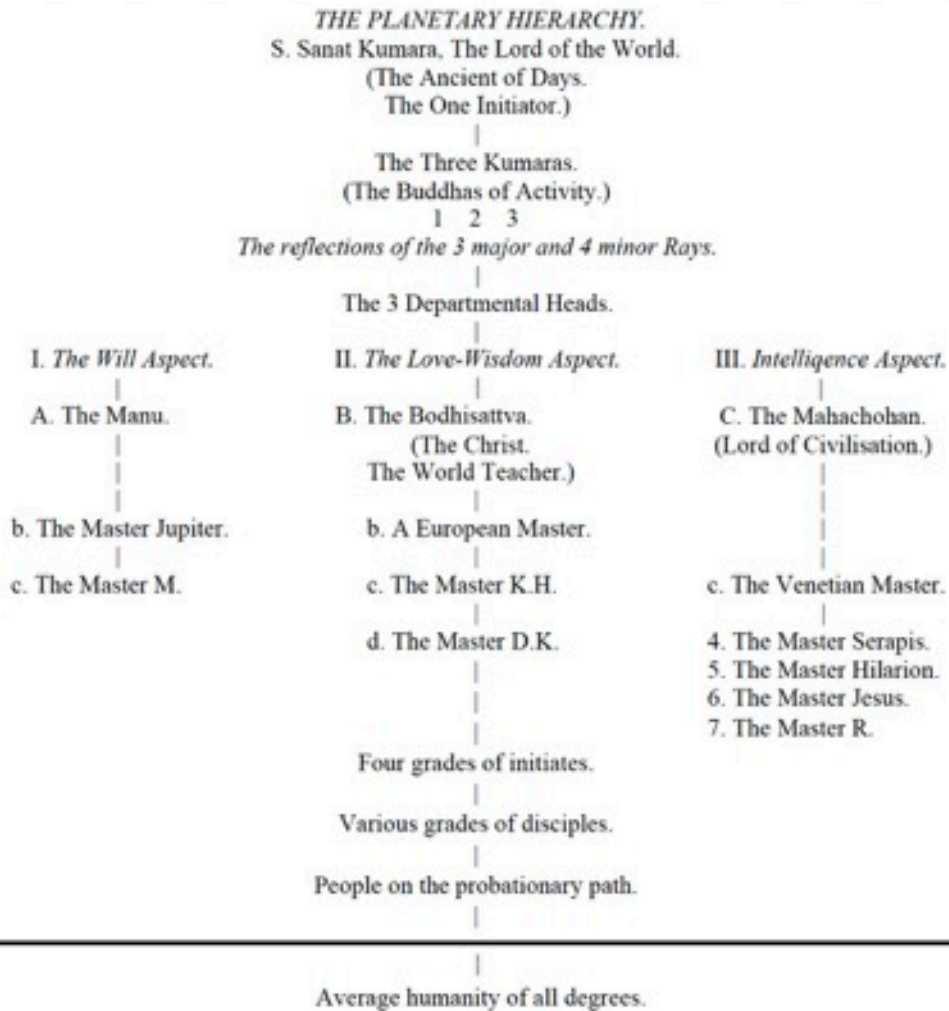
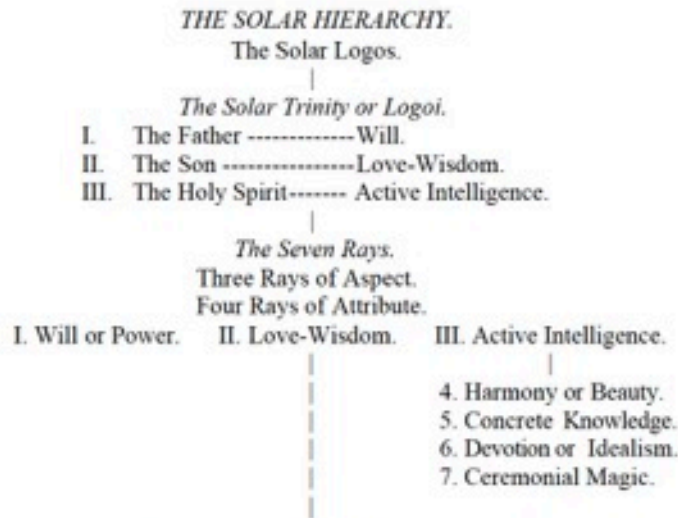
¹⁵⁴ Paramahansa Yogananda, *Autobiography of a Yogi*, Chap. XXIII page 251, Rider, London, 1996.

The Portraits fit within the Planetary Hierarchy circle of the diagram on pages 48 and 49 of Alice Bailey's book – *Initiation, Human and Solar*, which we quote here.

6. Solar and Planetary Hierarchies



KEY TO DIAGRAM OF SOLAR AND PLANETARY HIERARCHIES.

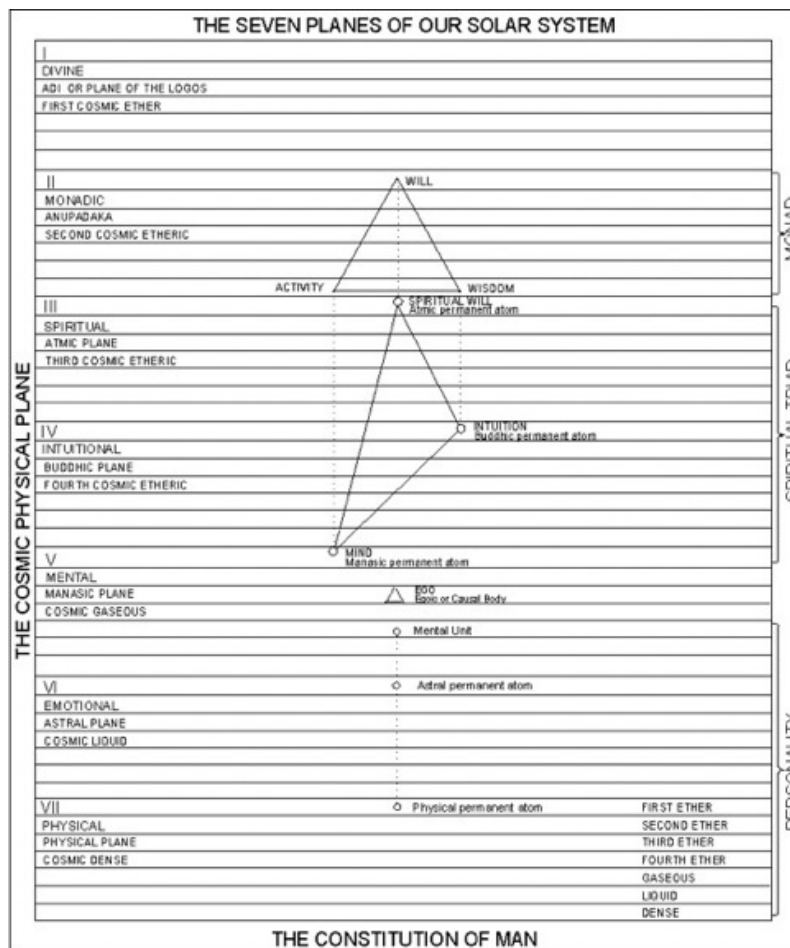


We will proceed by starting from the top down. The higher the level, the harder it becomes to outline the figures which, as a result, will be more blurred. Since 1920, when the previous diagram was drawn, there has been a change. Master R., together with his retinue of Initiates, assumed the function of *Mahachohan*.¹⁵⁵

We must add that "from the fourth realm of nature (the human one) onward, the technique of meditation governs every expansion of consciousness,"¹⁵⁶ and thus allows the transition from one initiation to the next until all seven are completed.

By initiation (*diksha* in India and *lung* in Tibet) we do not mean something given to us from the outside but the stabilization of the mastery and conscious use of the energies of one of the seven planes represented in the diagram of the CONSTITUTION OF MAN at the beginning of the *Initiation, Human and Solar* text, and it is achieved by working on oneself.¹⁵⁷ It should be remembered that it is the soul that is the initiate and that "Initiation is a group event." "If initiation were a purely personal achievement, it would throw man back into the separative consciousness from which he seeks to escape. This would not be spiritual progression. Every step upon the Path of Initiation increases group recognition."¹⁵⁸

7. THE CONSTITUTION OF MAN



¹⁵⁵ Alice A. Bailey, *The Rays and the Initiations* pp. 232, 169, 586, and Alice A. Bailey, *The Externalisation of the Hierarchy* pp. 669, 667, 274, 304. Lucis Publishing Company, N. Y., 1981.

¹⁵⁶ Alice A. Bailey, *The Discipleship in the New Era Vol. II*, p. 197, Lucis Publishing Company, N. Y., 1980.

¹⁵⁷ Alice A. Bailey, *The Discipleship in the New Era Vol. II*, p. 759, Lucis Publishing Company, N. Y., 1980.

¹⁵⁸ Alice A. Bailey, *The Rays and the Initiations* p. 341, Lucis Publishing Company, N. Y., 1988.

8. THE SOLAR LOGOS

Subjective activity produces objectivity. The Solar Logos is the initiating impulse, or Father, which draws into activity the negative aspect of the substance as a whole, the Mother, the active intelligent form. The Son is His physical incarnation, a solar system, the Divinity manifested among every people and nation. The physical Sun together with all its planets in the solar system constitutes the body of the great Being or Great Man in the Heavens. "This whole solar system being conceived of as one vast mechanism, with an exquisite adjustment of its parts in all major details, is only the physical expression of Vishnu, or the ethereal basic substance."¹⁵⁹

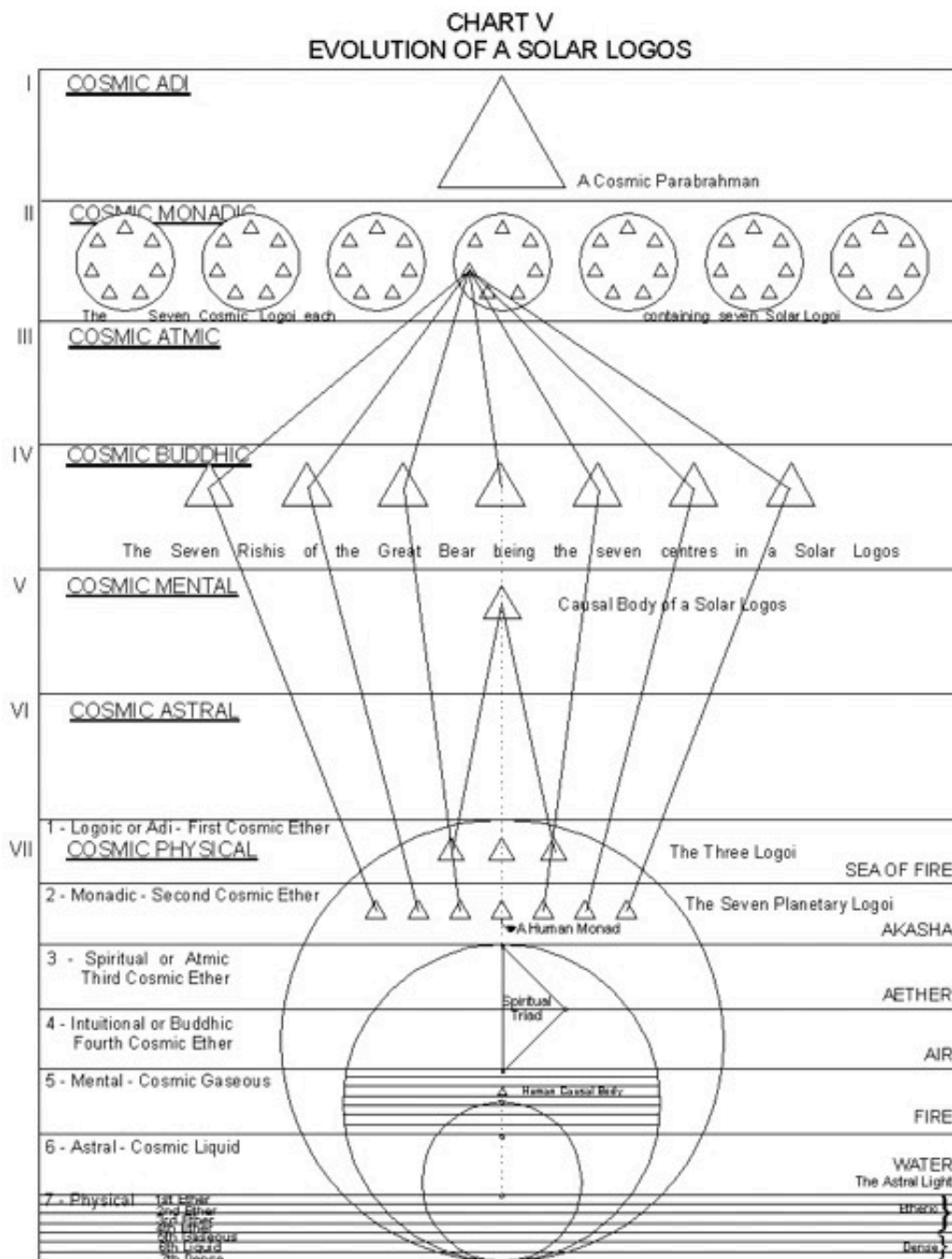


Diagram from Alice A. Bailey, *A Treatise on Cosmic Fire*, p. 344, Lucis Publ. C., 1999.

¹⁵⁹ Alice A. Bailey, *A Treatise on Cosmic Fire*, p. 81, Lucis Publishing Company, New York, 1999.

9. SHAMBALLA



"Song of Shambala" by Nicholas Roerich

The *Book of Dzyan*, the world's oldest, states:

"*Spirit and Matter are the two States of the ONE, which is neither Spirit nor Matter, both being the Absolute Life, latent. ... Spirit is the first differentiation of [and in] SPACE; and Matter the first differentiation of Spirit. That, which is neither Spirit nor Matter, That is IT - the Causeless CAUSE of Spirit and Matter, which are the Causes of Kosmos. And THAT we call the ONE LIFE, or the Intra-Cosmic Breath.*" Helena Blavatsky, *The Secret Doctrine Vol. I, Cosmogonies* p. 279.

Who is the first deity of all religions?

She is the immaculate Virgin Mother of all Gods, answers H.P.B. "She is the matter in the undifferentiated primordial state, the chaos of Genesis, the Abyss, the Great Deep, the waters of space before they are crossed by the spirit of life. The Egyptian *Neith*, preceding all the gods, the only divinity without form and sex, who gave birth to herself without fertilization, as she was in the non-dual unmanifested state, *Mūlaprakriti*, the vulture-headed goddess of the first Egyptian dynasty. *Nut*, with wide-open wings, who generated the gods, including the Sun.... and *Mut*, the primitive substance. It is the Father-Mother *Swabhāvat* of the Secret Doctrine, the *Aditi* of the Vedas, the *Akasa* of the Purāna, the *Zerouana* of the *Avesta*, the unlimited time. She is *Nerfe* of the Etruscans, half woman and half fish. It is *Bythos* of the Gnostics, the One of the Neoplatonists, the All of the German metaphysicians, the *Anaita* of the Assyrians. She is *Naus*, the celestial ship at the prow of ships and protector of sailors, the Virgin Mary, from *Mar*, the 'Sea,' called 'the Virgin of the Sea.' " ¹⁶⁰

Who is our Father in heaven?

In the Eastern definition our Father in heaven is *Sanat Kumara* also known as the King of Shamballa. In the *Chāndogya Upaniṣad* VII: 1:4 He it is also called the eternal sixteen-year-old youth or *Skanda* and is associated with the wisdom that knows the Mysteries of existence. He teaches the Brahmin *Nārada* the essence of *Atman*.

Paramahansa Yogananda states that *Babaji*, who does not need to eat, initiated *Shankara*, the founder of the *Advaita Swami* order. He is the only *Mahavatar* and often appears in youthful garb. He adds that he is in constant communion with Christ and that together they devised the spiritual technique of *Kriya Yoga* destined to bring salvation to our age. His Guru *Sri Yukteswar* states, "*Babaji's* spiritual state is beyond human comprehension." ¹⁶¹ Alice Bailey placing Christ just below *Sanat Kumara* in the diagram given on page 48, makes the same statement but goes into detail regarding the Brotherhood of the *Rishis* of the world. In her *Theosophical Glossary*, H.P.B. under the heading *Advaita*, calls *Sankarāchārya* the greatest of the historical *Brahmin* Sages. ¹⁶²

In the first diagram of the Planetary Hierarchy, at the top center, there is a circle with an S that stands for *Sanat Kumara* or *Ridgen Jyepo*, the Lord of the World, with the three circles of the buddhas of activity, *Sananda*, *Sanaka*, *Sanata*, his close associates, around it. These four circles plus the three hidden, or esoteric, *Kumaras* symbolize *Shamballa*, the center where the Will of God is known. It is the true six-pointed Star of Solomon with the *Ankh*, or *Crux Ansata* (sacred

¹⁶⁰ H. P. Blavatsky, *The Theosophical Glossary*, Chaos, p. 77, The Theosophy Company, Los Angeles, 1973.

¹⁶¹ Paramahansa Yogananda, *Autobiography of a Yogi*, p. 345, Rider, London, 1996.

¹⁶² H. P. Blavatsky, *The Theosophical Glossary*, Advaita, p. 7, The Theosophy Company, Los Angeles, 1973.

immortal Life) in the center, through which the seven Rays, the seven fundamental qualities of our Universe, filter onto Earth. Given their high state, they have the etheric physical body as their lowest vehicle, not the dense physical body.

This center, residence of the Lord of the World *Sanat Kumara*, has complete spiritual responsibility for the planet and numerous disciples and practitioners, some of whom differ from those more properly connected with the Hierarchy, which extends from the Christ or Bodhisattva downward, or from the eighth initiation to the fifth. The last group constitutes the point of Love in the heart of God. The Hierarchy is informed about the will of Shamballa through two officers, the Bodhisattva or Christ and Master R. the present *Mahachohan*; they are the only two members capable of recording the Divine Purpose, so that the Hierarchy is made aware of it.¹⁶³ To those who might ask why the circle of the Planetary Hierarchy also includes Sanat Kumara and Shamballa, one might reply that the Hierarchy is the Ashram of Sanat Kumara.¹⁶⁴

According to logic, those who once performed the functions of Manu, Bodhisattva and Mahachohan within the Hierarchy, and then the Lord of the fourth Chinese race, Lord Gautama Buddha (reincarnation of Vyasa) and the former *Mahachohan* are, in their own right, part of *Shamballa*. There is a celestial *Shamballa* within every man, while one could reach its earthly counterpart only upon invitation. Assuming one knows where Shamballa is located, it would be dangerous for the uninvited to attempt to go there.¹⁶⁵ "And those who know where it is remain silent. The five peaks of *Kanchenzongá* in Sikkim point straight to the Sacred City of Shambala."¹⁶⁶

In Sanskrit *Shamballa* means "source of happiness". The synonyms for Shamballa are many; in China it is the Abode of the Immortals; in Sanskrit, *the White Island* with the capital *Kalapa*. Among the Old Believers of Russia, the White Waters; in the Altai, *Belovodye*; in Tibet, *Dejung* (source of Happiness); *Khembalung* among the Sherpas; in America *Shangri-la*, name of the one time residence of the great Franklin Delano Roosevelt. These are the Celestial Mountains or Tien Shan to which Lao Tse went to find the mountain of jade. In the last century, Nicholas Roerich went to *Shamballa* on the back of a camel, to bring back part of the black stone *Cintāmani*, the Jewel of the World, the same one of which Wolfram Von Eschenbach said "That stone is also called *Grail*".¹⁶⁷

The disciple of *Shamballa*, having a highly developed will, does not sit under a tree, but always carries the tree of bodhi with him. Through the teaching of *Kalachakra* the disciple realizes himself in the whirlwind of daily life and transcends time, finding eternity in the fleeting moment and the indestructible among all that can be destroyed. He seems to drink the poison of illusion by the gulp, he seems to be an ordinary person but instead of being limited by worldly experiences, his flaming consciousness perceives them as the soma, the nectar of immortality. "I approve *kalachakra*... but it should not be left in the hands of ignorant exponents."¹⁶⁸

In order to grasp the scent, nothing else we can do, of the power of the Will-to-Good of Shamballa, we will mention four lives. Hints of the lives of *Sanat Kumara*, the King of Shamballa, (the God of the Christians or the Ancient of Days of the Bible), of the former Manu or *Lord Chákshusha*, of *Lord Buddha*, and of the former *Mahachohan*.

¹⁶³ Alice. A. Bailey, *The Externalisation of the Hierarchy* p. 541, Lucis Publishing Company, New York, 1981.

¹⁶⁴ Alice A. Bailey, *The Discipleship in the New Era Vol. II*, p. 205, Lucis Publ. Company, New York, 1980.

¹⁶⁵ "For the unwelcome one shall not attain his destination." *Community*, Sutra 203, Agni Yoga Soc., N. Y. 1978.

¹⁶⁶ Nicholas Roerich, *Shambala* p. 34, Nicholas Roerich Museum, New York, 1978.

¹⁶⁷ Wolfram Von Eschenbach, *Parzifal*, Cap. IX, p. 98, Trans. Edwards, Oxford University Press, Oxford, 2006.

¹⁶⁸ *Fire World Vol. I*, sutra 212. Agni Yoga Society, New York, 1969.

10. Sanat Kumara



Amarnath Cave Shiva linga, Kashmir.

Approximation to the Formless that manifests himself: an ice *lingam*. Amarnath Cave in Kashmir. Symbolically seeing Shiva gives immortality. Darshan at the full moon of *Sravan* or Leo. This Sacred Cave, is cared for with funds from Dharmath Trust, founded by Maharaja Ranbir Singh, or Master Morya.

"A wonderful being called *the Initiator*. He is the tree from which all Sages by way of branches are derived. An objective man, a mysterious and ever-present Personage... who changes form, yet always remains the same. It is he who commands the initiated Adepts all over the world. He is called the Nameless One... despite having many. He is called *the Great Sacrifice*... and he will not leave his post until the last day of this cycle of life." ¹⁶⁹

"The 'Silent Watcher,' and Who holds the same position to the Lord of the World, Sanat Kumara, as the Ego does to the lower self of man... He is the correspondence with the personal God of the Christians." ¹⁷⁰

"Not less suggestive are the qualities attributed to Rudra Shiva, the great Yogi, the forefather of all the Adepts—in Esotericism one of the greatest Kings of the Divine Dynasties. Called the "earliest" and the "last," Lord Shiva, the Adiyogi, he is the patron of the Third, Fourth, and the Fifth Root-Races. For, in his earliest character, he is the ascetic *Dig-ambara*, "clothed with the elements," *Tri-lochana*, the "three-eyed," *Pancha-ânana*, the "five-faced," an allusion to the past Four and the present Fifth Race, for, though five-faced, he is only "four-armed," as the Fifth Race is still alive. He is the "God of Time," Saturn-Cronus, as his "drum" *Damaru*, in the shape of an hour-glass, shows." ¹⁷¹

"To the God Who is in the FIRE and Who is in the waters;
To the God Who has suffused Himself through all the world;
To the God Who is in the summer plants and in the Lords of the forest;
To that God be adoration, adoration."

Sh'vetastatara Upanisad, II.17.

Namó, Namó, Namó.



In the form of Yogi, Babaji

¹⁶⁹ H. P. Blavatsky, *The Secret Doctrine Vol. I Cosmogogenesis Stampabile* Cintamani pag. 165 ital., pag. 228 ingl.

¹⁷⁰ Alice A. Bailey, *Initiation, Human and Solar*, p. 104, Lucis Publishing Company, New York, 1967.

¹⁷¹ H. Blavatsky, *The Secret Doctrine Vol. II*, p. 528, http://www.istitutocintamani.org/libri/Blavatsky_s-books.pdf.

It should be clarified that Yogananda and Lahiri Mahasaya have always asserted that Babaji is immortal. Only Yogi S.A.A. Ramaiah, in June 1953, stated that Babaji was born at Parangipettai in Tamil Nadu. The purity and reliability of the sources must always be distinguished.

His synonyms: the Lord of the World. *The King*, *The Ancient of the days* of the Bible, *Melchizedek* (King of Justice) and King of *Salem* (Jerusalem). The *Mahavatar*, the Greatest of the *Avatars*. The One Initiator. The Great Sacrifice. The embodiment of the Planetary Logos. The adolescent of the Innumerable Summers, The Eternal Sixteen-Year-Old. The one who rules our Planet. Among the Sufis, *Khidr* the Evergreen. In Mongolia *Ridgen-jyepo* (*jyepo* the Supreme, *Ridgen* of noble birth) and *Gesar of Ling* (*Ling gi Gyalpo*) in Kham. Among the *Horpa* and *Ngolok* of the Amne Machin and in Ladakh, *Gessar Khan*. In India *Markandeya*, the eternal sixteen-year-old.

In Bengal, he is *Babaji* or the *Mahavatar*. The *Prester John* of medieval Europe. In Tibet *Jampelyang* or *Mañjuśrī* (Sanskrit *Mañjuśrī kumārabhūta*, the Virgin Being). He is *Rudra Chakrin*, *the future king of Shamballa* who will conquer the world and bring the Golden Age back. In China, *Wén-shū* who dwells, when residing there, on *Wu-t'ai-shan* mountain in Shanxi. *Mañjuśrīkīrti* (Tibetan *Giampel Repa*) is the First King of *Shamballa*. He is the *Chakravartin*, the Universal Emperor.

He is *Perseus*, the Eternal Youth, the hero killing the Medusa who keeps the world imprisoned and crystallized, like the man with his back turned towards the exit in Plato's Cave myth. In the myth of *Gilgamesh*, he is *Utnapishtim*, the One Immortal. He is the King *Simurgh* of the Conference of the Birds, (*the Rishis*) of Attar. When will the *Kalki avatar* on the white horse arrive?

The *Purāṇas* say, "Wealth and piety will decrease day by day, until the world will be wholly depraved. Then property alone will confer rank; wealth will be the only source of devotion; passion will be the only bond of union between the sexes; falsehood will be the only means of success in litigation; and women will be objects merely of sexual gratification. Earth will be venerated but for its mineral treasures..."¹⁷² Is this referring to today, when under the guise of brain death, hearts, kidneys and other human organs are also being explanted and are for sale?



Sanat Kumara in the form of King, Gesar of Ling



Mañjuśrī: the sword held in his right hand symbolizes the understanding of vacuity, the book held in his left hand, the omniscience.

¹⁷² *The Vishṇu Purāṇa*, ed. F. Hall Vol. IV, 225-27. Trübner & Co. London, 1868.

Above he is represented as *Mañjuśrī*, the embodiment of the awareness and Wisdom of all Buddhas and the privileged interlocutor of Gautama Buddha. He overshadows, or inspires, *Atisha* and *Je Tsonkhapa*, the great realized ones who lived in Tibet. Farnell Lewis Richard, in his five-volume essay "The Cult of Greek States", affirms that Apollo was called the boy-god by the Spartans and in Vol. IV on p. 333 that "The god Apollo in archaic art was depicted as a young ephebe, usually naked."

Mañjuśrī's action has all the characteristics of that of a God who, being able to assume all forms, adapts to the mentality of those He appears to. As a King to kings; a supreme Yogi to yogis; a wise man to philosophers; an old beggar to pilgrims; a leader to commanders and a doctor to physicians; as *Manitou* he enters the dreams of the young Native American fasting in retreat on top of the sacred mountain *Kumiyai*¹⁷³ or *Tecate*, in California; He appears as Shiva to the Nepalese, meditating in the forest of *Nagarjuna*, northwest of Katmandu.¹⁷⁴

Normally *Sanat Kumara* or *Babaji* and his companions linger on the etheric subplanes.¹⁷⁵ Not being limited though, He can manifest on all planes, often anonymously, in the guise of a commoner. At other times He makes Himself known, as when He makes prophecies, to give them more force. His intervention is always timely, powerful, inspiring, protective and often so natural that even advanced disciples do not recognize it. He often saves groups or even entire nations. He also acts on common people, especially if they are sincere and righteous,^{176 177} and almost always His intervention is not recognized as being of divine origin, but only strange and random, though providential. This way of perceiving the Divine, which may seem obsolete nowadays, was always the natural belief of all peoples in all regions and in all ages. This is the true, concrete testimony to its reality. The myths and religions of the ancients have always affirmed the truth! It is we who, living in an age of materialism and unbelief, with our ideas have lost the right vision; we have lived in prejudice and in the loneliness of selfishness; we have clipped our wings and adopted another god, the god Mammon, that is money, combined with so-called personal comforts. But, as Master Morya, her guru says, "Without exaggeration it can be said that the majority of heart diseases originate because of wealth. Therefore, people who have embraced the Teaching depart from wealth to remain only its guardians." *Heart*, para. 25.

We would like to mention two episodes to illustrate *Sanat Kumara*'s action. One is intended to prevent great bloodshed, the other to warn the forces of Light about future dangers.

1. India, November 1878. A year before H. P. Blavatsky left for India. In Simla, Allan Octavian Hume, who distinguished himself in suppressing the *Sepoy* revolt of liberation of 1857, was given seven volumes written by Those he calls *Gurus* or *Mahatmas*. They contained a detailed list, compiled by more than 30,000 informers, of dozens of conversations held in India (both by the people and the bourgeoisie) who declared themselves to be convinced that they would starve and that *something* had to be done, which in fact resulted in *violence*. The revolt, once it broke out, would be headed by the educated classes who would lead the masses. Hume checked the veracity of the characters and the situations in which he personally operated. It should be noted that at the time the British Secret Service, which managed an empire at the height of its expansion, had only a few hundred men in India. Hume was astounded to note the power,

¹⁷³ W. Y. Evans Wentz, *Chuchama and sacred Mountains*, p. 17, Swallow Press, Athens, 1989.

¹⁷⁴ "Did you ever hear of a yogi's being devoured by beasts? There was never such an occurrence, for no animal that possesses a particle of instinct would dare pit itself against the shield of Teros or psychic energy... A yogi does not kill an animal by his own will;" *Agni Yoga*, Sutra 565. Agni Yoga Society, New York, 1997.

¹⁷⁵ Alice A. Bailey, *A Treatise on Cosmic Fire*, pag. 753 and *A Treatise on White Magic* p. 378, Lucis Publ. Co. N.Y. I say here that I am referring to Babaji of Yogananda and not to Haidakan Babaji who distributed the drug datura!

¹⁷⁶ "Indeed, We value sincerity above everything." *Infinity*, Vol. II, Sutra 337. Agni Yoga Soc. New York, 1980.

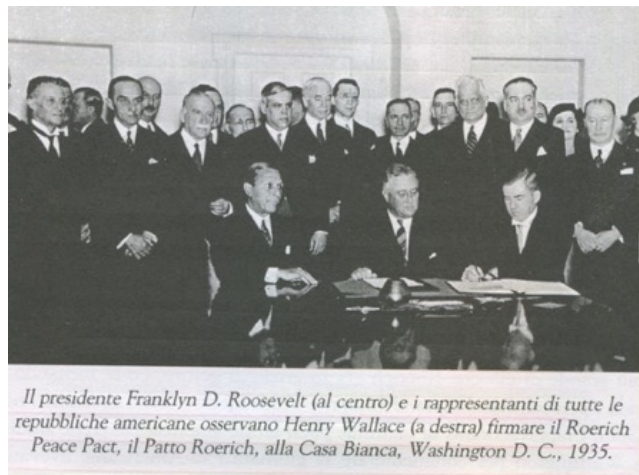
¹⁷⁷ "He who sees himself as kind is not kind; But he who blames himself for cruelty demonstrates the progress of his spirit. *Leaves of Morya's Garden Vol I*, Sutra 179. Agni Yoga Society, New York, 1998.

accuracy and breadth of the Mahatmas' knowledge, which encompassed the whole of India. As Secretary to the Department of Revenue and Agriculture and Commerce in India, he was a privileged interlocutor of Viceroy Lord Ripon. In December 1883 he wrote to him:

"I am associated with men who, in spite of keeping themselves out of the sight of the masses, are revered by them as Gods... It was their intervention that brought down the *Sepoy* revolt of 1857 in India. From Tibet they act, through myself and others, to help introduce reforms to prevent the recurrence of such misfortunes."¹⁷⁸ In December 1885, the Indian Congress Party was founded. Allan O. Hume, who asked and obtained from the Viceroy the approval of his plan, played a key role in its formation. According to the *Mahatmas*, this favored the rise of a nationalist sentiment in India which, lacking it, was not yet ripe for independence. It also avoided uncontrolled overreactions by the masses, which could have been unleashed with unprecedented violence. (The British did not even speak to the destitute Indians, only to the wealthy *Maharajahs!*).

2. Winter 1934, President Delano Roosevelt began a correspondence with Helena Roerich that ended in January 1936.¹⁷⁹ On April 15, 1935, the *Roerich Peace Pact* was signed at the White House in Washington by representatives of all American republics. Helena Roerich had said that, over the centuries, that same help had been offered to Napoleon and to George Washington, and she offered to help Roosevelt in the same way. "You, Mr. President... will be a great Leader because you have understood that the Spirit Bird of humanity cannot fly with one wing and you have given Woman her rightful place. So, from the same One Source, that had offered help in the past, the Mighty Hand is sending Messages of Fire to you and to the White House. The map of the World is already drawn and you are offered the most worthy place in the Formation of the New Epoch: it is up to you to accept or refuse. The fate of the Country is in your hands."

Roosevelt accepted her offer. Helena Roerich, who was in a telepathic relationship with Master M. and through him, with the Lord of the World, sent nine letters during that period. One of the first pieces of advice that was given to the President was that the United States should not think about disarmament because there was the intention from many quarters to involve them in a war.¹⁸⁰ Every personal question of the President was answered, but no record of that remained and rightly so.



President Roosevelt (center) and the representatives of all American republics watch Henry Wallace (right) sign the Roerich Peace Pact, at the White House, Washington D.C., 1935

¹⁷⁸ Bipan Chandra, *India's Struggle for Independence* p. 67, Penguin Books India, Delhi, 1989 and Briton Martin, *New India 1885*, Bombay, 1970, pp. 65 ff.

¹⁷⁹ Helena Roerich's Letters to the President can be found among her other papers at the Franklin D. Roosevelt Memorial Library in Hyde Park, New York.

¹⁸⁰ Ruth Drayer, *Nikolaj Elena Roerich*, p. 305, Casa Editrice Nuova Era, Città della Pieve, 2011.

Little can be said about the Lord of the World. To know anything about him one must examine two complex texts: *A Treatise on Cosmic Fire* and *The Rays and the Initiations*. Here we quote a few sentences taken out of context that can only partially help to understand some aspects of Him. "The Lord of the World is the sole repository of the will and purpose of the One of Whom He is an expression (He of Whom nothing can be said) ... His vehicle of manifestation is the planet with its seven centres, of which only three are yet recognised by the occult student: Shamballa, His head centre, the Hierarchy, His heart centre, and Humanity, His throat centre.... The center of the solar plexus has close relation to the deva evolution.¹⁸¹ In Tibet the *Deva* are called 'Lha'. For the *Deva* see *A Treatise on Cosmic Fire* p. 633-679.

"*The Path of Initiation has at times been called the Path of Liberation*, and it is to this essential aspect of the initiatory process that I am seeking to call your attention. I have pointed out continuously that initiation is not really the curious mixture of self-satisfied attainment, ceremonial, and hierarchical recognition as portrayed by the major occult groups.

It is far more a process of excessively hard work, during which process the initiate becomes what he is. This may entail hierarchical recognition, but not in the form usually pictured. The initiate finds himself in the company of those who have preceded him, and he is not rejected but is seen and noted and then put to work."¹⁸² "Man is an initiate before he is initiated. This is the true secret of initiation." Alice A. Bailey, *Treatise of the Seven Rays, vol. III, Esoteric Astrology*, p. 229. The Eternal Mystery, as Plato said, is that everything is already within us!

"Each time a disciple achieves an initiation and stands before the Initiator, he becomes simply an instrument whereby the planetary Logos can reach humanity and bring to men fresh life and energy."¹⁸³

About the Will of Shamballa

"The secret of the higher initiations lies in the trained use of the higher will... This whole problem of the Shamballic will is in process of revelation, and will eventually alter the entire approach of the disciple in the New Age to initiation."¹⁸⁴

About the Mahavatar

He often appears in India (in the guise of *Babaji*), to teach under *the Banyan tree*, whose roots are upward, symbolizing the nervous system of the human being, nourished by the One Life through the silver thread of the *Sutratma*. He becomes eternally living having achieved emancipation and liberation from the cycle of rebirths under the influence of the *Buddhi*. That is why the *Aśvattha* tree, His symbol, is considered indestructible in the *Bhagavad Gītā*.¹⁸⁵

For those who want to learn more about *Babaji*'s life, I recommend reading (or rereading for those who have already done so) chapters 33 to 36 of *Paramahansa Yogananda's* book *Autobiography of a Yogi*, in which the teachings addressed to his *chelas* (*disciples* from the Sanskrit root "to serve") are discussed.

This book has three great merits: to have revealed for the first time to the general Western public the existence of *Babaji*¹⁸⁶ (although he was already known under the name *Sanat Kumara* to a small number of Western esotericists). To have described with great accuracy, in Ch. XIV¹⁸⁷

¹⁸¹ Alice A. Bailey, *The Rays and the Initiations*, p. 367, Lucis Publishing Company, New York, 1988.

¹⁸² Alice A. Bailey, *The Rays and the Initiations*, p. 684, Lucis Publishing Company, New York, 1988.

¹⁸³ Alice A. Bailey, *The Rays and the Initiations*, p. 689, Lucis Publishing Company, New York, 1988.

¹⁸⁴ Alice A. Bailey, *The Rays and the Initiations*, p. 30, Lucis Publishing Company, New York, 1988.

¹⁸⁵ *Bhagavad Gītā*, Transl. A. Besant and Bhagavan Das. Chap. XV p. 262, Theos. Publ. House, Adyar, 1926.

¹⁸⁶ Paramahansa Yogananda, *Autobiography of a Yogi*, Chap. XXXIII, p. 345, Rider, London, 1996.

¹⁸⁷ Paramahansa Yogananda, *Autobiography of a Yogi*, p. 165, Rider, London, 1996.

the experience of union with the Divine in the meditative stage called *Samādhi*, although it is extremely challenging to put it into words; to have popularized meditative yoga in the West.

On the contrary, in Asia, and particularly in India, His existence has always been known, for the whole spirituality of those countries is based on the millenary, continuous interaction of those peoples with *the Hierarchy of the Rishis* and Their eternal *Mahaguru*.

He is still present, in His etheric body, in Allahabad at every *Kumbha Mela* (Aquarius meeting) held in February every twelve years, when Jupiter, with an orbital cycle of 11.86 years, enters Aries. That is the reason why during the last one, which took place in Allahabad, or *Prayag* in 2013, 100 million people were recorded to be present.

That is the reason why this festival became the largest religious ritual and gathering in the world. Of course, the Christ and Master Morya are always present there. ¹⁸⁸



February 2019: *Ardha (Half) Kumbha Mela* in Allahabad, 120 million people.

The *Kumbha* is the urn filled with the nectar of immortality. The Cup of *Jamshid*, Second Ray symbol. The myth claims it fell in four different places. It is held every three years in Allahabad, Nasik, Hardwar and Ujjain.

We've seen the many, but what about the One?

It is thrice certain and let us find the courage to tell the world that:

“Like a diamond glows the light on the Tower of *Shambhala*. He is there — *Rigden-jyepo*, indefatigable, ever vigilant in the cause of mankind. His eyes never close. And in his magic mirror he sees all events of earth. And the might of his thought penetrates into far-off lands. Distance does not exist for him; he can instantaneously bring assistance to worthy ones. His powerful light can destroy all darkness. His immeasurable riches are ready to aid all needy ones who offer to serve the cause of righteousness.” ¹⁸⁹

On Shamballa, I recommend the concise book; "*The Legend of Shamballa*" by Torkom Saraydarian.

¹⁸⁸ *Leaves of Morya's Garden, Vol. II, Part Two, V, sutra 5, "The star of Allahabad (Jupiter) pointed the way."*

¹⁸⁹ Nicholas Roerich, *Shambala*, p. 5, Nicholas Roerich Museum New York, 1978.

11. Former Manu or Châkshusha, of the First Ray or Will

The list of the 14 Manus was given by H.P.B. in the text *Five years of Theosophy* on p. 190

We only know, from reliable sources, that He is connected to China and operates on the First Ray. *Bodhidharma*, who was born in India, a First Ray country and pioneered (a First Ray function) the spread of Mahāyāna Buddhism and *Ch'an* to China around 520 A.D. fits this function well, a difficult but perfectly successful initiative. Let us consider a more recent Dharma Master who was his successor: Mahāyāna Patriarch *Xu-yun* (Empty Cloud).¹⁹⁰



Xu Yun as a young man

Many men use the mind, very few use the intuition, the bodhi that transcends time. The story of Xu-yun coincides with the rebirth of present-day Chinese Buddhism. He was born on August 26, 1840 in Quanzhou Prefecture and died in 1959 aged 120. At fourteen, he begins studying Taoism. At seventeen, against his will, he is forced into marriage with two girls.

Purity: He lives with his two wives, but does not consummate the marriage and introduces them to Dharma.

Commitment: He escapes to the mountains and then, at age twenty, takes vows as a Chan monk.

Meditation: At twenty-eight, he stays in a cave for three years, feeding on pine needles and grass. Toward the end of his retreat, he became a wanderer, filled with joy and oblivious to time.

Practice: He attended various monasteries like *Tientai*, *Lotus*, and *Chan* and begins to practice the *Koan*.

Veneration: Aged forty-three, Xu-yun embarks on a pilgrimage on foot to the holy, five-peaked *Wu-Tai Shan* mountain, prostrating himself every three steps and invoking *Mañjuśrī*'s name with a focused mind. He does this out of a debt of gratitude to his mother, who died in childbirth. He walks in good or bad weather, in wind and rain, heedless of the cold and the hunger. After crossing the Yellow River, he enters an isolated area, taking shelter for the night in a hut without walls. It is still more than a thousand kilometers to his destination. There, he is surprised by a snowstorm that lasts seven days. The snow, more

¹⁹⁰ Xu-Yun, *Empty Cloud, Autobiography of Xu Yun*, Translation Charles Luk, Edited by Richard Hunn.

than a meter high, prevents him from moving forward because the roads are impassable. He starts reciting Buddha's name over and over again.¹⁹¹

At this point, an effort of imagination is required on the part of the reader to try and understand the experience *Xu-yun* had, which is rare and a privilege of few men, since few have made the effort to get to it. Let us try and enter *Xu-yun's* state of mind, similar to that of a perfect solitude, but of isolated unity¹⁹² (or Love for all living beings) of Jesus on Mount Tabor, when his two disciples had fallen asleep from exhaustion. *Xu-yun* has given up everything: family, work, love, friendships, position, and security; the world no longer has any interest and value for him; even death no longer frightens him, yet he is neither flesh nor fowl: it is the experience of the desert. As a matter of principle, on the basis of a powerful security, arising from within, he does not accept defeat and proceeds anyway, and at any cost. The will is magnified, the decision becomes unshakable and even mountains can be moved. He turns into a flaming torch of love that a clairvoyant would be able to see miles away. *Cor Ardens*. All personal desire is dead, and only then is true Love born within, desiring nothing for itself. At this point the invocation to the Buddha becomes a most powerful symbol of a state of consciousness that we sense near and within us, that we call forth to evoke its presence. It is by no means that of the Buddhist devotee (who invokes the Buddha's external help) because one is already constantly living withdrawn in inner silence, fearing nothing since one's consciousness has expanded, and one *IS* all things. At the same time, the concepts of distance and time have disappeared.

This brings to my mind, by contrast, a humanity that is often soulless and H. P. Blavatsky's weeping out of deep compassion for it, in London, late in June 1890. At the end of a walk in Hyde Park, she had observed through clairvoyance the auras of hundreds of people with atrophied souls. "*Not a Soul among them - not one!*", she repeatedly exclaimed while weeping and pacing around a room after returning to her house. Indeed, her Masters stated: "He who does not defend the persecuted and the derelict, and does not offer his food to the hungry, nor draw water from his well for the thirsty, was born too early in human form."¹⁹³ Imperialism at its highest, love at its lowest.

The Meeting with the King. Let us go on with our story. Already on the third day, the intense cold and hunger plunge *Xu-yun* into a state of confusion. On the afternoon of the sixth day, he faintly senses sunlight, but he is severely weakened and unable to get up. On the seventh day, a beggar arrives and, noticing him lying in the snow, speaks to him, without *Xu-yun* being able to reply. Understanding that the man is half-frozen, he frees him from the snow, takes some straw from the roof of the hut, lights a fire and prepares some rice for him. The food warms and brings *Xu-yun* back to life.

He (the old man) asked me, "Where did you come from?"

"From Pu-tuo," I replied.

"Where are you going?" he asked.

"On pilgrimage to Wu-tai," I replied.

"What is your name?" I inquired.

"Wen-ji," he said.

"Where are you going?" I asked

"I come from Wu-tai and return to Xi'an."

"If you come from Wu-Tai, do you know the monks of the mountain?"

¹⁹¹ "Of course, here repetition is meant in the mind or in the heart: otherwise, how can the bond with the chosen Master be formed?" Helena Roerich, *Lettere dall'India 1929-1955*, p. 95, Casa Editrice Nuova Era, 2008.

¹⁹² Alice A. Bailey, *Discipleship in the New Age Vol. II*, pp. 197, 650, 756. Lucis Publ. Comp., New York, 1965.

¹⁹³ Alice Leighton Cleather, *H. P. Blavatsky as I knew Her*, pp. 19-20, Thacker, London, 1923.

"Everybody knows me over there." ¹⁹⁴

At this point the old man advises him not to continue the pilgrimage because distance is long, but Xu-yun replies that he has made a vow and will keep it, despite time or distance. Wen-ji gives him a few suggestions and then walks away.

Meeting Wen-ji again while being ill, the older man accompanied Xu-yun by helping him carry his luggage. Then, once he had recovered, the saint preceded toward Wu-Tai. After many months of pilgrimage, he arrived and immediately meditated on the area's five peaks. Afterward, he then set out in search of Wen-ji. When he had told his story to an old monk, the latter clasped his hands in a sign of respect and said to him that the one whom he was searching for is none other than the transforming body of Mañjuśrī, who had made the vow to rescue pilgrims who go to places, *bodhimandala*, sacred to him, as Wu-Tai. He prostrated to give thanks.

Due to the above experience, our monk stated, "I realized the unity of mind and 'right thinking.' Even in the face of the obstacles of the journey, my heart was filled with joy. Adverse circumstances provided me with an opportunity to control the mind, and the greater the obstacles, the more at peace the mind was. Successfully facing difficulties is tantamount to gaining some enlightenment." At forty-nine, Xu-yun made a year-long pilgrimage to Tibet, arriving in Shigatse and staying in *Tashi Lhunpo* and Lhasa.

Awakening: at 56, his practice continues uninterrupted day and night. At the end of one meditation session, he opens his eyes and perceives a glow similar to daylight, enabling him to see everything inside and outside the monastery. Looking through the walls, he sees everything that is happening outside. A few months later, during the third night of the eighth week of meditation, he cuts off his last doubt about the Mind-root and rejoices in realizing his life's aim. He dropped a cup because a monk carelessly spilled some of the tea on his hand, and that noise is a different perception.

This happens because, for the first time in his life, it is not a personal self who hears the sound of the cup breaking but an enlarged self. The normal self no longer exists and a condition of continuous joy takes over.

It has disappeared like a dream and has been replaced by another subject.

Xu-yun sings these verses, "As space was pulverized, the mad mind came to a stop. 'Tis hard to talk when [...] someone dies. Spring (enlightenment) comes with fragrant flowers (bliss) blossoming everywhere; mountains, rivers, and the great earth are but the *Tathāgata*." (According to the *Shurangama Sūtra*, this is the wondrous way in which sensory data appear when they are transmuted by wisdom). It is a non-mental but a real, experienced hylozoism.

Prolonged samādhi: at 63 he goes into samādhi for two weeks in a cave and when a monk friend awakens him, it seems to him that only a few minutes have passed.

Teaching: At 69 he is invited to expound the *Sūtra of Perfect Enlightenment*, which begins a lifelong phase of Dharma exposition. He also speaks with and teaches animals: a cock, a cow, and a raven pronounce Buddha's name.

¹⁹⁴ Xu-Yun, *Empty Cloud, Autobiography of a Chan Master*, p. 37 Trans. Charles Luk, Edited by Richard Hunn.

Monasteries Reconstruction: At age 70, he rebuilds Ying-xiang monastery in Yunnan, on the mountain of the "Cock's Foot" where *Mahakasyapa*, the Buddha's disciple, the gold-colored ascetic, waits, immersed in *samadhi*, for *Maitreya*'s advent on this earth. Until the end of his life he provides for the spreading of the Dharma and rebuilding, in a troubled era, many monasteries. He applies for and obtains an imperial edict prohibiting regional authorities from taxing monasteries and offers a copy of the Tripitaka to the restored monasteries...

I will not dwell much on his last fifty years of life, describing the existence of an enlightened being, who travels all over Asia. I will only mention some of his virtues, such as: spontaneity, courage, constant introspection, mastery of the weather, insensitivity to poisons and beatings, continuous nomadism from one mountain to another.¹⁹⁵ I recommend instead reading the book mentioned in the previous note.

Power. At the age of 103, in 1942, during the war, he resides in Nan-Hua Temple to restore the monastery of the Sixth Patriarch. Japanese Intelligence learns that senior Chinese officials are meeting there and they send eight airplanes to bomb it. The Master orders the monks to return to their dormitories, gathers the officers in the Sixth Patriarch's hall, he himself goes to the public hall and sits in meditation.

A bomb falls in a forest on the river bank opposite the monastery, causing no damage. Two bombers touch in the air and plummet to the ground - an air pocket? From then on, the Japanese avoid flying over the monastery.¹⁹⁶

In short, a life studded with miracles even though, according to the Sages, miracles, as violations of the laws of nature, do not exist. However, the greatest miracle is the simplicity of his teachings, like warm evening air that smells of jasmine.

"A beginner should neither hope for awakening nor seek wisdom, for the purpose of this sitting in meditation in the *Ch'an* week, is already the attainment of awakening and wisdom. If he develops a mind in pursuit of these ends, he puts another head upon his own head."¹⁹⁷

Certainly nothing can be added to what is already within us; one only has to turn one's ear inward to hear the nature of Self, the Voice of Silence, which is already our first head. *Dhyāna*, Unperturbed Abstraction, *Wu Wei*, *Asamskrta*, doing without doing. Not a single thing can be done. If there is activity or *samskrta*, that will produce birth and death. Not a single thing can be gained, because if there is gain, there will also be loss. But, "Wu Wei is not subject to cause, condition or dependence. He is outside of time: eternal, inactive, supramundane."¹⁹⁸

"One should not be afraid of rising thoughts, but only of the delay in being aware of them."¹⁹⁹

"Note the effects of a thought about murder and of the act of murder upon the spectrum of the aura—the results will be identical. It is difficult for people to assimilate the fact that the thought

¹⁹⁵ Master Morya's words when the Roerichs in 1923 set sail to live in India: "Spread your arms over the abyss. On the precipice there is no fear. More abominable to the spirit are the confines of a room." Ruth A. Drayer, *Nikolaj and Elena Roerich*, p. 76, Casa Editrice Nuova Era, 2011.

¹⁹⁶ *Empty Cloud, Autobiography of a Chan Master*, p. 124, Trad. Charles Luk, Edited by Richard Hunn.

¹⁹⁷ Lu K'uan yû (Charles Luk) *Ch'an e Zen Teaching First Series*, p. 52, Shambala, Berkeley, 1970.

¹⁹⁸ Lu K'uan yû (Charles Luk) *Ch'an e Zen Teaching First Series*, p. 168, Shambala, Berkeley, 1970.

¹⁹⁹ Lu K'uan yû (Charles Luk) *Ch'an e Zen Teaching First Series*, p. 52, Shambala, Berkeley, 1970.

has the same effect as the deed. But whoever wishes to take part in world evolution must understand the significance of thought." ²⁰⁰

Of course, it is not necessary to be a Buddhist, a Christian or a Hindu, but to be a seeker who fights against distraction and who is vigilant and determined to live the *hua-tu* (in Japanese *Ko-an*) "Who pronounces the name of Buddha?", or that "Who pronounces the name of Christ?" It is necessary to turn inward the light of our minds, which are prone to wander outward, to nullify thoughts and perceive the state from whence they arise, the object of our inquiry, our true SELF. *The true hua-tu* (ante-thought), the "mind before it is stirred by a thought."²⁰¹

Said in another way, with the words of *Patañjali*, the great teacher of the *Yoga Sutra*: "The state of isolated unity (withdrawn into the true nature of the Self) is the reward of the man who can discriminate between the mind stuff and the Self, or spiritual man." Book IV, 25.

Or as sufi *Al-Hallaj* said, "What makes uniqueness important is that uniqueness makes it unique."

"The man who develops non-attachment even in his aspiration after illumination and isolated unity becomes aware, eventually, of the overshadowing cloud of spiritual knowledge." Book IV, Sutra 29.

"The modifications of the mind stuff come to an end. Time, which is the sequence of the modifications of the mind, likewise terminates, giving place to the Eternal Now. The pure spiritual consciousness withdraws into the One. Book IV, Sutras 32, 33, 34." ²⁰²



Xu-yun at age 120 on Mount *Yun-ju*, at the *Zhen-ru* Monastery, in Jiangxi, China.

On the occasion of the 25th centenary of the Buddha's *Mahāparinirvāṇa*, together with the 10th Panchen Lama, Chökyi Gyaltsen, Xu-yun organized a Pan-Asian Buddhist Association in India, in 1956.

We know that psychologist Carl Gustav Jung, shortly before his death, lived an ascetic life marked by Ch'an Buddhism. He had a bilocation experience, seeing his own body rest and read Xu-yun's "*Dharma-discourses*" right up to his death-bed.²⁰³

The Zen Master possesses the supreme Wisdom and knowing himself knows infinity. Simple, if hungry he eats, if sleepy he sleeps and after enlightenment, same cooking time for the eggs.

²⁰⁰ *Leaves of Morya's Garden Vol. II Illumination*, Part Three, V, sutra 14. Agni Yoga Society, New York.

²⁰¹ Lu K'uan yü (Charles Luk) *Ch'an and Zen, First Series*, p. 287, Shambala, Berkeley, 1970.

²⁰² Alice A. Bailey, *The Light of the Soul*, p. 428, Lucis Publishing Company, New York, 1970.

²⁰³ *Empty Cloud, Autobiography of a Chan Master*, Introduction, Trad. Charles Luk, Edited by Richard Hunn.

12. Gautama Buddha



This gilded statuette of Buddha belongs to the author

“The word *Buddha* is not a name, but indicates a spiritual state which has reached the highest point of development; literally translated, it means the “enlightened one,” or the one who possesses perfect knowledge and wisdom.”²⁰⁴

"The *Wesak* is the festival of the Buddha, Spiritual Intermediary between the highest spiritual center, Shamballa, and the Hierarchy."²⁰⁵

According to the Rishis there will be seven Buddhas, one from each of the seven mother races. The fifth will be *Maitreya*, the Buddha of the Fifth Race. The fourth was *Sākyamuni*, the Sage of the *Sākya* clan.

"The urn containing a portion of the Buddha's ashes and bones, found in *Piprawa*, (Nepalese Terai) bears a date and an inscription."²⁰⁶ *Sākyamuni* was a historical figure and His ashes were found in the *Piprawa* Stupa, on January 18, 1898 in Nepal and the inscription was declared authentic by linguist Harry Falk in 2013. See; The Bones of the Buddha - <https://www.youtube.com/watch?v=HwhABtpl5Q8>



The urn with the ashes of the Buddha

²⁰⁴ Helena Roerich, *Foundation of Buddhism*, p. 25, Agni Yoga Society, New York, 1971.

²⁰⁵ Alice A. Bailey, *The Externalisation of the Hierarchy*, p. 420, Lucis Publishing Company, New York, 1981.

²⁰⁶ Helena Roerich, *Foundation of Buddhism*, p. 21, Agni Yoga Society, New York, 1971.

The Rishis say of the Buddha that he was born on a Friday full moon in May, in 643 B.C. at Kapilavastu, north of Benares, into the royal Gautama family and died in 543 B.C.²⁰⁷ at Kusinārā, Nepal. At age 29, immediately after the birth of his only son, Rahula, he left his kingdom as a prince and became an ascetic, seeking liberation from universal suffering, which he achieved at 35. Suffering is often misunderstood. Buddha does not deny that there are different forms of happiness and unhappiness in life, but it is precisely being tossed between these two opposites that are impermanent and subject to change that produces suffering, pain and anxiety. Buddha understood that wealth provided no joy, so he renounced it.

The Buddha's philosophy is quite simple and can be summarized in the principle of cause and effect. "What we are is the result of our thoughts and desires," but also in the principle of interdependence between phenomena and between relationships, which means much more than it may seem at first glance. Today this is expressed by the new scientific paradigm, called interscalar cosmology, or worldview. Everything in the universe follows the law of analogy, and man is the microcosm of the universe. For example, by Law of Correspondences:

Planet	Human Kingdom
1. Cyclones, winds	1. Respiratory diseases, asthma
2. Temperature changes heat, cold	2. Fever, subnormal temperature
3. Earthquakes	3. Liver upsets, violent emotions
4. Volcanic eruptions	4. Vomit
5. Tides	5. Circulatory diseases ²⁰⁸

Mother Earth, the *Sarpa-rajni*²⁰⁹ (the queen of serpents) forms the center of the four-petaled base of an even larger organism and, therefore (though relatively insignificant at present) it is the universal Shakti, a storehouse and a triangle of potentially enormous energy for the universe. It is the logoic *kundalinī*, which will have to flow, in order to rise and illuminate the macrocosmic head center, so as to transform His consciousness completely.²¹⁰

That is why the Masters are called Dragons or Serpents of Wisdom, in ancient Chinese symbolism, which points to what we are rediscovering now. They are the first awakened energies rising from below to the center of the Macrocosmic Caduceus, and they begin to be active at the third Initiation.²¹¹

All of us as human monads are sparks that will have, when activated, this, and only this function, albeit in slightly different ways from one another. We are potentially, but in fact already, the macrocosmic *kundalinī*. The whole universe is unified in God's Plan, which is collaboration. It follows, that it is human progress itself that makes divine progress possible, that is, of the greater whole or organism.

Buddha represents the most perfect embodiment of *Wisdom* on earth, but he refused to be deified. He was the only Master, who declared that he was nothing more than a mere human being and that he was not inspired by a god, or an external power. The Buddha did not want to set too many rules, and only two conditions were required for admission to the community: complete renunciation of personal possessions and moral purity.

²⁰⁷ H. P. Blavatsky, Collected Writings, Vol. XIV, p. 405, "According to Esoteric teachings Buddha lived 100 years and entered Nirvana at 80." Also Vol. V, p. 249. Theosophical Publ. House Wheaton, U.S.A. 1985.

²⁰⁸ Viola Petit Neal and Shafica Karagulla, *Through the Curtain*, p. 155, DeVorss & Company, Publisher Marina del Rey, California, 1983.

²⁰⁹ H. P. Blavatsky, *The Secret Doctrine Vol. I*, p. 103 and *Anthropogenesis Vol. II*, p. 50, T.P.H., London, 1921.

²¹⁰ Alice A. Bailey, *A Treatise on Cosmic Fire*, p. 387, Lucis Publishing Company, New York, 1999.

²¹¹ Alice A. Bailey, *Esoteric Psychology Vol. I*, p. XXIV, Lucis Publishing Company, New York, 1979.

But the sense of possession was measured by thoughts, not objects. One could possess objects without being possessed by them. These groups did not live in monasteries, but were itinerant monks who lived everywhere. The Blessed One also rejected the caste system and the right to social privilege of the Brahmans (due to them by birthright), and stated that a man should exclusively be judged by his actions.

When, after his sermons, many abandoned him, he would say, "The seed has been separated from the chaff, and it is well that the presumptuous should depart." He sought in his disciples a complete dissolution of all sense of fear, in thought and action, to overcome all obstacles like an elephant. Of those who isolated themselves too much he said, "A solitary life in the forest is useful to those who seek it, but of little help to the welfare of men." The foundation of the Buddha's teachings, was an "iron self-discipline, to bridle uncontrolled feelings and thoughts and to develop an indomitable will. Only after the disciple had mastered his senses, would the Master lift the veil and assign him a task and introduce him to higher knowledge."²¹²

The complete independence of the disciple was safeguarded. When some disciples asked him to prohibit the use of meat and fish, he refused to comply with their requests, saying that everyone was free to apply to themselves the measures that were not to be imposed on everyone as an obligation. The same tolerance was applied to garments. The community did not wish to level individual peculiarities, on the contrary, Buddha appreciated any initiative, because he thought that personal efforts were indispensable to achieve liberation. Just as with ignorance, so frivolity was firmly condemned. Suicide was especially condemned, as was taking others' lives. "Everyone is afraid of death; judging others by your standard, do not kill, nor be the cause of killing."²¹³

Admission into the community was not subject to any vow. One was only required to serve the teaching. Moreover, leaving the community was as simple as being admitted into it. He did not appreciate the use of blind faith for the development of consciousness. "I have taught you to believe not because you have heard of traditions, but only after your consciousness has verified and accepted it."²¹⁴

In this, the Buddha was a revolutionary. He did not believe in a personal God, nor in creation, nor in previous traditions, but only in the law of cause and effect, and in vigilance over one's own thoughts. "Vigilance is the road to immortality. Negligence is the road to death. Those who are vigilant do not die. Those who are negligent, are as if dead."²¹⁵

On Intrepidity:

"Warriors we call ourselves, O disciples,
because we wage war.
We wage war for lofty virtue, for high
endeavor, for sublime wisdom.
Therefore, we are called warriors."²¹⁶

Parable on Purification:

"If a fabric is dirty, no matter how much it is dyed, its color will never be perfect and vivid but always ugly and stale."

²¹² Helena Roerich, *Foundation on Buddhism*, p. 43, Agni Yoga Society, New York, 1971.

²¹³ *Dhammapada*, 129.

²¹⁴ *Dhammapada*, 129.

²¹⁵ Helena Roerich, *Foundation on Buddhism*, p. 53, Agni Yoga Society, New York, 1971, *Dhammapada*, 21.

²¹⁶ Helena Roerich, *Foundation on Buddhism*, p. 34, Agni Yoga Society, New York, 1971, and *Anguttara Nikāya*.

Parable On Vigilance:

"A man was wounded with a poisoned arrow. The physician, having extracted the arrow, advised the wounded man to watch the wound most attentively. But the patient imagined he had nothing more to fear. Uncared for, the wound inflamed and caused death with acute pain." ²¹⁷

Today, Master D. K., his old disciple *Subhūti*, urges us to adopt the same technique using modern terminology in the preface to *Esoteric Psychology, Vol. I*: "Let none of you be hindered by the past or the present, but may you *live as Onlookers*, is the prayer, constant and believing, of your teacher. The Tibetan." ²¹⁸

Ramana Maharshi calls this self-investigation, in Sanskrit, *ātma-vicāra*, (being aware of who is aware). "What you are seeking, is Who is seeking."

Parable on Morality:

"Morality is like an inflated leather bag, damage it once and it is destroyed. Likewise, succumb but once to vicious inclinations, and nothing can arrest the rush of passions." ²¹⁹

On the Mind:

"All experience originates in the mind. The mind is the core of *samsāra* and *Nirvana*."

A Truth about Nirvana:

"Health is the highest good, simplicity is the greatest wealth, confidence is the best companion, Nirvana is the highest joy." ²²⁰

A note on Non-Violence:

"That is why there is not a single example of persecution or the shedding of a drop of blood in converting people to Buddhism, or in its propagation during its long history of 2500 years. It spread peacefully all over the continent of Asia, having more than 500 million adherents today. Violence in any form, under any pretext whatsoever, is absolutely against the teaching of the Buddha." ²²¹

About Renunciation:

"Especially numerous in the ancient writings, are instances of complete contempt for that which makes life easy and conventionally pleasant. The renunciation of everything personal, gives birth to the sense of true freedom; from freedom is born joy; from joy, satisfaction, from satisfaction, the sense of calmness and happiness." ²²²

About Woman's Equality:

"The Woman," Gautama said, "can attain the highest degree of knowledge open to man - she can become an Arhat. Freedom, which is beyond forms, cannot depend on sex, which belongs to the world of forms." ²²³

A Way Out for the True Researcher:

The fourth noble truth is, that *there is a path* that leads to the cessation of suffering.

²¹⁷ *The Middle Length Discourses of Buddha, Majjhima Nikāya*, Nāṇamoli p. 865, Wisdom Publications.

²¹⁸ Alice A. Bailey, *Esoteric Psychology, Vol. I*, p. XXV, Lucis Publishing Company, New York, 1979.

²¹⁹ Helena Roerich, *Foundation on Buddhism*, p. 54, Agni Yoga Society, New York, 1971.

²²⁰ *Dhammapada*, 204.

²²¹ Walpola Rahula, *The Teaching of the Buddha* p. 5, Grove Press, New York, 1974.

²²² Helena Roerich. This passage and others below are excerpted from *Foundation on Buddhism*, from p. 26.

²²³ Helena Roerich, *Foundation on Buddhism*, p. 33, Agni Yoga Society, New York, 1971.

About the Verification of the condition of consciousness:

And one should not forget, the favorite pastime of Buddha, with his disciples during moments of rest. The Teacher suggested a word on the basis of which the disciples built an entire thought. There is no wiser test of the condition of consciousness.

About the importance of Humility:

An accepted disciple should never boast of possessing siddhis, or superhuman powers. In such a case, he was no longer considered his disciple.

About Knowledge:

"The Teacher, who pronounced knowledge the one means of escape from earthly fetters, and ignorance, the most heinous crime, ordained all to walk the path of knowledge."

About Traveling:

"It detaches man from his daily routine and develops in him mobility, ingenuity, and adaptation, qualities indispensable to prepare for the process of conscious expansion."

About Wars:

"*Simha* asked, I am a soldier, does the *Tathāgata* maintain that all strife, including such warfare as is waged for a righteous cause, should be forbidden?" "The *Tathāgata* teaches that all warfare, in which man tries to slay his brother is lamentable, but he does not teach that those who go to war in a righteous cause, after having exhausted all means to preserve the peace, are blameworthy. He who is the cause of war must be blamed."

About Marriage:

"The greatest happiness which a mortal man can imagine, is the bond of marriage that ties together two loving hearts. But there is a greater happiness still: it is the embrace of Truth. Death will separate husband and wife, but death will never affect him who has espoused the Truth."

About the refusal of Rituals:

Being against all types of ritual, Buddha denied the purifying power of bathing. "A man will not become morally pure, through cleansing himself lengthily in water. A pure man, a Brahmin, is one in whom abides Truth and Virtue." From *Udānavarga*.

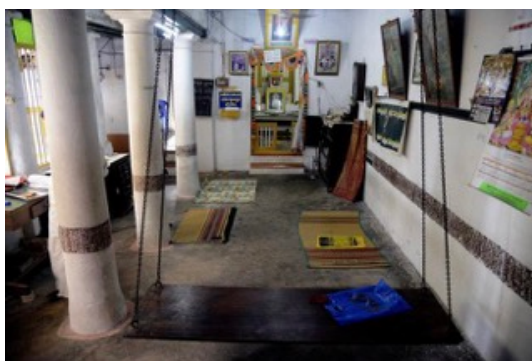
On Fanaticism and False Ascetics:

"All your rules," said Buddha to the fanatics, "are base and ridiculous. Some of you walk naked, covering yourselves only with your hands. One feeds only on root, on leaves, forest fruit or seeds. One lies down on thorny plants or cow dung, sitting in the manner of an animal. I shall not enumerate other similar means, by which you torture and exhaust yourselves. As soon as you notice visitors from afar, at once you sit down and pretend to be absorbed in deep meditation, but after they depart you again do as you please, walk and rest freely. Asceticism is only useful if it does not hide greed. It has no value as a means of liberation from the bonds of Earth. It is more difficult to find a patient man, than one who nurtures himself with air and roots." From *Aśvagoṣha, Buddhacarita*.

About co-measurement:

"In order that the strings of the *Vīmā* should produce a harmonious sound, they should be neither too strained nor too loose. So, with each effort: if it is excessive, it ends in a futile waste of energy; if it is niggardly, it turns into passivity. Practice measurement; keep the correct measure in tensivity and establish the balance of your abilities. A disciplined man is free; being free, he is joyous, he is calm and happy. Be Joyous." From *Majjhima Nikāya*.

13. Vallalar Ramalinga, The Former Mahachohan of the Third Ray



Place where Vallalar lived in Madras, (Photo K. Pichumani)

1872, In Southern India, at *Vadalur*, South of Pondicherry in Tamil Nadu, the great poet *Vallalar Ramalinga*, the *Mahachohan* (chokhan comes from the Mongolian language, great leader of the 'Chö' Tibetan translation of the Sanskrit word 'Dharma'), founded the *Satya Jnana Sabai*, "The Hall of true Wisdom", which makes charity towards all human beings (*Jivakarunyam*) and the unity of the souls of all beings the basis of its path (*Suddha Sanmarga*). It is the *Brotherhood*, thus *Theosophy*, ahead of its time. In the sanctuary, inside the Temple, there are no idols but a mirror and an oil lamp with seven veils around it. They are removed once a year to worship the *Light*. Vallalar prayed and obtained *Pranava Deham*, the body of Light.

What scientific statements do the Masters give us about this Light? Let's hear them as recorded by Viola Petit Neal, a great mathematician, who, in a previous incarnation, was the astronomer and mathematician Apollonius of Perga, who lived from 262 to 190 B. C., wrote a famous treatise on conic sections and gave the ellipse, parabola and hyperbola the names we still use today. Viola died on August 7th, 1981, after living 74 years and writing a hymn to Shamballa; the latter opened its doors to receive the Pilgrim from the world of Form. She was a chela of Master Jupiter.

Viola wrote: "The many energy frequencies move in geometric patterns... Crystals are those substances that alter the geometrical pattern of frequencies... In doing so, energy can be released and directed to man's purpose. Light can be produced by using an arrangement of crystals which can modify certain frequency patterns. This does not require solar energy or light... *Synthetic emerald is the key to producing light*. Quartz crystals are the most versatile of all the crystal forms. For trapping a new source of energy, the geometrical forms are the key - hexagonal forms.²²⁴ "The oscillating circuit - Spirit and Substance - is the cosmic dance in ordered pattern, the Dance of Shiva and the planets circling in the Solar System, perform this cosmic dance. Eventually, we will realize that all mathematical relationships, can be defined in terms of intersecting spirals. Since the life aspect is the positive polarity, the first thrust of form on matter, conditions the type of form that will be built. Therefore, we say that life dominates form. Not only the Universe consists of a

²²⁴ Viola Petit Neal and Shafica Karagulla, Night Group Teaching of June 21, 1962 from *Through the Curtain*, pp. 177-178, DeVorss & Company, Publisher Marina del Rey, California, 1983.

pattern of frequencies, but the angle at which frequencies intersect, determines what kind of manifestation we have. When certain frequency rates intersect at certain angles, physical light is the result. This light in its turn, is also a frequency. *Light does not travel all the way from the sun – frequencies do, and when they intersect with the earth frequencies, light is the result of this meeting. Light is the sum of the frequencies, as they beat against each other. Heat is the difference between the two frequencies.* ²²⁵

Let us return to Ramalinga, who did not appreciate city life. He spent his time meditating in forests and rural areas. His first undertaking, with the help of wealthy friends, was the construction of a charity house for the poor. It was his belief that before feeding people with spiritual food, poverty should be eliminated. "This saint, who makes love and compassion the theme of his preaching, has such simple language that even the illiterate can understand it without difficulty. He asked the people who came to him to give up eating meat." ²²⁶

All those who Ramalinga Swamikal looked at intensely in the eyes, would abide by this renunciation of meat eating forever. He had thaumaturgical and prophetic powers. No one could photograph him despite countless attempts. In 1867 he wrote "*Compassion for all living beings*", and inaugurated a charity in Vadalur, that fed ten thousand people in three days.

In 1873 he told his followers, "You are not worthy of being members of the *Sangha*. Its true members live far to the north. You do not follow the principles of my teachings. It seems that you are determined not to be convinced by me. Before long, people from Russia and America, will come to this land and preach to you the same doctrine of Universal Love and Brotherhood, as I have been doing all this time. Then you will know and appreciate the great truths, which I have tried in vain to teach you." ²²⁷

In the July 1882 *Theosophist* magazine H. P. Blavatsky confirms, "This prophecy shows that Ramalingam Yogi, was on the Council of those who ordered us to found the Theosophical Society, (see also H.P.B. Coll. Writings Vol. IV page. 136). In March 1873, we were ordered to go to Paris, and in June, to go to the USA, where we arrived on July 6. This was the exact moment when Ramalingam anticipated the events that would later occur." This same fact is also confirmed by Ramalinga's main disciple, the theosophist Tholovur Mudaliar. In 1883 Master K.H. referred to him at the time of the election of President of the Theosophical Lodge of London: "Her (Dr. Anna Kingsford) constant and not altogether unsuccessful strife in the cause of anti-vivisection and her staunch advocacy of vegetarianism are alone sufficient to entitle her to the consideration of our Chohans, as of all true Buddhists and Adwaites - hence our *Maha-Chohan's* preference in this direction..." ²²⁸

Today, Ramalinga or Vallalar is considered the greatest saint in Southern India and an illiterate Tamil peasant might not know who Aurobindo is, but would certainly know this *Maha Siddha*, who is still considered a great *server* and great continuer, after Tirumular, of the line of *Siddhas* or *Cittars*, the "Accomplished Ones".

A Tamil *Siddha* is a yogi who believes in the Divine, but not in the God of this or that religion. He is a free thinker who refuses to be influenced by any religion, scripture, ritual, convention, rule, or to be limited by cults or local deities.

The *Siddhas* often challenged many accepted beliefs, or practices of the Indian society and thought and denounced idols and ritualistic worship. Like Ramalinga, in his book *Thiruvavuntaru*, poem 5556, the *Siddhas* criticize the elites, who lead sophisticated and cruel lives, oblivious of the

²²⁵ Viola Petit Neal and Shafica Karagulla, Night group teaching of March 29-30, 1961 from *Through the Curtain*, p. 184, DeVorss & Company, Publisher Marina del Rey, California, 1983.

²²⁶ T. Dayanandan Francis, *The mission and Message of Ramalinga Swamy*, p. 9 and 19, Motilal Banarsidass, New Delhi, 1990.

²²⁷ Helena P. Blavatsky, *Collected Writings Vol. IV* p. 133-136, Theosophical Publishing House. 1981.

²²⁸ *The Mahatma Letters to A. P. Sinnett*, Letter 85, p. 394, The Theosophical Publishing House, London, 1972.

poor. They reject the value of scripture, and their twilight language (*sandhya-bhasa*) is as unconventional as their lives, and can be interpreted in both the light of day and the dark of night. The Siddha *Idaikaddar*, refers to the Light of serpentine fire or *kundalinī* (*muladhara joti*) in saying: "Why do you stumble you fool, when you have the true lamp within your own self? Your state is akin to those who would get drowned in the sea, despite their holding a lamp in hand." ²²⁹

In Nepal, millions of animals are sacrificed every year in horrendous religious rites unworthy of the human soul. Billions of them are bred all over the world to be sacrificed on the other altar, that of human greed. As Einstein noted, this greed will be viewed in the future in the same way we consider anthropophagy today. He was a vegetarian, and on his desk, as his granddaughter stated, Blavatsky's book *Secret Doctrine* remained for decades, as testified by Eunice Layton, who received her in Adyar, in the article "*Einstein and The Secret Doctrine*."

The biblical commandment that states not to feed on animals, or shed their blood ²³⁰ was repeated many times by Zoroaster, Buddha, Orpheus, Pythagoras, Apollonius, Plotinus, Iamblichus, Proclus and reiterated by all the great initiates. As long as humanity is not harmless, it will be periodically devastated by wars, famines and earthquakes, whose cause is the blood of the One Life spilled or caused to be spilled in vain, and it will be useless to desire peace if people are, in fact, at war with animals.

Sanskrit Vedic texts, as revealed to the nascent Aryan race, contain thousands of injunctions against meat consumption. Parsis, or followers of Zoroaster and Hindus should, therefore, be vegetarians only.

"Any food containing blood is harmful for the development of subtle energy. If humanity would only refrain from devouring dead bodies, then evolution could be accelerated... On the path to Brotherhood there should be no slaughterhouses. Yet here are people who speak much against bloodshed, but are themselves not averse to eating meat. Man is full of contradictions." ²³¹

Everything is relative. What is right for the animal, or was right for the primitive man is not right for man today. Eating cricket flour, is not only unethical but also unhealthy. One does not get to the beauty and heavenly scent of the Damascus rose, only to cross it with an ugly or foul-smelling one. This is anti-evolutionary, with respect to the Divine Plan. Real Beauty is a goal to be much sought after.



Vadalar. Entrance of the *Sathya Jnana Sabha*. The inscription on the entrance reads:

"Only those who have given up eating meat and killing should enter."

From Wikipedia: "Ramalinga Swamikal"

I would remind that *Leonardo da Vinci* was a vegetarian because he abhorred blood and animal suffering and, for the same reason, so was the great inventor Nikola Tesla! *Wikipedia*
On Vallalar's much desired Brotherhood:

²²⁹ T. Dayanandan Francis, *The Mission and Message of Ramalinga Swamy*, p. 24. M. Banarsidass, Delhi, 1990.

²³⁰ *Acts of the Apostles*: 15, 20.

²³¹ *Brotherhood*, Sutra 21 and 22, Agni Yoga Society, New York, 1982.

"Some people talk little about Brotherhood, but do much for it." And, "There are others who always have Brotherhood on their tongues and are never far from treachery." ²³²

The great poet Thiruvallavar, born in 31 B.C. wrote the greatest poem in South India: The *Thirukkural*, a collection of ethical couplets. The *Kural* is the most beloved and most widely read book in South India. Tamil children begin their education by memorizing its verses. *Thiru* in Tamil means Saint, and he probably was an earlier incarnation of the *former Mahachohan*.



India dedicated this gigantic monument to Thiruvallavar

The forty meters-high statue of the Siddha poet Thiruvallavar, on a cliff opposite Kanya Kumari, at the southern vertex of the Indian triangle. This is a symbol of the descent of Spiritual energies into the world.

"It is right to remember the wisdom of ancient India: The concept of The Teacher is sacred to Us. Each one of Us has had His Teacher, and the steps of this ladder are countless." Supermundane 29

The statue to the Guru of South India is not useless!

"Blessed India! You alone have guarded the concept of Teacher and disciple. The Guru can pilot the ship of his disciple's spirit. The Guru can dispel the attack of sleep. The Guru can raise the drooping spirit. Woe to him who has dared to lay false claim to someone as his Teacher and who then pronounces light-mindedly the word Teacher, while actually honoring only himself!... Ask a Hindu boy, if he would want to have a Guru. No word is needed in reply, because the boy's eyes will shine with desire, striving, and devotion. The fire of Aryavarta will burn in his eyes... Who can describe in words the entire succession of Teachers?... One should tell all who have approached the Yoga, "Your support is the Teacher. your shield is devotion to the Teacher. Your downfall is indifference and duplicity of thought. He who smiles alike on the friends and the foes of the Teacher is unworthy. He who betrays the Teacher, even if only by reticence when speech is needed, may not place his foot on the threshold.... Because the concept of the Teacher is still unrealized, the disciple's imprudence permits excessive freedom, and thus the way to *Amrita* is closed." ²³³

Keynote of the next chapter on the Hierarchy.

Every religion has its patron saints, because proceeding alone is a sign of pride and it is unthinkable. Each Master has had, in turn, their own instructor and I wish everyone to take the first step, to reach their destined goal: that is to *choose* the Master to whom they feel attracted and *work for him*, so that they can gradually perceive his specific note and quality of Ray, that will put their heart in communication with His. "There are too many talkers and too few doers." ²³⁴

Those eschew continuous service and confine themselves only to a verbal spirituality that gratifies and magnifies their personal self. Spirituality consists of strong work on ourselves!

²³² *Brotherhood*, sutra 16, Agni Yoga Society, New York, 1982.

²³³ *Agni Yoga*, sutra 205 and 207, Agni Yoga Society, New York, 1997.

²³⁴ *Agni Yoga*, sutra 199, Agni Yoga Society, New York, 1997.

14. THE HIERARCHY

"The Hierarchy is but a state of Consciousness, with the life aspect, *Shamballa*, at the centre, and the circle of humanity constituting the emanating factor, the radiatory influence or aura, whereby the other Kingdoms in nature, are evoked into responsive activity..."²³⁵
"Hierarchy is goal-fitting cooperation...Life span cannot be lived through without Hierarchy."²³⁶

After the above notes about some Masters of *Shamballa*, (which has its own reality on the physical-etheric plane, in a specific place in Central Asia, near the salt marshes of *Tsaidam*), we will now move on to consider the Communion of Saints, the Hierarchy proper (literally the Sacred Command), whose 'Central Elective Seat' is located in The Himalayas. These true Teachers of mankind, who as a group are led by *Maitreya*, or the Christ, best express the quality of Love-Wisdom and are the beating heart of humanity.

One enters its periphery (at the third initiation), when complying with the First Rule for postulants and disciples: "Let the disciple search within the heart's deep cave. If there the fire burns bright, warming his brother, yet heating not himself, the hour has come for making application to stand before the door."²³⁷ This requirement demands remarkable decentralization, impersonality and detachment from the lesser, or lower self and requires a different way of thinking and acting, typical of awakened Souls. This quality is rare and hard to find and to most people it may appear quite strange.

15. Introduction. Hierarchical action possesses a different quality.

I speak of *Wu-Wei*, acting without acting. Of the emotional detachment from the created thought-form which does not steal energy from the thought-form itself. I would like to talk about this through an example. My instructor, Roberto Assagioli, had been asked by Master D.K. to write an essay on the Will.²³⁸ He completed it in 1973, after forty years, but in a peculiar way and I can testify to that because I participated in the final draft myself. It was the spontaneous motion of an international group activity, dominated by the 'principle of unanimity'. The project took shape as the research project of the esoteric group *School for Esoteric Studies* of New York called *the Will Project*, and this was led by Roberto Assagioli with the collaboration of Frank Hilton.

Everyone collaborated on their own initiative and entered the project at the right time, called to work by a common meditation and by a spirit of service (not by a single personal will). My guide never asked me for anything, because he had no desires and was completely detached from the action itself. He gave a little initial impetus and then *let things happen*. It was I who offered to collaborate to have it published, who chose the Italian publisher and the time to propose it. So, it can be safely said that it was him, and at the same time it was not him, who realized it, but a united, unanimous group, aligned with the greater will of K.H. The soul is the true *Sannyasin*, detached from the results of its action.²³⁹ The book was published in Italian, but the weird part is the way it happened.²⁴⁰

When our will is pure and aligned with that of the Masters, the whole process starts from above and condenses naturally, like rain. The book was written in English and published by Viking Press; in 1973, besides Assagioli, I was one of the few in Italy who possessed the text.

²³⁵ Alice A. Bailey, *Discipleship in the New Age Vol. I*, p. 757, Lucis Publishing Company, New York, 1966.

²³⁶ *Hierarchy*, sutra 416 and sutra 429. Agni Yoga Society, Inc. New York, 1977.

²³⁷ Alice A. Bailey, *The Rays and the Initiations*, p. 19. Lucis Publishing Company, New York, 1988.

²³⁸ Alice Bailey, *Discipleship New Age Vol. I*, p. 141 and 146, "You could write a book which would be a synthesis."

²³⁹ Alice A. Bailey, *Discipleship in the New Age Vol. I*, p. 139, Lucis Publishing Company, New York, 1966.

²⁴⁰ Roberto Assagioli, *The Act of the Will*, The Viking Press, New York, 1973. In Italian, *L'Atto di Volontà*, Casa Editrice Astrolabio-Ubaldini, Roma, 1977.

Unbeknownst to me, my friend Sergio Bartoli, a physician and psychosynthesist (who did not possess a copy of it), had asked Maria Luisa Girelli, from Rome, whom I was not acquainted with at the time, to translate it into Italian. The next day she went to the National Library in Rome, to look for an English copy of the book: an unlikely place to look for it, because it had just been published. On the same day, early in the morning, I, a Roman and an avid reader, blamed myself for never having been to the National Library and impulsively decided to go there. As soon as I entered, a woman tapped on my shoulder and said "Excuse me, there is no one to ask, may I ask you?" I turned around and replied: "Sure, if I can help you!" "I'm looking for a book I was asked to translate, but I don't know how to look for it, it's called *The Act of the Will*, by Roberto Assagioli," I then replied quite surprised, "Come to my house in the afternoon and I'll gladly lend it to you."

Out of four million people, I was the only one in Rome who had the book and she was the only one who had the task of translating it. What statistical possibility was there that we should meet at the same time and place and even talk to each other? You decide, but you will understand that it was certainly guided destiny that the first book on the 'Will', written by a man with a mighty Will, yet totally loving and harmless, be then translated and published into Italian.

Many today, misunderstanding, use their personal will to carry out projects by forcing others to collaborate. It should be repeated, once and for all, in the wake of the saying of Orpheus, "Many are the bearers of *Thyrsus*, the devotees of esotericism, few are the true *Bacchae*, the inspired and true disciples". They can be recognized not because they teach courses or write, but because they adhere to Spiritual Principles. A Principle that is not deemed important today is the attitude towards money, which cannot be that of commercial use in a common sense, according to which everything has a price. The First Principle, especially, in this age of great materialism, is this: "Do not listen to the teacher who charges for their teaching. Teaching cannot be bought." ²⁴¹

True sages do not sell esotericism, but give freely to every worthy aspirant, serving humanity. One must rely on laws and spiritual principles to carry out service. Teaching esotericism cannot be turned into paid work, this would amount to a contradiction, since it can only be a service rendered to humanity. If paid for, it would become a working activity, like any other. Krishna, Socrates, the Buddha, Jesus, Ramakrishna, my tutor Assagioli, and every self-respecting minor Master, never got paid for their teachings. In their simplicity, many in fact, had nowhere to lay their heads, they lived on offerings and died in poverty. They were all innovators and for this they were denigrated, persecuted and often killed. A death they accepted serenely, as it was already foreseen. We were told: "The love of money is the root of all evil." ²⁴²

Regarding death, I affirm without a doubt that it is the greatest teacher, and the Masters' way of considering it, as well as life, is totally opposite to the common thought. "The learned have proposed this ingenious consolation: 'Man begins to die from the moment of his birth' - a scanty and funereal comfort. But, We say, that man is eternally being born, and particularly, at the moment of *so-called* death." ^{243 244}

I was only twenty-six years old when in 1968, in Rome, I firmly told a psychosynthetic doctor, "Death does not exist". At that time, he objected and did not understand me, but I had the joy of hearing this sentence uttered from his own lips forty years later, since his consciousness had expanded. As a boy, I saw the corpse of my father, who had died in an accident, and so I was precociously well aware of the presence of death in our existence. He, however, had not had the same experience. Because of the enormous physical and moral suffering, it took me nine years to

²⁴¹ *Agni Yoga*, Sutra 93, Agni Yoga Society, New York, 1997.

²⁴² Alice A. Bailey, *The Problems of Humanity*, p. 80. Lucis Publishing Company, New York, 1967.

²⁴³ *Leaves of Morya's Garden Vol. II, Illumination*, Sutra 334, Agni Yoga Society, New York, 2016.

²⁴⁴ "If they do not believe in a life after death, then they have no life after death. This is the law ... and they will be reincarnated immediately without regaining consciousness in the other world." H. P. Blavatsky, *Collected Writings Vol. VIII*, p. 402, Theosophical Publishing House, Wheaton, 1980.

realize that misfortune was a blessing. The same happened to many disciples, such as Garabed Paelian: the youngest of thirteen brothers and sisters, he was their sole survivor when, in 1896, the Armenian genocide perpetrated by the Turks began.²⁴⁵ Death can discourage us or make us champions of research but it is, as Assagioli said, only a vacation.

The Masters are not sophists who choose their disciples from among the richest, or snobbish people, nor do they found great temples, or promote themselves. On the contrary, they act like Pythagoras, who spoke to neophytes from behind a screen, making himself known to them only when, after years of testing, they proved that they knew how to apply the principles and, above all, practice silence.

Proclus, commenting on Euclid, tells us that the Pythagoreans stated: "*A theorem and a step forward and not a theorem and three coins.*"²⁴⁶ The purpose of the teacher was to elevate the Soul of the pupil and not to make money. Nowadays, paid courses are trending in the West, the more expensive the higher their level. Astrology courses to learn about character, courses to understand one's rays and future, to heal by laying hands, to obtain alleged initiations. Courses to teach astral projection, clairvoyance, advanced esoteric knowledge, to know one's past lives.

They simply make fools of themselves, those imitators who, with a dull, compassed and affected air and lofty emphasis, try to read the future in sky signs, stars and constellations, attributing influences and qualities to them, as if they were great Masters! In this, however, they are no worse than some psychoanalysts who, with their decades-long treatments, secure continuous income.

What a difference from the true art of the time of Hippocrates, who diagnosed with clairvoyance, incited not to speculate on the illnesses of patients and to treat those most in need free of charge! The modern-day professionals who dishonor the Hippocratic Oath, should be reminded that the principle "*Primum non nocere*" should be applied not only to health, but also to patients' pockets! Hippocrates, the father of medicine, who was part of a family of esoteric physicians who followed Asclepius, the son of Apollo, said: "What is Sacred, should be taught only to pure persons; it is sacrilege to transmit it to the profane, before they are initiated into the Mysteries of the Sacred Science."²⁴⁷

Nowadays we are used to paying for everything, even esotericism. The university itself is paid for. Culture no longer serves to educate the people and is therefore only enjoyed by the wealthy. I wonder which cultured, wealthy person could possibly enjoy growing up and living among a mass of ignorant people. In ancient Athens's culture was free, and if someone was seen on the street, while a tragedy, aimed at improving the behavior of citizens, was being performed in the theater, he was immediately urged to attend, reminding him that the community was paying for him to improve as well. Socrates was available to all; temples, theaters, and sculptures were not reserved only for the aristocrats. Today, inside the temple, there is only one God, Mammon, the Money God, and many pay homage to him alone. *Adharma* (disharmony) reigns supreme, the rich and the wealthy nations become richer by the minute, while the poor become poorer and 0.5% of humanity holds 50% of the world's wealth. Never was there greater inequality.^{248 249}

Pope Luciani (John Paul I), who said "No man has the right to accumulate riches beyond what is necessary, while other men starve because they have nothing," would have liked to share the riches of the Church, but was found dead (allegedly from a heart attack), after one month of his papacy, despite the fact that he had never suffered from a heart condition.²⁵⁰

²⁴⁵ Garabed Paelian, *Nicholas Roerich*, p. V. Introd. by his wife Frances. Aquarian Educ. Group, Sedona, 1974.

²⁴⁶ Maria Timpanaro Cardini, *The Pythagoreans, testimonies and Fragments Vol. 3* p. 269. Nuova Italia, 1964.

²⁴⁷ Hippocrates, *Selected Writings* p. 90, Orsa Maggiore Editrice, Torrania, 1990.

²⁴⁸ Joseph Stiglitz, *The Great Divide*, New York, W. W. Norton & Company, 2015.

²⁴⁹ Amartya Sen (Nobel Prize for Economics), *Inequality Reexamined*, Oxford, Oxford University Press, 1992.

²⁵⁰ Lucien Gregoire, *Murder in the Vatican*, Author House, Blomington, IN, 2010.

This inequality heralds the century of Maitreya, the Age in which freedom, a just sense of values, and above all Social Justice, will be restored through and by the Hierarchy. It was predicted that the epoch from 2001 to 2025 would be called "the Gathering of the *Arhats*" or first phase, marked by the entry of many members of the Hierarchy into physical incarnation. To the so-called conspiracy theorists, to all those who tremble at the real (or alleged) attempt by some oligarchs to attack human freedom, I say to calm down, as the Hierarchy, with its power, keeps watch. Man's desire for freedom is irrepressible and, as they affirmed in 1940: "Our only determination must be the restoration of freedom for men!" ²⁵¹

All teachers and aligned groups always abide by the golden rule of gratuitousness and sense of responsibility of the disciple and when this is violated, it is a sign that one has nothing to offer, that one imitates esotericism without practicing it, merely talking about it. The true teacher does not charge, as he/she would rather die of cold or starvation, than violate this principle. A teacher can only accept, when he deems appropriate, spontaneous donations.

The highest teaching is oftentimes imparted anonymously, and the disciple who receives it, puts his/her name on it. For example, it happened to *Asanga* in the second century B. C., when he wrote the five treatises of Maitreya, still much studied today by the Tibetan Buddhist community of the *Gelugpa* Yellow Caps.

Among the few examples of good schools that have sprung up in America in the last century, in addition to the [Arcane School](#) in New York, are the School for Esoteric Studies, the Meditation Group for the New Age in Ojai, California, and the Masonic Organization, AUM, founded by Alice Bailey. These organisations have always supported themselves, with free and spontaneous donations and have appealed to the students' own sense of responsibility.

The Arcane School in Geneva never asked for remuneration for their teaching. However, after nearly a hundred years of activity, it is still alive and continues the work of spreading Wisdom and Light, as an example of right attitude and discipleship. It should be noted that the Arcane School owns no property and does not advertise, yet it is considered by reactionary minds to be the emblem of evil. To them we respond by stating:

"Consider the essential hypocrisy in the notion of repentance... The consequence of action can be cured only by action. No verbal avowals, no oaths, are of importance. To absolve a repentant sinner for a fee—is it not the most heinous crime? ²⁵² and also "For living corps the Teaching is as a milk cow." Supermundane, II sutra 336.

For those who appreciate simplicity, the simplest definition of the Hierarchy was given by Torkom Saraydarian: "Hierarchy is composed of human beings, who have succeeded in expanding their consciousness." ²⁵³



On the right: Torkom Saraydarian (1915-1997) a chela of Morya I invited to Rome in 1985. I can testify to his rare ability to perceive the thoughts of others' minds and to see their auras accurately. He wrote a book on this subject: *Aura, Shield of Protection and Glory*.

²⁵¹ Alice A. Bailey, *The Externalisation of the Hierarchy* p. 255, Lucis Publishing Company, New York, 1981.

²⁵² *Agni Yoga*, sutra 52, Agni Yoga Society, New York, 1997.

²⁵³ Torkom Saraydarian, *The Eyes of Hierarchy*, p. 9, T.S.G. Publishing Foundation Inc. Cave Creek, 1998.

The following is an example of how these positive groups are formed. In 1959, Torkom Saraydarian had just arrived in Los Angeles, USA, from Jordan, where he had taught King Hussein the Secret Doctrine. He was a 44-year-old engineer, with a good esoteric training in the Ageless Wisdom, dating back to the time he was a young student at the Arcane School. One day, on his way home, he saw a group of boys doing drugs and became very distressed. Reflecting and meditating at home, he thought: "These boys are not being well looked after by their busy parents, we must form a group to bring them in little by little in order to educate them." He then began to teach classes in a garage, and did so for ten years without any salary, except small donations offered by the students. He wrote one hundred and seventy volumes, becoming a valuable teacher and a guide to many. I met him and invited him to Rome in 1985. I was then his guest in Sedona, Arizona, in 1988. He immediately granted me confidence and encouraged me to give lectures for his groups, which, in spite of my poor English and to my surprise, were successful. I later translated and published some of his books. From him I learned how to be daring and work in groups.



The author during one of his lectures on esotericism, given over a three-year period, to the study groups of the Food and Agriculture Organization of the United Nations in Rome, 1996.



“Now it is time to speak of the signs of the path leading to Us. First of all, do you clearly accept the existence of the Teachers?”²⁵⁴

²⁵⁴ *Leaves of Morya's Garden Vol. II, Illumination*, sutra 339, Agni Yoga Society, New York, 2016.

16. On True Esotericism

True esotericism aims to elevate humanity from the plane of the concrete mind to that of the abstract mind which is, for the Elder Brothers, the most pressing need at this moment in history. When science discovers the reality of the Soul, it will be bewildered, because all the knowledge of the past will be scaled down and, observing two realities that are both valid, it will undergo the illusion of duality. This will facilitate the creation of the bridge, from the bottom up, between the Soul, weaving the thread of consciousness and the Spiritual Triad and this will strengthen the invocative power of the personality, on a planetary level. Whole groups of disciples, with ardent minds and hearts, will consciously begin to build the *Antahkārana* bridge with mental substance and this will enable us to live as Spiritually Conscious Souls, affirming or introjecting the Divine in us. In meditation, the center of consciousness is pushed upward, by aspiration and will, toward Transcendent Reality and results in a growing realization of the identity of one's Spiritual Self, with all selves and the One Self. Here is the simple *mantram* that, used *consistently*, can build the bridge:

***"Brighter than the Sun, purer than snow,
subtler than the Ether is the Self, the Spirit within me.
I am the Self, that Self am I."***

A Tibetan peasant does this by *constantly* chanting "*Om mani padme Hum*" and shelling the Rosary, affirming: the indivisibility (*Hum*) of Wisdom (of the lotus, *Padme*) and the Jewel (*Mani* or Atma, the Spiritual Will) is the one Supreme Reality within me (*Om*). Esoterically, as H.P.B. says, it means "Oh, my God within me". Yes, there is a God in every human being, for man was, and will re-become, God." ²⁵⁵ We are God who dreams of not being God.

True Spirituality needs a high level of philosophical, mental, and logical preparation since only then can meditation bear fruit. True hierarchical teaching from an authoritative source, based on numerical exactness and the law of proportions, was introduced by Pythagoras. The Divine One, as he was called by his disciples, when asked what the wisest thing was, replied: "Number. Everything is ordered according to number and even the essence of the Gods is defined by number itself." ²⁵⁶

Number is universal and there is no science that can do without it. When asked, what was the truest thing that could be, he replied, "that men are self-centered". All the science of the world, or theory of everything, is concentrated in a laconic sentence, which is the first of Pythagoras' Golden Verses, as reported by Hierocles: "Honor in the first place, the Immortal Gods, in the order which was assigned to them by the Law." This must be interpreted, for those who are able, in the light of the following fragments of Philolaus quoted by Stobeus:

"All things that are known, have as their basis the Number; without it, it would not even be possible to think, or to know." "No lie accommodates in itself the nature of Number. Truth is proper and inherent in the species of Number." ²⁵⁷

Novalis, in the Disciples of Sais, wrote; "It happened to a man to lift the Veil of Isis. What did he see? Wonder of wonders - himself." And in the Fragments, "Love is the basis of the possibility of Magic. Love works magically... Mathematics is the first and simplest revelation of the true science of the Spirit. In the East true analogical mathematics is common, while in Europe it has degenerated into mere technique." ²⁵⁸ The great paradox is that only the high abstractions of mathematics can give certainty to concrete scientific facts, such as invisible lines of force of a

²⁵⁵ Helena P. Blavatsky, *The Secret Doctrine Vol. III*, p. 475, The Theosophical Publishing House, Adyar, 1921.

²⁵⁶ Iamblichus, Gillian Clark, *On the Pythagorean Life*, pp. 36, 73, 65, Liverpool University Press, 1989.

²⁵⁷ M. Timpanaro Cardini, *I Pitagorici testimonianze and Frammenti Vol. II*, p. 199 and 223. Nuova Italia, Firenze

²⁵⁸ Von Hardenberg *Novalis Schriften (Writings), Vol. II, Fragments on mathematics.*

magnetic field, that position physical matter or iron filings! H.P.B. said that the dense physical is not a principle! ²⁵⁹ It is just an automaton taking form from the Etheric.

A more advanced version, compared to the time of the Pythagorean theories, was transmitted by the Hierarchy through Blavatsky. Her *Secret Doctrine* deals only with Numbers as a function of Cosmogony, Anthropogenesis and Theogenesis. The Hierarchy operated afterward through Alice Bailey and transmitted *A Treatise on Cosmic Fire*, which explains the constitution of the Macrocosmic Mind by analogy and which I translated into Italian from English, in the 70's.

Mental understanding always precedes any intuitive realization. That is why the Masters provide us with a certain amount of news that might seem excessive and unnecessary, and incite us to undertake a comparative study, involving all aspects of human knowledge. Many critics will be quick to deride me as yet another fool who believes in Blavatsky's fairy tales, but I will respond by ignoring their incompetence. Sixty years of research and travel, have given me certain, incontrovertible evidence of their existence. Indeed, it has been said: "When the crowds perceive only charlatans, approach with attention. Remember that even Buddha and Christ were honored with that title." ²⁶⁰

Anyone, if they wanted to, could go today and visit the places where the sum work of the *Secret Doctrine*, signed by H.P.B. but conceived by the two Masters of Theosophy, was elaborated. I visited them myself in my youthful years, and with the help of Maharajah Karan Singh, I personally saw the center and the wooden dwellings where the Pandits stayed. It would suffice, for those who are not convinced, to travel to Jammu, the winter capital of Kashmir and visit the Cultural Center, created around 1875 by Maharajah *Ranbir Singh* and his Prime Minister, or Diwan, Kirpa Ram (Masters M. and K. H.). This Cultural Centre was, at the time, the largest in India, with about 5,000 translators. For this reason, the Maharaja chose as his seat, a place 40 Km east of Jammu, located between Purmandal and Uttar Behani, at a distance of 6 Km from an underground river called Devak, which is considered worthy of respect by the Hindus. Why is that river revered? It has been said, by the new incarnation of Master M. to Helena Roerich: "Some believe that precise knowledge is the crown of thought; but it would be more correct to say that legend is... In legend is expressed the will of the people, and we cannot cite one legend that was false." ²⁶¹ Since the ground floor is devotion and the terrace is the Self, in order to go up, one must destroy it?

Let us then quote this beautiful legend. Rishi *Kashyapa* had spent a long period of time in penance to rid mankind of sin. Pleased with this action, Shiva appeared to him and the Sage asked of him that all sinners be purified; Shiva agreed, asked his wife Parvati to become the river *Devak* and further decreed that anyone who bathed in the river would be purified of the evil committed. In the meantime, Shiva manifested himself in the form of a lingam in many places along the banks of the river, among them Purmandal, Sudh Mahadev, Udampur and Uttar Behani and each of those places became sacred (a *tirtha*) and attracted numbers of pilgrims every year. There, Maharajah Ranbir Singh founded a Sanskrit Studies University, paying for the support of 1500 scholars from all over India and abroad. The *Dogra* dynasty of Maharajahs however, built many residences in Purmandal, which are now in ruins. There are also the ruins of a Golden Temple built by a local eighth-century king, which has a sacred pool, with a stone cobra protruding out of it, considered to be a manifestation of Shiva. On the importance of Discernment:

"People's ability to discern is the touchstone for distinguishing true leadership." ²⁶²
"Without commensurability, discernment, honesty and faithfulness, it is difficult to progress on the path. These are the four cornerstones on which any construction is built." ²⁶³

²⁵⁹ Von Hardenberg *Novalis Schriften (Writings), Vol. II, Fragments on mathematics.*

²⁶⁰ *Agni Yoga*, sutra 25. Agni Yoga Society, New York, 1954.

²⁶¹ *Agni Yoga*, sutra 19, Agni Yoga Society, New York, 1954.

²⁶² Helena Roerich, *Lettere dall'India 1929-1955*, p. 71, Casa Editrice Nuova Era, Città della Pieve, 2008.

²⁶³ Helena Roerich, *Lettere dall'India 1929-1955*, p. 58, Casa Editrice Nuova Era, Città della Pieve, 2008.

17. On False Esotericism

Unfortunately, many are so naïve, that they confuse pure esotericism with its parodies. In America, a group ("I Am") was founded in the 1930s, in which they spoke of Ascended Masters, of El Morya and Saint-Germain. Its members believed that by reciting and repeating phrases or decrees, they would activate the violet flame that cleanses all negativity. Altering the pseudonyms of the Masters, they disseminated distorted images of them, making them appear ridiculous. Out of that movement arose many groups that contributed to the rampant irrationality of devotees passing from traditional churches to delusions and false copies of the Masters on the astral plane, figments of their imagination and of false guides and channelings imitating true spirituality, as claimed by the Tibetan Master.²⁶⁴ In the U.S. and elsewhere there are now thousands of these teachings deceiving many aspiring students!

A second group that casts ridicule on the Masters is the one founded in London in the 1970s by Benjamin Creme. As a typical medium, he managed to turn the most important event of this century, namely, the *parousia* of the Maitreya, into something grotesque. He identified Him in the economist and journalist Raj Patel, who disavowed him. In 1982 Creme made claims that could only arise from mediums, who are notoriously unreliable. Creme asserted that the Christ would appear on television and be understood, miraculously and simultaneously, in all the languages of the world. The announcement appeared, advertised full-page, in several newspapers, only to be forgotten when the event did not occur. The Rays that Creme attributed to Assagioli and others were completely wrong. I remember that in 1973 someone brought to Assagioli's place a brochure by Creme, which excitedly announced the Return of the Christ. We did not even consider it and continued to do our work.

A third group, which is now rapidly expanding, given the incoming influence of the seventh Ray, governing the seventh plane and the accentuation of everything physical, is connected with the Tantra vision. This is considered not under the aspect symbolized by the Caduceus, or the exquisitely philosophical aspect of balancing and synthesizing energetic opposites within the individual, but under the purely sexual aspect. It is a symbolic way of talking about Spirit and Matter, or of the union of Wisdom with the individual. This is how the union with feminine Wisdom, or Nāgārjuna's *Prajñāpāramitā*, with non-dual Wisdom is represented in the Kalachakra of Shambhalla. It should be noted how the latter is the highest Tantric teaching, dealing with the temporal and astronomical rhythms of the universe, studied by the Tibetan *Gelugpa* monks, who do not marry and are chaste for life. The image, also seen under the shape of *lingam* and *yoni* or *Shiva* and *Shakti*, may evoke creativity and transcendence, fusion or rather identity between macro and microcosm, or God and man. This brings the dualism of spirit and matter back to the primal Unity. They symbolize the internal solar and lunar energies that need to be integrated in the enlightenment process. "In occultism, man is defined as a solar-lunar being, solar in his upper triad and lunar in his lower quaternary." H.P.B. *Theos. Glos.* p. 76. But, to some, it is just a concrete act.



"All the Gods of the ancient religions... have a Goddess-Consort, who is the source of Their real strength and power, for fire is twofold by Her nature..."²⁶⁵

²⁶⁴ Alice A. Bailey, *The Rays and the Initiations*, p. 16. Lucis Publishing Company, New York, 1988.

²⁶⁵ Helena Roerich, *Letters from India 1929-1955* p. 227, Nuova Era, Città della Pieve, 2008.

Esotericism combined with sex for spiritual purposes, what could be better for the immature and naïve? They take the metaphor literally and delude themselves into thinking that having promiscuous sex can get them initiation, enlightenment, or beatific states. Nothing that is exquisitely physical can give these results, which arise from a totally different way of thinking and acting. "I am a child of Earth, but also of the starry sky," affirm the Orphic tablets and so did Plato, Pythagoras, Plotinus and all the great and true instructors. "It is impossible to name anybody who attained (liberation) through Hatha Yoga alone (through solely physical or sexual practices)." ²⁶⁶

A fourth Indian group devoted to master CVV, is subject to astralism and seeks immortality of the physical body: they would like not to die and are not resigned to it, being very attached to the form. I reiterate that *immortality* can only be of the *consciousness*, not of the body. Responding to the Yogi of Madras, or Sabhapati Swami, who claims that the Rishi *Agastya* still lives in the same body, the Masters deny this. They claim that one can live at most 300 or 400 years in the same body, but not in this period of history. ²⁶⁷

Quoting H.P.B.: "We warn our kind Brother: too much enthusiasm degenerates generally into fanaticism." She says while quoting the Swami; "Others believe that the administration of certain *kaya kalpas* or particular preparation or compounds, will give one the power to sustain his body through all eternity, without destruction or decay." She continues; "This, the Mahatmas deny most emphatically. To make one and the same body last eternally, *i.e.*, to prevent the tissues from wearing out, is as impossible as the communication of perpetual motion, to any finite object in nature. Though *per se*, perpetual motion is a fact, the eternal duration of the materials to which it may be imparted, is unthinkable..." ²⁶⁸ "What *Agastya Bhagavan* meant, was not the eternal duration of any physical body, but of the *inner*, divine man in his *individuality*; and thus, by avoiding reincarnations in other personalities, the *unbroken* preservation of one's own higher monad. This may be reached only by such great Adepts as he was himself. Another quote from the Swami; "one may thus live crores of Yugas." Not quite so, "*Crores of Yugas*" in one's self-conscious "inner self," not in one and the same physical body. ²⁶⁹

These errors are denounced by the Masters, not to *attack* their supporters, but to save those in danger of falling into them. "Resurrection teaches essentially the "lifting up" of matter into heaven; it does not teach the eternal persistence of the physical body of a man." ²⁷⁰

Anyone who criticizes H.P.B. and Bailey or gets sidetracked by Creme, Givaudan, Deunov, ²⁷¹ Aïvanhov or various mediumistic channelings, is on the same illusory astral trail. To avoid misinterpretation, we report a few quotes. Pythagoras, on the practice of sexual intercourse, declares, "Let the boy not go to seek it before the age of twenty... for intemperance and good health, are not very much adapted to subsist together in the same person." ²⁷²

And again: "There are two kinds of pleasures; those of gluttony and those of sex, which one indulges in when one is too rich, which Pythagoras compared to the criminal song of the Sirens, and those honest, just and necessary to life, which are as sweet as the first, but are not followed by repentance and which Pythagoras compared to the harmony of the Muses." ²⁷³

²⁶⁶ *Agni Yoga*, sutra 28, Agni Yoga Society, New York, 1997.

²⁶⁷ H. P. Blavatsky, *Collected Writings Vol. IV*, p. 447, Theosophical Publishing House, Adyar, 1981.

²⁶⁸ H. P. Blavatsky, *Collected Writings Vol. VI*, p. 13, Theosophical Publishing House, Adyar, 1975.

²⁶⁹ H. P. Blavatsky, *Collected Writings Vol. VI*, p. 14, Theosophical Publishing House, Adyar, 1975.

²⁷⁰ Alice A. Bailey, *The Rays and the Initiations*, p. 317, Lucis Publishing Company, New York, 1988

²⁷¹ Helena Roerich, *Lettere dall'India 1929 – 1955* pag. 72-73, Casa Editrice Nuova Era, Città della Pieve, 2008.

²⁷² Iamblichus, *Life of Pythagoras*, p. 274. Vol. XVII, Thomas Taylor Series, Prometheus Trust, 1999.

²⁷³ Porphyry, *Life of Pythagoras*, K. Guthrie, Pythagorean Sourcebook p. 131. Phanes Press, 1988.

About the pleasures of Venus, the Divine Pythagoras used to say: "One should sacrifice to Aphrodite (rejoice in love) in winter, not in summer. In autumn and spring to a lesser degree, but the practice is pernicious in every season and is never conducive to health." Once he was asked when a man might indulge in the pleasures of love, he replied: "Whenever one wishes to become weaker." ²⁷⁴

About Temperance. "About sexual temperance, it is necessary to speak in more detail; Very ancient mysteries claim; "The *lingam* is the vessel of Wisdom," but in time this knowledge was converted into hideous phallic cults, and religion began to prohibit something without knowing exactly why. Whereas, it should have been said simply, that the fact of conception is so wondrous, that it is impossible to deal with it by ordinary measures. One may weigh, one may analyze, up to the minutest particles, but still there remains an imperceptible and inscrutable substance, as irreplaceable as the vital force of a seed. Experiment provides certainly the best proof. If we compare two individuals, of whom one dissipates the vital substance, while the other consciously conserves it, we will be amazed at how much more sensitive the spiritual apparatus of the second becomes. The quality of his labors becomes entirely different, and the quantity of his projects and ideas multiplies. The centers of the solar plexus and brain are being heated, as it were, by an invisible fire. That is why temperance is not a pathological renunciation but a sensible action. Thus, let us picture temperance as wings!" ²⁷⁵

Tesla, disinterested in sexuality, did not believe that married people could invent anything.

To see sex in the proper light; "Sex is then seen to be in truth only the relation of the lower nature to the Higher Self; it is then lifted up into the light of day in order that man may reach complete union with Divinity. Man discovers that sex (which has hitherto been a purely physical function, carried on sometimes under the impulse of love), is elevated into its rightful plane as the divine marriage, carried out and consummated upon the levels of Soul awareness. It is this great truth which lies beyond the sordid story of sex expression, of sex magic and the distortions of modern Tantric magic. Humanity has stepped down the symbolism and, in its thoughts, debased sex to an animal function and failed to lift it up into the realm of symbolic mystery. Men have sought through physical expression to produce the inner fusion and harmony, which they crave and this cannot be done. Sex is but the symbol of an inner duality which must be itself transcended and wrought into a unity. It is not transcended by physical means, or rituals. It is transcendence in consciousness." ²⁷⁶

For the benefit of those who fall into the glamour of sexual magic, we quote the following warning: "It is in the relation of the sexes that the element of time enters into the experience of the soul, and the understanding of this will come when the doctrine of reincarnation is properly comprehended and taught universally. It is here that sex magic and the inner tantric teachings, have gone so woefully astray and been centralized upon individual development and the attainment of some experience, which is presumed to promote spiritual attainment." ²⁷⁷

On Woman, Sex, and Discipleship:

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

First, there has ever been a mistaken attitude in the East towards women. Secondly, in the West, from the time of Christ, there has been a tendency towards the monastic and conventual

²⁷⁴ Diogenes Laertius, *Life of Pythagoras*, p. 143, Pythagorean Sourcebook and Library,

²⁷⁵ *Leaves of Morya's Garden Vol. II, Illumination*, sutra 333, Agni Yoga Society, New York, 2016.

²⁷⁶ Alice Bailey, *Esoteric Astrology*, p. 385, Lucis Publishing Company, New York, 1965.

²⁷⁷ Alice Bailey, *Education in the New Age*, p. 137, Lucis Publishing Company, New York, 1971.

conception of Spiritual life. These two attitudes embody two mistaken ideas, and lie at the root of much misunderstanding and at the heart of much evil. Man is no better than the woman, nor woman than the man. Yet many thousands regard women as embodying that which is evil and that which is the basis of temptation. But God has from the beginning ordained that men and women should meet each other's needs and act as complements to each other. God has not ordained that men should live herded together, away from women, or women away from men; and both of these great systems have led to much sexual abuse and to much suffering. The belief that to be a disciple necessitates a celibate life and complete abstinence from all natural functions, is neither correct nor desirable. This can be proved by the recognition of two things:

The first is that if Divinity is indeed a reality and an expression of omnipotence and omnipresence, as well as omniscience, and if man is essentially divine, then there can be no condition possible wherein divinity cannot be supreme. There can be no sphere of human activity where man cannot act divinely and wherein all functions cannot be illumined by the light of pure reason and divine intelligence. I deal not here with the specious and devious argument, that that which normally (and by all right-minded people) is regarded as wrong, must be right because of man's inherent divinity. That can be but a loose excuse for wrong-doing. I speak of sexual relations of the right kind, within the permit of the spiritual law, as well as the law of the land. Secondly, a life that is not normally rounded out, till all the functions of its nature—animal, human and divine — (and man is all of these three in one body) are exercised, is frustrated, inhibited, and abnormal."²⁷⁸

Many misconceptions regarding the Masters circulate among theosophists, often put forth by minor aspirants. It should be made clear that they are ordinary people, in flesh and blood, therefore recognizable to few. Also speaking of himself, K.H. states; "An adept is an ordinary mortal, at all the moments of his daily life but those – when the *inner* man is acting."²⁷⁹

It is worth recalling what K.H. says in his letter (24B) to Sinnett;
"Bear in mind then, the following points.

- (1) An Adept - the highest as the lowest - is *one only during the exercise of his occult powers*.
- (2) Whenever these powers are needed, the sovereign will unlock the door to the *inner* man (the adept) who can emerge and act freely, but on condition that his jailor - the *outer* man will be either completely or partially paralyzed, as the case may require; viz: either (a) mentally and physically; (b) mentally, - but not physically; (c) physically but not entirely mentally; (d) neither, - but with an Akashic film interposed between the *outer* and the *inner* man.
- (3) The smallest exercise of occult powers then, as you will now see, requires an effort. We may compare it to the inner muscular effort of an athlete preparing to use his physical strength. As no athlete is likely to be always amusing himself at swelling his veins in anticipation of having to lift a weight, so no adept can be supposed to keep his will in constant tension and the inner man in full function, when there is no immediate necessity for it. When the inner man rests the Adept becomes an ordinary man, limited to his physical senses and the functions of his physical brain. Habit sharpens the intuitions of the latter, yet is unable to make them supersensitive. The inner Adept is ever ready, ever on the alert, and that suffices for our purposes. At moments of rest then, his faculties are at rest also. When I sit at my meals, or when I am dressing, reading or otherwise occupied, I am not thinking even of those near me - and Djwal Khood can easily break his nose to blood, by running in the dark against a beam, as he did the other night - (just because instead of throwing a "film" he had foolishly paralyzed all his outer senses, while talking to and with a distant friend) - and I, remain placidly ignorant of the fact. *I was not thinking of him* - hence my ignorance.

²⁷⁸ Alice A. Bailey, *Esoteric Psychology Vol. I*, pp. 304-6, Lucis Publishing Company, New York, 1979.

²⁷⁹ *The Mahatma Letters to A. P. Sinnett*, p. 178, T. Fisher Unwin Ltd, London, 1925.

From the aforesaid, you may well infer that, an Adept is an ordinary mortal at all moments of his daily life but those - when the *inner* man is acting...

K.H. when writing to us *is not an Adept*.

A *non-adept* is fallible.

Therefore, K.H. may very easily commit mistakes; -

Mistakes of punctuation, that will often change entirely the whole sense of a sentence; idiomatic mistakes - very likely to occur especially when writing as hurriedly as I do. Mistakes arising from occasional confusion of terms, that I had to learn from you, since it is you who are the author of "Rounds" - "Rings" - "earthly rings" - etc. etc."²⁸⁰

On the importance of culture and the study of esotericism, asserted by a woman who lived long ago as St. Catherine of Siena, patroness of Italy. St. Catherine was committed to the assistance of the sick and the poor and, during her most recent incarnation as Helena Roerich, she translated the *Secret Doctrine* of H. P. Blavatsky into Russian.

"All the present and coming miseries and cosmic cataclysms, to a great degree result from the subjugation and abasement of woman. The dreadful decline of morality, the diseases and degeneration of some nations are also the results of the slavish dependence of woman. By humiliating woman, man humiliates himself! In the hands of woman lies the salvation of humanity and of our planet... Mother, the life-giver, has every right to direct the destiny of her children... but the mother who possesses no thought of culture can suggest only the lower expressions of human nature. The woman who strives to knowledge and beauty, who realizes her lofty responsibility, will greatly uplift the whole level of life. There will be no place for disgusting vices which lead to the degeneration and destruction of whole countries!"²⁸¹

And we close on a positive note about renunciation, as it is experienced in India:

There is only one land in the world where the people show, and will always do, more respect for the men who have renounced the world and are committed to Spiritual realization, than for people of high rank, position or power: that is *Lila bhumi*. That land is *India*, outstanding playground of God and mother to all religions, including the religion of *Isha* or Jesus. As Ramakrishna stated in his Gospel; "When the flower blooms, the bees show up uninvited."

On the usefulness of the false, to identify well the true - the use of intuitive discrimination.

"Flowers don't grow in the sand, but shade is useful for tracking the direction of light."

I met and talked face to face with *Krishnamurti*, *Omraam M. Aïvanhov*, *Benjamin Creme* and found them inconsistent. I met - and found them convincing - *Roberto Assagioli*, *Tomo Geshe*, and *Sri Sitaram Omkarnath*, a very pure being. I shall now describe my chance encounter with this siddha, an incarnation of Ramachandra. In February 1979, after a long, exhausting train ride from Madras that had turned my white dhoti black from the thick locomotive smoke coming in through the broken windows, I reached Puri to visit *Yuktswar's* Ashram. After a shower, I went to Puri beach to meditate on impermanence, close to piles of corpses burning with a pungent smell. Suddenly, a few meters from me, a huddle of about ten people surrounded an ascetic with sparkling eyes and the sweetest smile. I got closer and he looked at me. Indescribable, a 90-year-old body with the smile of a child! There I understood the initiation with *darshan*, a look that is a stream of pure love. I was the only Westerner in a place so far from tourism, and a disciple gave me a picture of him that I still keep. It feels like leaving home today and meeting *Jesus* in person.

How to expect that? I later learned that he performed the same miracles as Jesus, like two other siddhas of the twentieth century, *Ajo Rinpoche* of Sikkim and *Lakshmanjoo* of Kashmir.

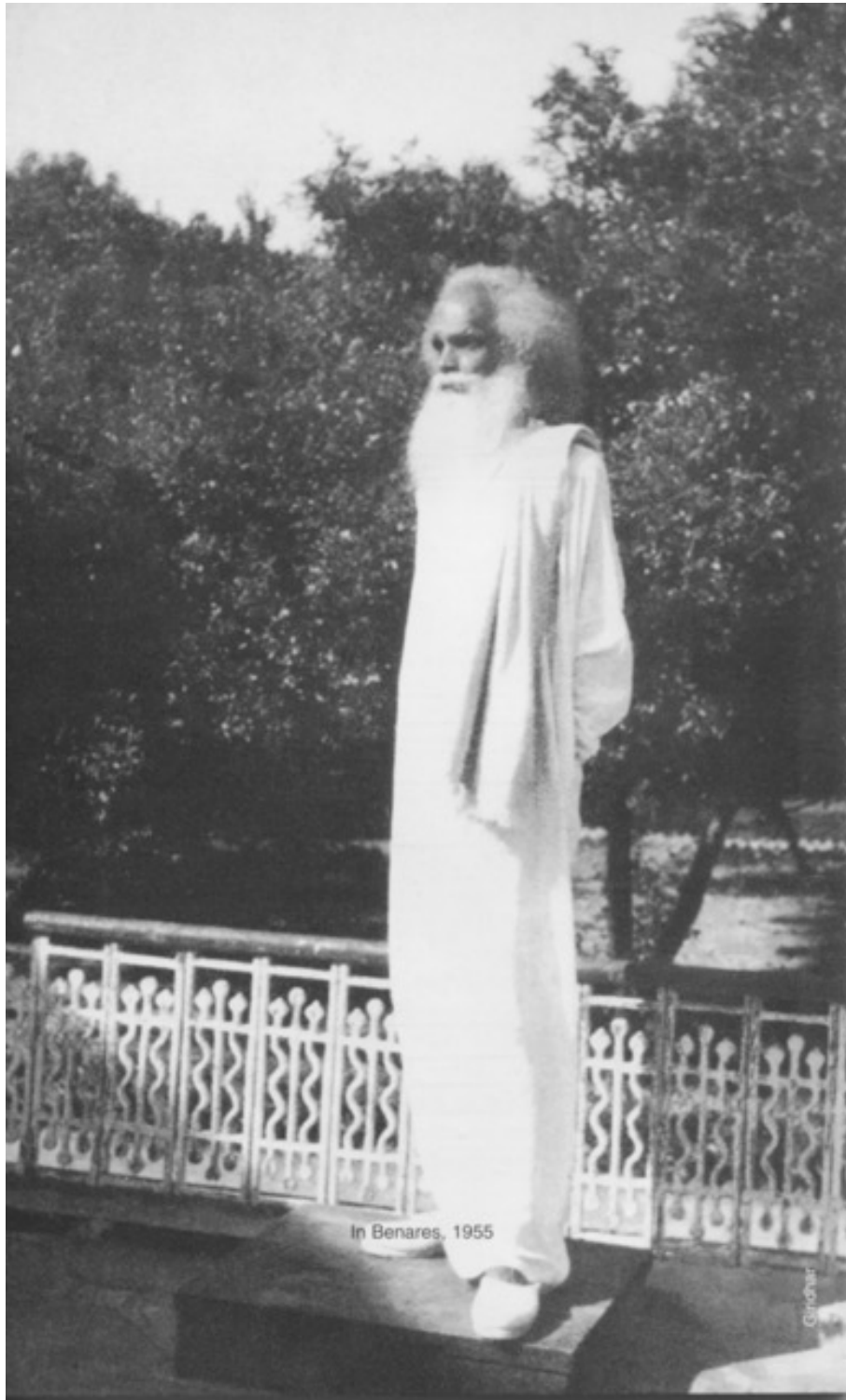
²⁸⁰ *The Mahatma Letters to A. P. Sinnett*, p. 177-178 Letter 24B. T. Fisher Unwin Ltd, London, 1925.

²⁸¹ Elena Roerich, *Lettere dall'India 1929-1955*, p. 14-15, Casa Editrice Nuova Era, Città della Pieve, 2008.

18. Life of the Manu Vaivasvata, of the 1st Ray of Will

"In God we shall see who best did and said."
Tommaso Campanella, Poems, 14: verse 14.

Rishi **Shivapuri**, is the one who most embodies what we know about the Manu.



Shivapuri Baba at the age of 129 in Benares, Theosophical Headquarters, 1955

Summary of the life of Shivapuri Baba: from Renu Lal Singh's book, Right Life.

Being rich and educated and choosing, at sixteen, to live alone in a forest for the next thirty years. Living isolated from eighteen to forty-eight years, forgetting human language completely. Sleeping two or three hours a night, feeding like a bird and being strictly vegetarian. Taking the vows of Sannyasin and from the age of forty-eight, travelling all over the world for the next forty-six years, being hosted almost everywhere by kings, presidents and emperors. Baba also met with politicians, scientists, writers and poets, not yet popular. Upon returning from his world pilgrimage and to give thanks, he donated to his friend, the Pundit Madan Mohan Malaviya, who was hosting him, the collected sum of 50,000 rupees, thus remaining penniless. Malaviya was engaged in founding the vast University of Varanasi and the amount corresponded to one of ten shares needed. Shivapuri refused to become the University's Chancellor.

Shivapuri Baba never worked, nor had a life-long companion, but from 1914 lived alone on the peak of a mountain in Nepal at 2,560 meters, meditating and probably helping to win both the world wars, while dressed only in a very thin cloth, a piece of which is in my possession. Later, he taught the *Swadarma*, an original philosophy of life. He was struck by lightning and came out unscathed. He spoke to each visitor in the language of their own religion, so that he always appeared to be a co-religionist.

He had a pet leopard, which accompanied the King of Nepal down the valley, when he came to visit him weekly for advice. He handed sweets to a great bear, who licked them from his hand and watched over him. He had, as a great disciple, Hugh John Wilkinson-Guillemard, owner of the famous steel and razor blades factory, whom he first met as a boy, now British Envoy in Nepal (from 1924 to 1931) and a friend of the country's ruler. For years, after finishing his work, Wilkinson would leave Kathmandu on the weekend and reach the Peak of Shivapuri Mountain, to collect wood and water for Baba, from a place inhabited by bears, as well as sweeping his Ashram. Wilkinson also offered the Saint, all his considerable property, worth two-hundred thousand pounds at that time, but Baba refused it, telling him to use it to practice Right Living. Wilkinson, who was a widower with three daughters, died in 1939.

The Baba also advised disciples such as Tilak, Vivekananda, Ramakrishna²⁸² and Aurobindo. He lectured at the Theosophical headquarters in Varanasi, when he was 129 years old. President *Sarpevalli Radakrishnan* of India, while in Nepal, met him and kissed his feet. Shivapuri Baba died peacefully in his own Ashram, on January 28th, 1963, aged 137, after lying down on the ground and making a pillow of his right hand, only saying "I go". Here is the biography of a very simple man, a Yogi and a *Nirmanakaya*, who loved to be in solitude.

These are just the crumbs of a ceaseless activity carried out for the good of mankind and barely revealed by a man who did not like to talk about himself, but who, to me at least, is the divine power personified and immortal, to whom my family and I owe much gratitude.

His every prediction came true, such as the one he made to Prof. *Ratnasurya*, a Ceylon Buddhist who, on the advice of a local ascetic, had visited him on Shivapuri Peak. In the evening, when a leopard crouched beside the ascetic, he became very frightened, but the Baba



calmed him down, then predicted, strangely enough, that he would find his guru in London. So it was: the following year Ratnasurya, after an unexpected and free invitation, met his guru, *Ouspenski*, there. To learn more, read the book *Long Pilgrimage* by J. G. Bennett.

²⁸² Renu Lal Singh, *Right Life, Teachings of the Shivapuri Baba*, p. 24 "Ramakrishna knew the truth of Nirvikalpa Samadhi from me." Coombe Sring Press, Moorcote, 1984.



Shivapuri Baba 1826 - January 28, 1963. At ages 112, 131, and 135. A liberated one, as D. K.

Piercing eyes that can look inside you, an indescribable, almost palpable aura of peace that spreads throughout their surroundings, a radiation of goodness, love and modesty: these are the main characteristics of the great beings. It is impossible to meet them and not love them. I thank all the disciples of Shivapuri Baba, especially those who knew him personally, my friends Giridhar Lal Manandar and Bishnu Timilsina, secretary to the King of Nepal, not only for the warm hospitality that his entire family granted me, but also for telling me many anecdotes about his Master, who died when Bishnu was 18 years old. As the son of Baba's servant Madhav, from an early age he sat on Shivapuri's lap and was the mascot of the Ashram. Shivapuri was a king among Yogis and I am merely reporting a few excerpts of what I was told.

He is a rare example of what D.K. calls *Nirmanakaya* or Ecstatic Contemplatives who are the link between Shambala and the Hierarchy, just as the New Group of World Servers is between the Hierarchy and humanity.

During the last ten years of Shivapuri's life, from age 127 until his death, he lived in the *Dhruvasthali* Ashram, which is located in the *Sheshamantak* forest in Kathmandu. It borders the airport, and was given to him by King Mahendra of Nepal. The Baba used to remain about 15 hours a day in Samadhi, but when he lived in retreat at the top of *Shivapuri* Mountain, 25 km north of Kathmandu and he sometimes remained in that state for several weeks. Bishnu's father, the Brahmin Madhav, who took care of him, returning with food supplies brought from the city, often found him immersed in samadhi in the same position in which he had left him seven days earlier. He was a great Yogi, according to the President of the Ramakrishna Math Organization, who knew a lot about yogis.

I received Shivapuri Baba's biography²⁸³ as a gift from Giridhar Lal Manandhar, who knew him, on March 13th. 2010, at the *Dhruvasthali* Ashram and I discuss it here, adding more precise details.

Jayanthan Nambudiripad was born in August 1826 in Akkikkavu, near Guruvayoor in Kerala to a wealthy Brahmin *Nambudiri* family (same Brahmin group as Shankara). His grandfather Achyutam, a famous mathematician, astrologer and yogi at the court of Tipu Sultan, having heard that he had smiled at his birth, predicted that he would become a great Yogi. Achyutam had once participated in a debate with Vedic experts, on the subject of whether or not

²⁸³ John Bennett and Thakur Lal Manandhar, *Long Pilgrimage, the life and teaching of the Shivapuri Baba*, Giridhar Lal Mahandar, Kathmandu, 2006.

the scriptures allowed women to study the Vedas. He argued that they did and eventually won the debate. Everyone in his household, not only the women, but even the servants, spoke Sanskrit.

Jayanthan lost his parents in childhood, but under the guidance of his grandparents, who took care of him and by the time he was twelve, he knew the four Vedas. He followed from childhood, the Gurukulam system, which entails living in the house of one's spiritual instructor, and Sai Baba of Shirdi was a fellow student of his. In meditation he practiced the *Ritambhara Prajna* technique of approaching the Divine, without form or representation. He lived for 137 years (documented) and during the three years that he stayed in Britain, he officially met Queen Victoria 18 times. Wanting to keep him close at all costs, she begged him to leave only after her death, and he complied.

The Laws of Manu, still valid today for our fifth Aryan Race, show us that human beings can follow two paths to attain liberation. The first entails going through four stages of twenty one years each. 1) *Brahmacharya*, or, control of sensory impulses and chastity. 2) *Grihastha* or householder. 3) *Vanaprastha* or renunciation. 4) *Sannyasi*, or ascetic.

The second is to go directly from the first to the last, renouncing all forms of worldly pleasures and devoting oneself entirely to discovering the Divine in oneself. Shivapuri chose the second and remained chaste for life. He later specified that detachment from the world did not mean denying or rejecting it, but only removing all actions that were not necessary to keep oneself alive.

In 1842, at the age of sixteen, he donated his property to his twin sister and followed his grandfather Achyutam, who had entered Vanaprastha, or the third phase of his life. They settled in Madhya Pradesh, in the solitude of the *Amarkantaka* forest, near the headwaters of the Narmada, India's holiest river, which divides North India and South India.



Omkareshwar on the Narmada River with its forests frequented by the yogis, is an ideal place to practice meditation.

Shivapuri Baba spent twelve years in the forest with his grandfather, who, shortly before dying, told him that he had converted all his possessions into diamonds and other precious stones. His grandson was to use them, after attaining enlightenment, not only to support himself, while reaching all the four corners of India, as was customary among the Advaita Vedanta practitioners, to give thanks for Enlightenment, but also, to perform a pilgrimage around the whole world. After burying his grandfather, the Baba went to Sringeri Math, to receive his initiation as a Sannyasin. He took the name *Swami Govindananda Bharati* and then returned to meditate in the forest for twenty more years, living on roots, fruits, nuts and local grains. Living in total solitude, he lost all

sense of time and befriended the wild animals, who had become his only companions. He had also forgotten human language. At the age of forty-eight, in a flash, the supreme moment came. He had found God and all problems had been solved; there was nothing more to achieve!

There was still a promise to his grandfather and guru to fulfill, so he began his pilgrimage of forty-six years around the world by crossing the Khyber Pass in 1875. He later claimed that eighty percent of the journey was carried out on foot. He met the first Aga Khan, Hasan Ali Shah, who opened to him the doors of the Islamic world, usually closed to the Hindus, and so he became very familiar with the Ishmaelite tradition. He went to Siberia, then on to Persia, where he met the Shah Naser al-Din, who was related to the Aga Khan. His next stop was Mecca but during Turkish rule it was not easy for a Hindu to get there, however, he succeeded thanks to his friendship with a few prominent Sufis. After settling in Nepal, he stopped wearing orange and wore white, and when Bennett, who edited his biography, first met him, he reported that his understanding of Islam was so complete that he was very sure he was a Muslim and wrote so in an article. "The true Muslim combines the sense of God as transcending the creation with that of His intimate presence within the human soul. Shivapuri spoke of it in this way. Later, I came to understand that he spoke from a direct experience of the mystery of the Divine Totality-transcendent, immanent, personal and yet Absolute, from direct experience. This enabled him to express the truth of all religions, in such a way as to make the listener feel that he was a Hindu, Buddhist, Muslim or a Christian and each of them completely-without reservation."²⁸⁴

In the early 1890s he reached Jerusalem and then Istanbul, Russia, the Balkans, Greece, Athens and Rome. He had much more, than just a knowledge of Catholicism. He knew how dear the Blessed Virgin Mary was to Catholics. He visited almost every European country and met Kaiser Wilhelm II and Queen Emma of Holland. He also met with many important people, who would later achieve fame. He spent a month with the great Tolstoy in Moscow and had to leave secretly because the writer did not want him to go.²⁸⁵



Leo Tolstoy. Yasnaya Polyana, 1908

After meeting him, Tolstoy wrote *The Kingdom of God is within You*.²⁸⁶

In most of the countries that Shivapuri Baba visited, he was introduced to the incumbent ruler, with the exception of the Ottoman Sultan Abdul Hamid II, a strange, suspicious and untrustworthy man. In Italy, he met Marconi and inspired him by saying, "Whatever we speak goes around the world and comes back to ourselves." This gave the scientist an idea. He met

²⁸⁴ John Bennett, *Long Pilgrimage, the life and teaching of the Shivapuri Baba*, p. 23, Giridhar Lal Mahandar, Kathmandu, 2006.

²⁸⁵ Renu Lal Singh, *Right Life, Teachings of the Shivapuri Baba*, Chapter Some Reminiscences, Combe Springs Press Moorcote, England, 1984. A Light that points straight to God and is not satisfied with anything else.

²⁸⁶ Leon Tolstoy, *The Kingdom of God is within You*, Cassel Publishing Company, New York, 1894.

Madame Curie and her husband Pierre in Paris. She was trying to extract radium from a mineral. He suggested to her: "Powder it to the atomic point." This made her so happy, she kept repeating 'Atomic point, atomic point', over and over again like an exalted person.

Also scientist Albert Einstein (when he was not yet famous), had the privilege of meeting the Baba in Switzerland. As Renu Lal tells us, "Shri Shivapuri Baba challenged the proposition $1+1=2$. Einstein at once became contemplative, but could not follow him. So far as I remember and understand, Shri Shivapuri Baba told Einstein, "Absolutely speaking, only God exists, so the question of adding one thing to another cannot be entertained. Relatively speaking, no two things or beings are exactly alike. So, to say $1 + 1 = 2$ is convenient, but not correct."

When asked by Renu Lal, whether thoughts travel and whether yogis are aware of the thoughts addressed to them, he replied, "Thoughts do travel and they are quickest. Good *Yogis* can actually know, who is thinking of them at a particular time and place."

He also said, "I know from my own experience that there is nothing and nobody but God." And also, "George Bernard Shaw, is perfectly right when he says, "The golden rule is that there are no golden rules." We cannot speak on general things, we can speak only on particulars.

Everybody acts according to his or her Light. Everybody and everything, is right in the Cosmic scheme." At the question, "What's exactly wrong with the methods of teaching of *Ramakrishna* and Ramana?" his answer was: "They spoke too much about the ends and too little about the means." He also said, "till God is known, nothing is known and that when we know God, we know everything. Before God-Realisation, all our knowledge is superficial. Say you ask, "Where is Rama's house?" You get the reply, "Near Krishna's house". But you don't know where Krishna's house is. So the reply is useless to you. This is why Krishna says at the end of his teaching to Arjuna, in the Bhagavad Gita, "Give up all your preconceptions and dedicate yourself wholeheartedly to enquiring into my Divine Nature, *the Beyond*."

Renu Lal reports his thoughts on Krishnamurti and others in January 1949: "If Krishnamurti etc., have to live the *Right Life*, they will tremble." (read *Lives in the Shadow with J. Krishnamurti* by Radha Rajagopal Sloss!) And again, in January 1954. "Krishnamurti has a quiet mind. But he is doing *Akarma*, useless action. He is too eager to teach others. His immediate aim is not to realise God, but to live a good life. We should not be satisfied with such lesser things. Krishnamurti, [is] just like the Queen of France, Marie Antoinette, asking, "Why don't these people eat cake, if they don't have bread?" She didn't know that cake was more costly and rare."

In 1896 Shivapuri was invited to England by Queen Victoria's Indian Secretary, the extraordinary Munshi, Abdul Karim, and stayed there with him for three or four years. This forced interruption of his journey was due to the Queen, who kept him there because through him, she was able to communicate with her beloved dead husband Albert, who had saved her life during an assassination attempt. He also met Lord Salisbury and Lord Randolph Churchill.

In 1898 George Bernard Shaw, showed him his contempt for yogis by declaring: "You Indian Saints are the most useless of men; you have no respect for time." His reply was, "It is you who are slaves of time. I live in Eternity." After the Queen's death, in 1901 he left for North America, where he was already expected. He met Theodore Roosevelt, early in his career as President. He spent two or three years in the United States and then, in 1904, went to Mexico, where he met the dictator Porfirio Diaz. He then crossed the Andes, on his way to Colombia and Peru until he reached Titicaca, the highest lake in the world, then little known.

After a stay in South America, he embarked for New Zealand and Australia and reached Japan in 1913. At the outbreak of World War I, he was in Sinkiang, China and returned to India via Nepal, where he would later settle. After visiting Benares, in fact, he returned there to perform a pilgrimage to *Pashupatinath*, where he met the Englishman Wilkinson. The latter drove past him in a carriage and, recognizing him, having seen him during his childhood in England, asked him "Aren't you Swami Govinda?" Wilkinson later introduced him to the King, who granted him a hermitage on Shivapuri Mountain, overlooking the valley of Kathmandu.

A brief example of Shivapuri's wisdom and quick response.

Near Paris, the Baba was travelling on a first-class train. Since he was wearing the orange robe of the Swamis, a man sitting next to him, a Rajastani Indian, presented him with a considerable sum of money. As soon as the man had left, he set about counting the money received, but another traveler, a European woman, who was in the same compartment, once the two of them were alone, intimated that he should hand over half the money to her, or else she would raise the alarm and report him for sexual harassment. The Baba made her understand that he was deaf and dumb, and unable to hear her and instructed her to write her request on a piece of paper. The woman immediately did so. Then the Baba, securing the paper, angrily ordered her to keep quiet, otherwise he would sue her himself for extortion. The woman then knelt down in front of him and apologized.²⁸⁷ Later the Baba told his disciples that in times of need it is necessary, at times, to show one's anger, otherwise one exposes oneself to danger.

I would like to mention now why the great Sages rarely write books and avoid the limelight of public lectures, citing some of the Baba's reasons.

Renu Lal says: "On June 19, 1949, he (Baba) told me, 'If I write my experiences, I can fill up thousands of volumes. But this will not turn people's minds towards Right Life. In Right Life, emphasis is on the teachings, not on the teacher. Moreover, they will flock here and disturb my personal life. These teachings must be personal, that's why I don't write any book.' Later he added, "Relatively speaking, everybody is right. Absolutely speaking, everybody is wrong."

Renu Lal goes on: "once... I asked him, 'Can the urge for God be given to somebody who does not have it?' He answered, "The urge for God must come from within oneself, others, cannot give it". Only after one has received complete defeat from life, can one turn to God. A Western admirer of his once asked him, "Why do Enlightened people like you live secluded lives and not go out to teach others and better the world?"

Shivapuri replied in this way to those who thought they knew better than him, "You have come to see me all the way from far-off West. You have taken so much trouble to see me. This shows how deep your faith in me is. But when I tell you to practice a little more restraint in food etc., you are not willing to do so. The world is full of people with less faith than you have. If I go out to preach and teach, how can such people be expected to practise my teachings?"

While on his pilgrimage around the world, the Baba met Ramakrishna, eight years his junior: he helped him shed the adored image of the Divine Mother, to see her in an impersonal way, and ascend one degree, thus becoming a *Paramahansa*. In 1908 he also met, probably through his *mayavi-rupa*, Aurobindo, who was secretary to the *Gaekwad* of Baroda and made such an impression on that young man that the latter adopted him as his teacher. That meeting certainly influenced his decision to abandon his public career at its peak to become a Sannyasin as well. Aurobindo came to know him under the name of Lalu and later on, whenever he had to make important decisions, he turned to the Baba and trusted only him, who could observe and influence

²⁸⁷ Renu Lal Singh, *Right Life, Teachings of the Shivapuri Baba...* Chapter Some Reminiscences, Combe Springs Press, Moorcote, England, 1984.

him from afar. This is still the case today.

It must be said that Aurobindo, after studying in Darjeeling and then in Manchester and Cambridge, had been very involved in politics and in the revolutionary activity for the independence of India, being part of the Lotus and Dagger organization, and was therefore a man of the First Ray. Like Shivapuri, he emphasized that the pursuit of God, did not exempt one from performing the duties of outer life, an attitude typical of Shiva, or the First Ray. He said of himself that he was neither an impotent moralist nor a weak pacifist, and the *Mère* to whom I wrote in '72 granted me permission to live in Auroville.

Here is a small example of what a true occultist, *La Mère*, (Paris 1878-1973) Aurobindo's spiritual companion, a woman who lived in silence, could do. July 1940. Hitler was about to deliver the *coup de grâce* to England by invading it, but many could not explain why he did not do so, since he would have surely succeeded. Aurobindo was among the very few, who, already in peaceful times, wrote about the danger of Hitler, a medium manipulated by a very powerful Black Guide.^{288 289} Aurobindo said: "Hitler is not a devil but he is possessed by one." (An *Asura*) *The Mother: The Story of Her Life*, Georges Van Vrekhem, p. 127, HarperCollins Publ., 2000.

La Mère deceived Hitler, with his own occult weapons: she impersonated his guide, taking his form and appearing to him in a dream, which turned into a nightmare. "Hitler, intent on attacking England, turned his back on Russia and was stabbed in the back by a fatal stab." Hitler, waking up in terror, decided not to invade England, turning his aims precisely towards Russia.

The Mother: The Story of Her Life, Georges Van Vrekhem, p. 289, HarperCollins Publ., 2000.

Wars in fact, especially the World wars, are reflections on the physical plane of struggles taking place on higher planes.²⁹⁰ In the *Mahābhārata*, the epic of Vyāsa, even the Gods, fear the power of the Rishis. It is the Yogis who win wars, perhaps by inducing an American pilot, at the Midways to head for a certain place, or by inspiring the British commander of the Air Battle of Britain, *Lord Hugh Dowding*, who was a Theosophist, vegetarian and psychic, to perform specific actions.

Another small example of the power of a Rishi. A judge often visited the Baba in the mountains and complained to him about Prime Minister Rana, who administered the country, with a certain absolutist power, as opposed to the King, whose power was only symbolic. The judge considered himself incapable of changing the situation, even more so, the Baba who was merely a Yogi, without any influence. We are talking about Nepal, a First Ray nation that has always maintained its independence, thanks to one of the bravest warrior corps in the world, the Gurkhas, who are of ancient *Mewar* descent from Rajasthan, a synonym of courage. The remark of Sam Manekshaw, head of the Indian armed forces, is famous; "If a man says he does not fear death, he is either lying or he is a *Gurkha*."

After few days, the prime minister's sons, out shooting game, came too close to the Baba's wooden hut. Since the latter was absent, his servant Madhav rebuked them, telling them that hunting in the vicinity of a Yogi's abode, was not permitted. In response, they arrogantly vandalized the hut before moving away.

Upon his return, the Baba obliged his servant Madhav, to go and speak directly to the Prime Minister, on pain of dismissal, to bring his message: 'If his sons do not go and offer him an apology, he will in a short time lose his office and power.' Madhav, being illiterate, encountered some difficulty in obtaining an interview with the Prime Minister, but eventually, driven by the prospect of starvation, overcame the obstacles by his insistence. The prime minister, learning of his own children's behavior, summoned them in alarm, obliging them to go and apologize to the Baba, on pain of being ousted from their inheritance. On the morning of their apology, as chance would have it, Baba's friend, the judge was also present. Once they had apologized, the Baba asked him

²⁸⁸ Alice Bailey, *Externalisation of the Hierarchy*, p. 307 "In the case of obsession, the evil force enslaves the personality, which, in the majority of cases, is but a shell. Of this, Hitler is a case in point." Written in May 1941.

²⁸⁹ *Mère, Parole dagli scritti di Mère e Sri Aurobindo*, pp. 104-105, Tapas - Germoglio Editioni, 1998.

²⁹⁰ Alice A. Bailey, *The Externalisation of the Hierarchy*, p. 433, Lucis Publishing Company, New York, 1981.

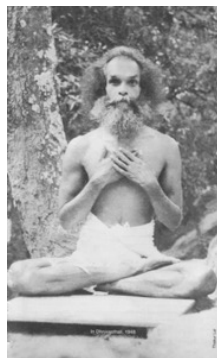
what he should do with these boys. Urging the judge to make a decision, he embarrassed him: those boys, in fact, would soon become the Governors of Nepal; and if he mistreated them, he might suffer the consequences. After reflecting, he issued his judgment: "After all they are boys, let's forgive them, but at least they must pay for the damage." The Baba forgave them, refused all their offers of compensation and dismissed them. Whereupon the judge, who had never kissed anyone's feet, but his own parents', cried and kissed the Baba's feet, apologizing before such power and magnanimity.

As Master Jupiter tells us, the mystery of life is hidden in the stars.²⁹¹ The Baba lived in a place where the stars are the protagonists of the night. The view of the surrounding mountains and sky from Shivapuri Peak, is simply stunning for an astrophile like me, with Venus casting shadows like the Moon.



A photo of me on Shivapuri Peak, March 2010.

It should be remembered that the annual Divine Plan for humanity, conceived by the Masters connected to Shambala and the Manu during the Aries period, is communicated to the Hierarchy-in-waiting, during the Taurus Full Moon, or Wesak and passed down further to humanity during the Gemini or Christ full Moon. These three full moons constitute the spiritual peaks of the year. During each full moon, it is possible to reach one's Master more easily.



Shivapuri at 122, in 1948, *Dhruvastali* Ashram, notice the hands and the next photo!

He said, "Prayer is like preparing a meal. Meditation is like eating it." Near him one could enter: "The peace which passeth (all) understanding... the peace of serenity and of joy untouched by circumstance... reward of a definitely achieved alignment." "Consecrated and selfless Souls, and as such, belong to the NGWS. If they can aspire, pray, meditate and serve, focussing in unison with all other servers, at the time of the May full moon, the salvaging of humanity can go forward with much greater speed than heretofore, and the results will be appreciably apparent."²⁹²

All mankind is under your protective umbrella, O Master, who has sought and found the Divine, and Him alone, with unparalleled constancy. May you protect us from our own follies!

²⁹¹ David Anrias, (Brian Ross) *Through the Eyes of the Masters* p. 24. Routledge & Kegan Paul, London 1971.

²⁹² Alice Bailey, *Esoteric Psychology, Vol. II*, p. 200 and p. 700, Lucis Publishing Company, New York, 1966.

19. The Bodhisattva Christ, Maitreya or Krishna, of the 2nd Ray or Love-Wisdom

Ajita (the invincible), the Savior who will unify East and West



The only seated Bodhisattva, as he is ready to rise and reappear, Who holds in His hands the philosopher's stone that came from Orion, Cintamani. Gilded statuette belonging to the author.

I will start by saying that I am unable to provide any information about the Masters that would reveal their activity today; my purpose is only to demonstrate their historical presence. One cannot offer the opportunity to make contact with them; it depends on karma and individual merit. Our motto, by deliberate choice, is "We are in the service of the old Master from all time: we are, we were, we shall be such forever." ²⁹³ Obedience to the noble *Ārya Maitreya*!

About the identity of the Maitreya, it must be remembered that he lives in Master Morya's *entourage* and travels in the desert together with him, guided by Jupiter, the star of Allahabad, at the *Maha Kumbha Mela* and that the next gathering too, will be held in Allahabad in 2025, when Jupiter, with an orbital cycle of 11.86 years, will enter Taurus, the sign of enlightenment, and the Sun and the Moon will be in Capricorn! ²⁹⁴

"But most difficult of all is to reveal the true Image of Christ. Think, how to cleanse the Image of Christ." ²⁹⁵

Virgil's prophecy at the end of the Age of Aries: "The Virgin returns, the Golden Age (the incarnation of the *Avatar*) returns. A new progeny descends from Heaven (the long-awaited Messiah). O chaste Lucina, protect the newborn. The serpent (materialism) shall die." Virgil *Egloga IV*, verses 6-24 (written in 40 BCE), analogous to the Pisces' of this late century.

²⁹³ Hāfez, *Canzoniere (Divān) Ghazal 201*, p. 245, Arielle Edizioni, 2005 Milano.

²⁹⁴ *Leaves of Morya's Garden Vol. II*, sutra 153, Part Two, V, sutra 5. Agni Yoga Society, New York, 1954.

²⁹⁵ *Leaves of Morya's Garden Vol. II*, sutra 152, Part Two, V, sutra 4. Agni Yoga Society, New York, 1954.

Prophecy of the Buddha; "When life expectancy is 80 years, there will arise in the world a Blessed Lord, a fully Enlightened Arhat and Buddha named *Metteya* (Pali language) endowed with Wisdom and conduct, a *Tathagata*, Knower of the worlds, incomparable Teacher of angels and men, Enlightened and blessed as I am now. He will know, through his own intuition, and teach a Dharma all imbued with Love (Sanskrit *Maitri*) from beginning, middle and end. He will proclaim, just as I do, the holy life in its fullness and purity. He will be accompanied by thousands of monks, just as I am attended by a company of hundreds." ²⁹⁶

On *Christós*; "In the first volume of The Secret Doctrine, in the opening Stanzas of the third chapter, occur these words, 'The three fall into the four.' This sentence contains the whole secret of the manifestation of the Saviours of all time." ²⁹⁷ (This is about the externalisation of the Hierarchy or Golden Age that is also symbolized on the Masonic apron.)

"The churches in the West need also to realise that basically there is only one Church but it is not only the orthodox Christian institution. God works in many ways, through many faiths and religious agencies, [...] and in their union, will the fullness of truth be revealed." ²⁹⁸

It is necessary to delve into this idea of God from the perspective of Master K.H. who, in Blavatsky's time, came into conflict with the arrogant neophyte, Allan Octavian Hume, precisely on the subject of an extracosmic God. With reference to the following sentence about God, contained in the book *Paradoxes of the Highest Science* by Eliphas Levi, the Kabbalist whom Hume liked so much; "I simply believe that He exists, because it is impossible for me not to conceive a directive thought, in this eternally living substance that peoples infinite space." Master K. H., writing under his pseudonym, E. O. (eminent occultist), added a note that would later become a matter of dispute and prevent Hume from learning anything from the Master of Theosophy. "Within that substance, within every atom of it, but not outside of it, there is no extra-cosmic Deity. All matter is God, and God is Matter, or there is no God." ²⁹⁹

"As the idea that the Solar System is the physical vehicle of the Logos and His body of manifestation is grasped many problems will become elucidated." ³⁰⁰

"The Eastern faiths have ever emphasized *God Immanent*, deep within the human heart, 'nearer than hands and feet', the Self, the One, the Atma, smaller than the small, yet all-comprehensive. The Western faiths have presented *God Transcendent*, outside His universe, an Onlooker. God transcendent, first of all, conditioned men's concept of Deity, for the action of this transcendent God appeared in the process of Nature; later, in the Jewish dispensation, God appeared as the tribal Jehovah, as the Soul of a Nation. Next, God was seen as a perfected man, and the Divine God-man, walked the Earth in the Person of the Christ. Today we have a rapidly growing emphasis upon God immanent in every human being, and in every created form. Today, we should have the churches presenting a synthesis of these two ideas, which have been summed up for us in the statement of Sri Krishna in the *Bhagavad Gita*; 'Having pervaded this whole Universe with a fragment of Myself, I remain.' God, greater than the created whole, yet God present also in the part; God Transcendent guarantees the Plan of our world, and is the Purpose conditioning all lives from the minute atom, up through all the Kingdoms of Nature, to man." ³⁰¹

²⁹⁶ Maurice Walshe, *The Long discourses of the Buddha, A translation of Digha Nikaya, Cakkavatti-Sihanada Sutta - Sutta 25* p. 404, Wisdom Publications, Somerville, 2012.

²⁹⁷ Hilarion, *Theogenesis*, Stanza VI, Sloka 8. The Temple of The People, Halcyon, California 1906-1923.

²⁹⁸ Alice A. Bailey, *The Reappearance of the Christ* p. 159, Lucis Press, New York, 2017.

²⁹⁹ Eliphas Levi, *Paradoxes of the Highest Science*, p. 61. Theosophical Publ. House, Adyar, Madras, 1922.

³⁰⁰ Alice A. Bailey, *A Treatise on Cosmic Fire*, p. 556. Lucis Press, New York, 1999.

³⁰¹ Foster Bailey, *Ponder on this, Ch. LXII, God*, p. 134, Lucis Press, New York, 19.

The transcendent God is like an iceberg, of which nine parts are under water, while the one immanent in man, is his tenth part that is afloat, the one we experience as the personal self. The latter is the same Divine Self, but conditioned by the mind and desires. As soon as it frees itself from conditioning or *maya*, it discovers the whole that has always been free and immortal. As simple as the number one, which is everything, while multiplicity is an illusion. Can a man be divided into parts?

Transcendent aspect: "But what is the knowledge of all these details to thee, O Arjuna? Having pervaded this entire Universe with one fragment of Myself, I remain." ³⁰²

Immanent Aspect: "And I am seated in the hearts of all and from Me, radiate memory and wisdom or denial." ³⁰³

Trying to understand the figure of Jesus Christ requires understanding the Mystery of His double name, through the Indian concept of *Avesha* Avatar. After the symbolic baptism in the Jordan, the Spiritual power of Jesus, was joined by that of the Christ, his spiritual Guru, who used the vehicles of Jesus, to increase the work of his own disciple among men. It is also called the process of adumbration or overshadowing (tib. *Pho-wa* or transfer of consciousness) and consists of the use, with the disciple's full consent, of the latter's lower vehicles for the purpose of service. At the opposite end of this process, we find mediumship, which is the inferior correspondence of adumbration or overshadowing, being due, instead, to weakness and sickness. Mediumship is always non-consensual and is therefore, a theft by inferior entities of the body and emotions of the poor unfortunate who becomes obsessed, sick and is no longer responsible for the actions and nefarious deeds, that another being performs through him.

Anyone who has attained the state of Master of Wisdom, can no longer say "I am", "I can", "I want", from a personal point of view, nor can he endure to be an object of worship. The thought of personal deification becomes an intense torture. Yet this is what has happened to many spiritual instructors. "These great Lives abhorred...worship." ³⁰⁴

Here are the sorrowful words of the Master Jesus spoken in 1933;

"Worship! Did I ever ask for worship or adulation and for a deluge of flatteries to be poured into mine ears? Verily, I came to point the way to Peace and Fraternity, through the education of the heart and the will to love all beings... Belief in me, yet disbelief in my precepts! - a strange and paradoxical belief is that indeed." ³⁰⁵

Krishna, one of the incarnations of the Christ, was of noble birth and was himself a King, and all His teaching is imbued with a noble and courageous spirit. All the great Masters belonged to the *Kshatriya* caste, that of kings and warriors, which in ancient times was considered the highest. It was the Brahmins, who learned from the Royal lineage and not vice versa. Rama too, was King of *Ayodhya*.

Even now this is still the case. **Christ Himself, or Maitreya**, was born in 1852, belonged to the *Chandrabansi* Rajput, and died (in a manner of speaking) in the year 1918. He lived, unknown to most, under the name of *Raja Raghunath Singh*, in a small Kashmiri village located in the *jagir* (principality) of *Ramkot*, consisting of 21 villages. His abode was the *Jaswa Dun*, given to him by

³⁰² *Bhagavad Gītā*, translation A. Besant and Bhagavan Das. Chapter X, 42 Theosophical P. House, Adyar, 1926.

³⁰³ *Bhagavad Gītā*, Chapter XV, 15.

³⁰⁴ Alice A. Bailey, *The Externalisation of the Hierarchy*, p. 268. Lucis Publishing Company, New York, 1981.

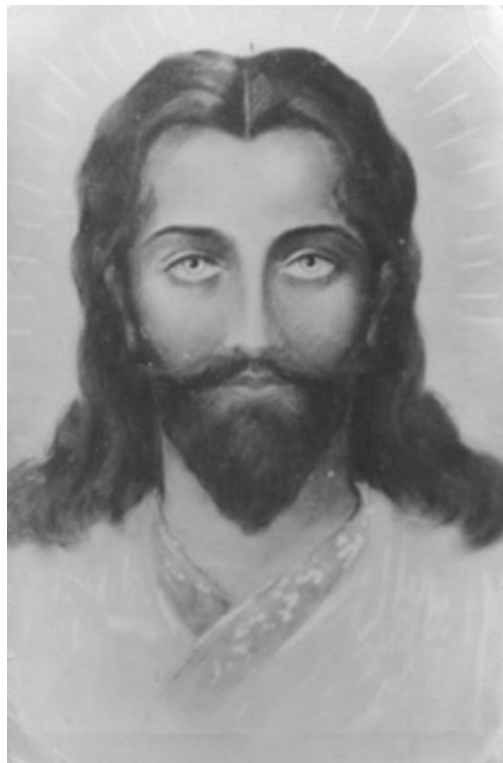
³⁰⁵ Cyril Scott, *The Vision of the Nazarene*, p. 10, Parable of the Rope, Samuel Weiser, York Beach, ME 2000.

Maharaja Ranbir Singh (Master Morya, as I will demonstrate later) since his ancestors had been ousted by the British. His very name means the Lord of the *Raghu* lineage. To him Ranbir Singh gave as brides, his only two daughters, the apples of his eye, and erected an enormous Temple with great golden domes.



Raghunath Temple with seven domes dedicated to Ram, Avatar of Vishnu, some made of gold, Jammu, India

Just as the Muslims turn in the direction of Mecca during prayers, so do Brahmins during their *pujas* or religious services turn their heads in the direction of Kashmir, with its two cities of Srinagar and Jammu, it is to Maitreya that they bow, even though they call Him Krishna, the name of one of His former incarnations. The Christ has always been present, so He can only reappear and not return. Here is his image, jealously preserved in Adyar at the headquarters of the Theosophical Society, representing, though unbeknownst to them, *Raja Raghunath Singh* as a young man. It was generously given to me by Col. Nandan Nilakanta, who had worked in the Adyar headquarters for thirty years. This came about because of some confidences, which I shared with him and I am very grateful to him for this kind gift.



Christ, Maitreya, or Krishna, in Blavatsky's time, about 1880.



The author together with Nandan Nilakanta in Adyar, Chennai, India

Why is the city of Jammu important? An Indian story needs to be told. One day a King had gone hunting, when he saw a lion and a unicorn (the same as in the English Royal coat of arms, symbols of personality and soul) drinking together from the same pool of water. Astonished, the King turned that forest into his Kingdom and called it *Jambhu*. This king, Jambu Lochan, was the real founder of Jammu. India is called, in the ancient Sanskrit Purāṇas, *Jambhu-Dwipa* (the continent of Jammu).³⁰⁶

There are two main temples there, built during the reign of Ranbir Singh (1856-1885). One is the *Ranbineswar*, named after Ranbir himself, which has the peculiarity of housing in its *sancta sanctorum* some pure crystal lingams. They are unique in India, specially brought from Germany. The following photo of them is rare, as it is forbidden to photograph them. However, I was granted this privilege by the Pujari (high priest) of the temple and by kind permission of the current Maharaja of Kashmir, Karan Singh, who helped me with his magnanimity, in the historical research I carried out on his ancestor. The other temple is the *Raghunath Temple* (dedicated to the Lord of the Solar lineage of *Raghu*, ancestor of *Rama*). Raghunath contains a vast library, with as many as 6.000 manuscripts, some of which are ancient and inscribed on palm leaves, which I personally viewed and of which I have the rare catalog compiled by the great archaeologist Sir Aurel Stein. The library contains very rare writings on philosophy and astrology in the Persian language, written by Mahatma *Koot Hoomi or Kirpa Ram*.



The Author in New Delhi, at the home of Maharaja Karan Singh, former ambassador of India to the USA.

³⁰⁶ H. P. Blavatsky, *Theosophical Glossary*, Jambhu-Dwipa, p. 124, Theosophy Company, Los Angeles, 1973.



Crystal lingams, unique in size, in India, in the Ranbineswar temple in Jammu



Statue of Maharaja Ranbir Singh (Morya), facing the Ranbineswar Temple, in Jammu, India

There is another incident to support the view that Ranbir Singh was the Guru of Helena Petrovna Blavatsky, and I hope, given my motive, that the Master will forgive me if I quote what Sir Walter Lawrence says:

"I remember meeting him [Ranbir Singh] and his three sons at the Durbar held in Lahore in 1881. I think he was one of the most handsome men I ever saw, and his youngest son, Raja Amar Singh, at that time, was indeed a thing of beauty."³⁰⁷

K.H. says of H.P.B. "When it becomes a question of "puffing up" those she is devoted to, her enthusiasm knows no limits. Thus, *she has made of M.: an Apollo of Belvedere*, the glowing description of whose physical beauty, made him more than once start in anger, and break his pipe, while swearing like a true — Christian; and thus, under her eloquent phraseology, I, myself had the pleasure of hearing myself metamorphosed into an "angel of purity and light" — shorn of his wings. We cannot help feeling at times angry, with, oftener - laughing at, her."³⁰⁸

³⁰⁷ Walter Lawrence, *The India we served*, p. 126, Cassel and Company, London, 1928.

³⁰⁸ *The Mahatma's Letters to A. P. Sinnett*, Letter 54 p. 309, The Theosophical Publish. House, London, 1972.



Ranbireshwar Temple, Jammu, Kashmir
Northern India's largest temple dedicated to Shiva, with a statue of Ranbir Singh



Portrait of Maharaja Ranbir Singh, taken from a real photo that could be observed in various Offices and important places in the kingdom of Kashmir, particularly in Srinagar and Jammu.



An original painting of Maitreya, in Tashilhunpo Monastery, Shigatse, 1920. Recognizable by the chorten on the forehead, representing the Buddha. On the right side *Tsongkhapa*, on the left *Atisha*, the great Initiates, revered and celebrated by Master K.H.³⁰⁹ and Master M.³¹⁰

³⁰⁹ *The Mahatma's Letters to A. P. Sinnett*, Vol. I, Letter 9, p. 43-44, The Theosophical Publishing House, London, 1972. K. H. signing the letter states: "*When our great Buddha-the patron of all Adepts, the reformer and codifier of the occult system-reached Nirvana on earth, he became a Planetary Spirit, that is, his spirit could wander interstellar spaces consciously and continue at will on Earth in the original, individual body.... this is the highest degree, to which man can aspire on our planet, as rare as the Buddhas themselves and the last to become such was Tsongkapa of Kokonor (14th century), the reformer of esoteric and popular Lamaism.*"

³¹⁰ Nicholas Roerich, *Heart of Asia*, p. 103: "In 1027 of our era, we were first given the opportunity to know the teaching of the *Kalachakra*, when it was popularized by Atisha."

MEDITATION FOR THE REAPPEARANCE OF CHRIST, KRISHNA OR MAITREYA

Stage I. Alignment;

- a. Bring consciousness to the top of the head.
- b. Elevate, through the astral and the mind, the thought or consciousness up to the Soul.
- c. Identify the consciousness of the personality with that of the soul, and see them as one.

Stage II. Dedication

We consecrate ourselves to the service of the Coming One, and we will do our best to prepare the minds and hearts of men for His Advent. With this firm intention we commit ourselves to meditate on the Laws and Principles of the Kingdom of God and to cooperate in every possible way in their implementation, within and through the human realm.

Stage III. Approach and Contact;

Repeat slowly, trying to *penetrate* the deeper meaning contained in the Message "*I Stand and Wait.*"

" Keep close in touch with Me and with the Master Who surveys your life.
With Us are found the forces of the living Light and Love, which you must use.
Keep close to Us, and day by day draw on that strength
And knowledge, which We have and which is also yours.
Let naught disturb the acquiescent *calm*, which keeps you close in touch,
Which brings you Light and understanding
And which keeps you steadfast on the Way."

Stage IV. Meditation on the Kingdom of God - Effects of the Externalisation of the Hierarchy;

"Think deeply upon the embodied idea and carry your thoughts forward and onward and upward (choose whichever word conveys to you the deepest meaning) until you reach as abstract a point as you can achieve. When you can go no further and have entered the world of abstraction, then stay poised in thought and hold the mind steady in the Light for as long a period as you can. Watch your thought processes, as you do this and note anything new or especially intuitive, which you may register during this time of waiting. Keep a strict record of the ideas, which may come into your mind and note them down each day, for your spiritual diary."

Alice Bailey, *Discipleship in the New Age Vol. I*, p. 113.

Stage V. Creative Meditation;

(Before beginning this stage of Meditation, remember that "words are living things, possessing form, soul, and spirit or life.")

1. Consider the Principle of Essential Divinity for at least five minutes. Try to understand its quality and life.
2. Chant OM and wait in silence, keeping the mind still.
3. Assuming an attitude of waiting, express in your own words, the highest meaning you have been able to perceive.

4. Establish a relationship between the Meditation theme and the present *world* opportunity, discerning its relation to current world affairs and its usefulness and spiritual value to humanity *as a whole*.
5. Keeping your mind steadfast in the Light, transcribe any thought related to the Meditation theme that penetrates your mind.
6. Formulate the Principle of Essential Divinity and what you have understood by meditating on it, so that it can be useful to others and to humanity. Process the idea in its mental, emotional and practical aspects.
7. Then, using creative imagination, pour the idea thus formulated, into a living thought-form, into the vast current of mental substance. that acts ceaselessly on human consciousness.
8. Chant the OM.

Stage VI. Visualization and Concluding Mantram.

1. Visualize Christ on the horizon, as a radiant Center of vivid Light. The radiance of His aura conceals His appearance.
2. From the lower part of the aura (from the feet), a Path of Golden Light departs.
3. You then see a great multitude of people, from whom rays of Light emanate and converge, forming a Path pointing toward the One Who Comes. Between the two Paths there is still a gap.
4. Imagine Christ saying:
"The Path I must tread to reach your place is one of Light; its quality is goodwill, and it is almost ready for My feet. Work on. Failure is not for you."
5. See the emptiness gradually diminish until the two Paths come together, forming One Path.
6. You see Christ approaching along this Path to humanity, as He says the concluding words:
"I COME"

I Stand and Wait

*I stand and wait. The One Who loves all men and things.
I stand and wait - with mind upon the Will of God
And heart wrapt up in love of all mankind.
Around Me also wait the many sons of men
Who, aeon after aeon, have found the hard and thorny Way
Which leads into the Presence of the One Who ever holds the Light.
They know the hour has come,
But wait the rising call which, day by day, is gathering force
Out of humanity's distress, men's need and agony.*

*Attentive also to another rising call, the Centre where the Will of God is known
Also awaits a summons from the Christ and His united Servers, the Forces of the Light.
The planet stands arrayed-watching and waiting for the crisis point of men.*

*The hour has struck! Each year, at My Full Moon, a note sounds forth
And rings around the earth, meeting response from those who know Me well -
The One they serve in self-forgetfulness, with confidence and with surety in the Plan.*

*To them goes forth the message from Myself,
Not from a Master, but from the One, Who in Wisdom and in Love presides
Over the Plans of Hierarchy and the work of those who love their fellowmen.*

*I say, Keep close in touch with Me and with the Master Who surveys your life.
With Us are found the forces of the living Light and Love which you must use.
Keep close to Us, and day by day draw on that strength
And knowledge which We have and which is also yours.
Let naught disturb the acquiescent calm, which keeps you close in touch,
Which brings you Light and understanding
And which keeps you steadfast on the Way.*

*We know that you are there, serving and struggling,
Learning how to work, and dealing with the plans which will prepare My Way.
Knowledge will come of how to work and where to find the men
Whose hallmark of divinity is clearly seen in the way they love their fellowmen.
They are the ones We need, and they the ones who can prepare My Way.*

*Keep close to men, and see within mankind
The working of the Plan, which will bring Us to the outer realm of life.
I stand in readiness, and so do Those Who live and serve the Plan.
They stand with Me in ordered ranks, waiting the call to come.*

*Say to mankind: The time is ripe; the hour has come; the Christ is on His Way.
Nearer He comes, and Those Who walk that Way with Him
Have lived and suffered, and have left behind, that which you now endure.
But We have NOT left the sons of men behind;
We now return to bring you Light and life and peace-
A peace which now can be, because goodwill is largely mankind's inner urge.
Thus will be brought full glory to the Greatest One.
Whom I and you and all men serve, e'en though they know It not.*

*The Path which I must tread to reach your place
Is one of Light; its quality-goodwill, and it is almost ready for My feet.
Work on. Failure is not for you.*

I COME.

(Thoughts on The Reappearance of the Christ by Alice A. Bailey, June, 1949)

*There is no path too long for those who walk slowly, without effort;
there is no goal too high for those who prepare for it with patience.*

Jean de La Bruyère

A Symbol of the New Era
Or the work of Christ today, lesser energies within greater ones. Summary of an essay
by Foster Bailey



The intense blue infinite field is the life expression of our Second Ray Solar Logos or Love-Wisdom, that keeps alive and conditions everything within the solar system, including the life and destiny of our Planetary Logos, *Sanat Kumara*.

The golden disc, in which the triangle and the star appear, symbolizes the inclusive environment of life on this planet. Through it, Sanat Kumara can look and we can become aware of its reality. It is the golden disc referred to in the *Gayatri*, the 24-syllable mantram, "Unveil to us the face of the true spiritual Sun, hidden by a disc of liquid gold light, that we may know the truth, as we proceed to your sacred feet."

The large white cross symbolizes the cosmic cross or the state of consciousness of our elder brothers on Sirius, the brightest star in the sky, of which the solar system is a replica, or of which, we are *chelas* or spiritual children. For the Celts the heliacal rising, or with the Sun, of Sirius dated the feast of Lug, the King of the Gods.

The triangle superimposed on the disc is yellow, the color of *buddhi*, the plane on which the Hierarchy functions. The lower right corner represents the Buddha, who has completely transcended his function as founder of the Buddhist religion and now operates only on an extraplanetary level. The lower left corner represents the spirit of peace or the peace that surpasses all understanding. The active agent of peace is goodwill, which will find its ultimate expression in the human family, as right relations put into practice.

At the top vertex of this triangle is the *Avatar of Synthesis*. His influence on the masses hastens the understanding on the part of humanity, which ultimately becomes more and more aware, that we all live united in a single world and with a common destiny.

Superimposed on this triangle of New Age forces is the five-pointed star of Christ. This star has been the instrument of his influence in the human family throughout the Piscean era. It has great power today and is blue in color, because it represents that Solar quality, to which humanity can respond. The point in the center is where Christ is, at the center of the star, the triangle and the disk of golden light. He works from that center and as his work progresses the white, equal-armed cross emerges, reflecting his Cosmic prototype. That will become the cross of humanity in the future. It symbolizes the balanced life of right relationship with God, through aspiration and right relationship with man and through service and sharing. We will finally know and live, that nothing belongs to the individual human being. As we focus on this power center in our symbol, Enlightenment will ensue.

20. On Master Rákoczky, on 7th Ray, today serving as the new Mahachohan on 3rd Ray ³¹¹
(Pronounced Rácosy in Hungarian)



Francis II Rákóczy, Prince of Hungary and Transylvania, in a portrait by Mányoki. On the right, his natural son - the Count of Saint-Germain, in a painting by Count Notari.

References from the only reliable sources;

"Under the Manu work the Regents of the different world divisions, such as, for instance, the Master Jupiter, the oldest of the Masters now working in physical bodies for humanity, Who is the regent for India, and the Master Rakoczi, Who is the regent for Europe and America. It must be remembered here, that though the Master R., for instance, belongs to the Seventh Ray, and thus comes under the department of energy of the *Mahachohan*, yet in Hierarchical work, He may and does hold office temporarily under the Manu. These regents hold in Their hands the reins of government for continents and nations, thus guiding, even if unknown, their destinies; They impress and inspire statesmen and rulers; They pour forth mental energy on governing groups, thus bringing about the desired results wherever co-operation and receptive intuition can be found amongst the thinkers." ³¹²

"The Master Who concerns Himself especially with the future development of racial affairs in Europe, and with the mental outgrowth in America and Australia, is the Master Rakoczi. He is a Hungarian and has a home in the Carpathian Mountains, and was at one time a well-known figure at the Hungarian Court. Reference to Him can be found in old historical books, and He was particularly before the public eye when He was the Comte de St. Germain, and earlier still when he was both Roger Bacon and later, Francis Bacon. It is interesting to note, that as the Master R. takes hold on the inner planes of affairs in Europe, His name as Sir Francis Bacon, is coming before the public eye in the Bacon-Shakespeare controversy. He is rather a small, spare man, with pointed black beard, and smooth black hair, and does not take as many pupils, as do the Masters previously mentioned. He is at present handling the majority of the third ray pupils in the occident, in conjunction with the Master Hilarion.

The Master R. is upon the seventh Ray, that of Ceremonial Magic or Order, and He works largely through esoteric ritual and ceremonial, being vitally interested in the effects, hitherto unrecognized, of the ceremonial of the Freemasons and of various Fraternities and Churches everywhere. He is usually called in the Lodge, "the Count," and in America and Europe, acts practically, as the general manager for the carrying out of the plans of the executive council of the Lodge. Certain of

³¹¹ Alice Bailey, *The Discipleship in the New Era Vol. II*, p. 135, Lucis Publishing Company, New York, 1980. "Lately the Master R. has taken the position of Mahachohan." (Dictated in September 1942.)

³¹² Alice A. Bailey, *Initiation Human and Solar*, p. 46, Lucis Publishing Company, New York, 1967.

the Masters form around the three great Lords, an inner group, and meet in council with great frequency." ³¹³

"Two other Masters, specially concerned with the seventh or Ceremonial Ray, whose particular work it is, to supervise the development of certain activities within the next fifteen years, work under the Master R. Very definitely may the assurance be given here, that prior to the coming of the Christ, adjustments will be made, so that at the head of all great organizations will be found either a Master, or an initiate who has taken the third initiation. At the head of certain of the great occult groups and of the Freemasons of the world, as well as the great divisions of the Churches and also resident in many of the great Nations, will be found initiates or Masters."³¹⁴

"Lately the Master R. has taken the position of the *Mahachohan*, and that achievement has carried the entering force down into the ranks of those Masters, who have taken the fifth initiation, thus enabling Them to step down this Shamballa force, to Their individual Ashrams. This happening has produced a tremendous stimulation, with all the attendant opportunities, manifestations, and dangers." ³¹⁵

"When, for instance, the Master R. assumed the task of *Mahachohan*, or Lord of Civilization, His Ashram was shifted from the seventh Ray of Ceremonial Order, to the third Ray of Active Intelligence. The majority of those who have taken the second and the third Initiations were transferred with Him under what might be called a "special dispensation". The rest of the members of His Ashram, remained for tuition and training in service, under that Master who took His place, as the central point of the Seventh Ray Ashram." ³¹⁶

"Master R., in whose hands lies the rehabilitation of Europe..." ³¹⁷

"The Master R., as the Lord of Civilization, - is also closely involved: He is also, and this is of major importance, Regent of Europe." ³¹⁸

"This Ashram, related to the Buddha, will be specifically under the close supervision of the Christ, and also of the Lord of Civilization - at this time, the Master R. They are the only two Members of the Hierarchy able to register the divine Purpose (in regard to its immediate objectives) in such a manner that the entire Hierarchy can be informed and can then work unitedly and intelligently at its implementation." ³¹⁹

"We now come to a consideration of the vast Ashram controlled by the Master R. He is the Lord of Civilization and His is the task of bringing in the new Civilization, for which all men wait. It is a Third Ray Ashram and therefore enfolds within its ring-pass-not, all the Ashrams to be found upon the third Ray of Active Intelligence, upon the fifth Ray of Concrete Science and upon the Seventh Ray of Ceremonial Order. All these Ashrams are working under the general direction of the Master R. He works primarily through the Masters of these three types of ray energy. He Himself at this time, is occupied with Seventh Ray energy, which is the order-producing energy upon our planet. This is the Ray of Ceremonial Order, and through the activity of its energy, when correctly directed and used, a right rhythm is being imposed upon all aspects of human living." ³²⁰

We will say little about Master R., since he is currently the leader and the main force behind the union of Europe, a phase which is not yet completed. We will not say, therefore, who he is, but let us remember, that we owe the formation of the European Union, to a single person, who in the space of 25 years, set both theoretically and practically, the conditions for the internal wars that

³¹³ Alice A. Bailey, *Initiation Human and Solar*, p. 59, Lucis Publishing Company, New York, 1967.

³¹⁴ Alice A. Bailey, *Initiation Human and Solar*, p. 61, Lucis Publishing Company, New York, 1967.

³¹⁵ Alice Bailey, *The Discipleship in the New Age Vol. II*, p. 135, Lucis Publishing Company, New York, 1980.

³¹⁶ Alice Bailey, *The Discipleship in the New Age Vol. II*, p. 383, Lucis Publishing Company, New York, 1980.

³¹⁷ Alice Bailey, *The Discipleship in the New Era Vol. II*, p. 593, Lucis Publishing Company, New York, 1980.

³¹⁸ Alice Bailey, *The Discipleship in the New Era Vol. II*, p. 596, Lucis Publishing Company, New York, 1980.

³¹⁹ Alice A. Bailey, *The Externalisation of the Hierarchy*, p. 541, Lucis Publishing Company, New York, 1981.

³²⁰ Alice A. Bailey, *The Externalisation of the Hierarchy*, p. 667, Lucis Publishing Company, New York, 1981.

had always torn Europe, to come to an end. He is Count Coudenhove-Kalergi (1894-1972). Descended from a Bohemian Catholic family and a Japanese mother, the Count founded the Pan-European Union, which was theorized in his book, *Pan-Europa*, published in 1923. The book was financed by the banker Max Warburg, then adopted in its final phase by Churchill. He inspired Aristide Briand's European Union project, presented in 1929 to the League of Nations in Geneva. It culminates with the Congress of Europe in The Hague, 7-11 May 1948 (*Wesak*), but officially begins with the establishment of the Council of Europe, in the Treaty of London on May 5th. 1949, (7 days after *Wesak*). It should be reiterated that the Count had no ambition for power in political terms, but was an idealist who opposed Hitler's exaggerated totalitarian nationalism. The day before Hitler annexed Austria on March 11, 1938, Kalergi narrowly escaped to Switzerland and the day after his escape, the offices of Pan-Europe in the Imperial Palace were occupied by the Nazi Chancellor Seyss-Inquart, who established his residence there and burned the 40,000 printed volumes of Pan-Europe editions deposited there, as written in Kalergi's autobiography.³²¹

He was born in Tokyo in 1894 and after the 1940s worked as a University Professor of history in New York. He proposed the Ode to Joy, or chorus of Beethoven's Ninth Symphony, as the European anthem. He was a member of the "Humanity" lodge in Vienna.

In 1933 he suggested to Mussolini that he distance himself from Germany and move closer to France, but he didn't succeed. Is he the man of H.P.B.'s Prophecy on the coming terror? "Count St. Germain was certainly the greatest Adept Europe has seen during the last centuries. But Europe knew him not. Perchance some may recognize him at the next *Terreur*, which will affect all of Europe when it comes, and not one country alone."³²²



Count Coudenhove-Kalergi

Let's talk about the previous incarnation of Master R., the one for which he is called 'The Count'. R. stands for Rákóczy or Saint-Germain. His biography was written in detail by Jean Overton Fuller, in her book - "*The Comte de Saint-Germain, Last Scion of the House of Rákóczy*" and it is to this text that we refer, those who want to know more about his life and works. Another valuable and truthful book is: "*The Count of Saint-Germain*" by Isabel Cooper-Oakley. Here we add, briefly, some information about his birth and early education, almost always kept secret, mostly because of the prejudice of public opinion and the social aversion of the world towards those born out of wedlock. At the end of his life, he himself revealed his real surname, Rákóczy, to Prince Carl of Hesse-Cassel.³²³ Count R. also stands for Christian Rosecross or Rosicrucian.

Meeting. June 1693. Florence, Palazzo Portinari Salviati, seventeen-year-old Francis II Rákóczy, the future Regent of Hungary and Prince of Transylvania, had just arrived in Italy from Vienna, on a four-month pleasure trip, as a guest of the Medici family. On January 9, 1689, Prince Ferdinand Maria Medici (1663-1713) had married Princess Violante Beatrice of Bavaria (1673-1731), a Wittelsbach, related to all the Royal families of Europe, who had left Munich aged fifteen, to marry a man she had never seen. She was beautiful, educated and had a wonderful character. The marriage was never consummated, because Ferdinand Medici was only interested in the boys, or pages, who frequented the Pitti Palace. Francis II Rákóczy was generally considered to be a

³²¹ Coudenhove-Kalergi, *An Idea Conquers the World*, pref. by W. Churchill, p. 212, Roy Publishers, N. Y. 1954.

³²² H. P. Blavatsky, *The Theosophical Glossary*, p. 309, St. Germain, Theos. Publ. Soc., London, 1892.

³²³ Jean Overton Fuller, *The Comte de Saint-Germain*, p. 280, East-West Publications, London, 1988.

chaste young man, but later on confessed, since he was very religious, "You alone Lord know my turpitude," referring to his affair with Violante.

Attraction; Violante had been neglected for five years by her husband, who had contracted syphilis during a pre-wedding party in Venice, but a spark developed between Violante and the young Francis. The following spring a son was born, illegitimate yet unique in virtue, and was adopted, raised and protected by the Medicis. His mother's reputation was never affected by any revelations of her son, and this is one of the reasons that led to his being considered immortal. Moreover, he looked very much like his father, to the point that upon meeting him, the composer and organist Rameau, mistook him for his father and believed he had found him unchanged from their first meeting, fifty years earlier. But the Count of Saint-Germain, unwilling to reveal the misunderstanding so as not to defame his mother, let people believe he was his father.

Karma. The fate of his previous life was repeated, when he was Francis Bacon, the natural child of Elizabeth I of England, the Virgin Queen and Robert Dudley, her childhood friend.³²⁴ The latter, who later became Earl of Leicester, was appointed bodyguard to the Queen and they had adjoining rooms, so that he could always have access to Elizabeth in person. He was a Knight of the Order of the Garter and the Queen's messenger to Dr. John Dee, the Court Astrologer and occultist, who was also their science teacher. Dee had great influence both on the Sovereign and on the events of that time.³²⁵ In April 1559, the Spanish Ambassador, De Feria, wrote to his King, "Her Majesty visits him in his chamber, day and night. People speak of this relationship so freely, as to go so far as to say that his wife has a sinus disease and the Queen is just waiting for his wife to die to marry Lord Robert."³²⁶ The queen helped her son Francis, whom she had entrusted to the the Lord Keeper of The Great Seal, Sir Nicholas Bacon and his wife Lady Ann Bacon, by providing him with dwellings that were always close to her, but not too close, so as not to cause a scandal. On the other hand, if, at that time, children born out of wedlock were more than those born within, this was due to the fact that birth control methods were not as widespread as they are today. The tragedy of Hamlet, danish Prince recounts the dilemma of Francis Bacon whether or not to reveal, his identity as the true heir to the throne of England. He will later reveal this with the words of Philip the Bastard in King John, Act I, Scene I, mentioning also Robert Devereux, Earl of Essex, his younger natural favourite brother, who, pretending with arrogance the throne, will be killed.

As Francis wrote in his own words: "I am named in the world not what my style should be according to birth, nor, what it rightfully should be according to our law, which giveth the first born of the Royal House... the title of Prince of Wales. My name is Tidder (i.e., Tudor), yet men

³²⁴ Frances A. Yates, *Astraea*, Routledge & Kegan Paul, London, 1975. The whole chapter *Queen Elisabeth as Astraea*, in particular: "*The virginity of the queen was used as a powerful political weapon through her reign. Many foreign potentates hoped to win her hand. She coquetted with them, played them off against one another, and never married.*" page 86. This myth became so famous that, as anyone familiar with American history knows, the name of the state of Virginia in America was dedicated expressly to Elizabeth.

It should be noted that in 1583, while in Oxford, the initiate Giordano Bruno, admired and praised Elizabeth, while mistreating the nitpicking British: "Cicada: Therefore certain pedants of our times are wrong... and then in fact they are nothing but worms, who do not know how to do anything good, but are born only to gnaw, soil and shit the studies and labors of others; and not being able to make themselves famous by their own virtue and wit, they try to put themselves ahead or rightly or wrongly, by others' vice and error." Giordano Bruno, *De gli eroici furori*, Einaudi, Turin, p. 27.

In 1604, the Archbishop of Canterbury, George Abbot, who was present at Bruno's lectures at Oxford in 1583 wrote: "When that Italian Diddapper [...] undertooke among many other matters, to set on foote the opinion of Copernicus, that the earth did goe round and the heavens did stand still; whereas in truth was his owne head which did run round and his braine that did not stand stil." France A. Yates *Giordano Bruno and the Hermetic Tradition*, Routledge and Kegan Paul, London, 1964, p. 208.

³²⁵ Peter Dawkins, *Dedication to the Light. The Love Affair of Elizabeth I and Leicester*, p. 37. The Francis Bacon Research Trust Series I, Volume 3, 1984.

³²⁶ Jean Overton Fuller, *Sir Francis Bacon, A Biography*, Chap. 3 Elizabeth and Leicester, p. 33, George Mann Books, Maidstone, 1994, p. 384. Notes 2. Calendar of State Papers, Spanish, 1558-67, pp. 174-76.

... speak of me as Bacon, even those who knew my Royal Mother and her lawful marriage with the Earl of Leicester, a suitable time prior to my birth"...³²⁷

But let us return to the Medici's. Cosimo III de' Medici's, brother, Cardinal Francesco Maria, is remembered for his dissolute life. His father, Grand Duke Ferdinando II de' Medici, was abandoned by his wife, Vittoria Della Rovere, after being discovered in intimacy with a page of the Court. In England too, behind the symbols of chastity, such as the pearl, the sieve, or the ermine, a different reality was hidden. Despite the atrocity of religious wars, with their countless deaths, life always took its revenge, becoming the only irrepressible thing, rising with greater strength, like a lifeline. There are no bastards in the eyes of God, only human beings. If anything, unfortunate are the legitimate children born and raised without love within false marriages, celebrated out of economic and political reasons.

Escape. Extinction was threatening the Medici family, due to their lack of heirs and by 1701 the Church and the European potentates, were hoping to seize their artistic and financial treasures. The Church meant to put the noose around the family's neck and since a possible successor could prove a nuisance, in order to save her son's life, the deeply Catholic Violante was forced, to part from him temporarily.

The situation of the Medicis, confirmed Master R's words, as reported by *Madame de Genlis*, a harp player, in her memoirs, written in 1812. She had met the Count in Passy, west of Paris, in 1759, when she was 13 years old, at the very rich Monsieur de *La Pouplinière's*. The latter was a patron of musicians, in whose house they played Italian arias together for six months in a row. She was charmed by the Count's black eyes and, given her youth, she was not immune to all the inaccurate rumors about him, and praised him extensively. Not only hadn't she ever heard him say anything bizarre, but the Count had such a grave and respectable air, that it prevented her and her mother from asking personal questions. But in the end De Genlis goes on... "My mother asked him... whether it was true that his homeland was Germany. He shook his head mysteriously and sighed deeply: 'All I can tell you,' he replied, "is that when I was seven years old, there was a price on my head and that I wandered in the thick of the forests with my bodyguard." These words made me shudder, for I did not doubt the sincerity of such a great revelation. "The day before my escape," Saint-Germain continued; "My mother, whom I might perhaps never see again, tied her portrait to my arm." "My God!" I exclaimed. Saint Germain looked at me and was touched, seeing me teary eyed. 'I will show it to you,' he said, and rolling up his sleeve, detached a bracelet with an enamel miniature representing a very beautiful woman's face. I looked at it with great emotion. Saint-Germain went no further, and changed the subject."³²⁸

His swan-necked mother, a portrait of whom I am including, was born on January 23, 1673 to Ferdinand Maria Wittelsbach, Duke of Bavaria and Enrica Adelaide of Savoy, a descendant of the French branch of the Bourbons. That is why once, replying to Princess Amalia, sister of King Frederick II of Prussia, who had impertinently asked what country he was from, he had said, "I am, Madame, from a country which has never had men of foreign origin as sovereigns "³²⁹

The only family in Europe that met such condition was the Wittelsbach family, which dated back to Otto I in 1180. Their male line ruled the Palatinate, Bavaria and Zweibrücken and continued uninterrupted until 1918. In addition to Bavarian, Saint-Germain's mother spoke Italian, French, Turkish and Spanish. She loved, financed and excelled in all the arts, especially playing the lute. Her only son was moved every time he mentioned her, as he adored her, which is why he had changed the subject with De Genlis.

³²⁷ Peter Dawkins, *Dedication to the Light. The Love Affair of Elizabeth I and Leicester*, p. 59. The Francis Bacon Research Trust Series I, Volume 3, 1984.

³²⁸ Mad. de Genlis, *Mémoires inédites pour servir à l'Histoire des XVIII et XIX siècles*, vol. I p. 90, Paris, 1825.

³²⁹ Dieudonné Thiébaud, *Souvenirs de vingt ans de séjour a Berlin. Tome 2*, p. 301.



Violante Beatrice of Bavaria-Medici, age 17. Mother of Prince Rakoczi/Saint-Germain and later Grand Princess of Tuscany, who was a Wittelsbach. Painting by Bartolomeo Mancini 1690.

The memory that De Genlis mentioned a little later, is very important: passing by Siena, about 15 years after their meeting, she discovered that Saint-Germain lived in that city and that he did not look any older than fifty. It was 1773, when he was in Italy.

Ferdinando Maria de' Medici, his mother's husband, was a great patron of the arts and music and it was for him that Bartolomeo Cristofori invented the oval spinet, the spinet and the fortepiano, the forerunner of the piano. Alessandro and Domenico Scarlatti, Benedetto Marcello, Händel, Vivaldi, and Albinoni all composed and played for Ferdinando. He had a theatre built in Pratolino, later known as Villa Demidoff. In his Villa in Poggio a Caiano, he had a collection of 200 paintings including those of Leonardo da Vinci, Raphael, Dürer, Rubens, and so on.

It should be remembered that, in 1713, Saint Germain's mother, Violante, who had recently become a widow, inherited Villa Lappoggi, south of Florence, with a marvelous Italian-style garden, accessed by two magnificent stairways. As a passionate musician who played the lute, she sang and was interested in theater and poetry. She invited artists and men of letters, to the Villa and collected valuable paintings.

In 1717 she became governor of Siena and it is between this city, which has one of the oldest Universities in the world and Villa Lappoggi, South of Florence, where his mother often returned, and Venice, that the musical, intellectual and artistic preparation of the young Saint-Germain continued. Here is where the Master R. spent his youth, mysterious until today.



Villa Lappoggi

Certainly, the enormous financial resources of his mother, allowed him to support himself and to be, since his youth, a citizen of the world. In Paris, King Louis XV of Bourbon, who did not accept to entertain himself, with people below a certain rank of nobility, not only received the young Count personally, but did not tolerate that they speak ill of him. Moreover, as testified by Gleichen, a Baron, collaborator of the Duke of Choiseul, Minister of Foreign Affairs of France, the King received him alone, even if, having been stabbed a year before, he did not go anywhere, if not surrounded by guards.³³⁰

Besides expressing himself perfectly in all European languages,³³¹ including Greek and Latin, he spoke Sanskrit, Chinese and Arabic. Scholars and linguists were enchanted by him and sought his company. He went to India twice, the last time with Colonel Clive in July 1755. There he learned the art of buying and treating diamonds, which he wore and gave away with *nonchalance*, because he paid for them at very low prices. He renewed karmic relations, from when he was the great magician *Padmasambhava* in Tibet and prophesied that he would retire to the Himalayas, towards the end of the century. Saint Germain was a vegetarian and in order not to be noticed, since for others it was an ostentatious display of eccentricity, he gave up eating in public. Nevertheless, he advised many ladies on such a healthy diet, of beauty and long-life which, by virtue of his influence they adopted. The wife of his worst opponent in politics, the Duke of Choiseul, who opposed with his entire strength the Count's project to end the famous seven years war, adopted this diet for life, opposing the veto of her husband, who tried to forbid her to practice it.

He immediately showed the King his talents by solving the famous case of the disappearance of the rich astronomer and alchemist Master Dumas, which the King himself had learned about from the Marquis of Villaray when he was a boy. The ninety-year-old Dumas had told his wife that he would be late coming down from the room where he went to observe the stars and when together with his son, she went to check why the man did not come down, she saw that the room was empty and the police could not explain the disappearance of the old man. They probed the walls and brought in architects and masons, but the enigma remained. Suspicions centered on family members who later died, but decades later the mystery remained unsolved. The King thought he would ask his friend if he could tell him what had happened and he agreed.

Saint-Germain used psychometry. He had a test tube used by Dumas brought to him and placed it on his forehead, then concentrated on reviewing the last hours of the vanished man. Shortly afterwards he issued his response: "Your Majesty, the investigators did not know how to do their job. Next to the front door the floor tiles are movable and lead to a descending staircase that leads, after a small ascent, to a narrow room where Dumas had retired. At the exhaustion of his strength, he drank a powerful narcotic and never woke up again." The king ordered the police to do further research that corroborated the story of Saint-Germain. The room was found, with the corpse lying on the ground next to a cup of agate and a glass bottle that still contained a few drops that, analyzed, turned out to be opium.

Let us now point out some special abilities of this genius who seemed born to help everyone. No one spoke as many languages without inflections as he did, including ancient ones such as Sanskrit. He always predicted the future with accuracy, he cured dozens of people who had serious diseases, such as syphilis in the case of Count Von der Lippe Biesterfeld and his lover and also some cases of poisoning. He turned coins into gold in the presence of eyewitnesses. He loved to shock by saying he dominated nature and he always succeeded in doing so, even in the opinion of Casanova, who usually knew how to be very critical.

³³⁰ *Souvenirs de Charles Henri Baron de Gleichen*, pp. 129-130, Paris, 1868.

³³¹ *Souvenirs de Charles Henri Baron de Gleichen*, p. 128, Paris, 1868.

An example among the many that showed the vices but also the goodness of the King of France. Miss Palois, 15 years old, was to marry a certain Viscount and in order to give her a dowry her father sent her to the Deer Park, where the girls, at the disposal of Louis XV were staying. The girl, though, had no intention of offering herself to the King and rather than give in, she wrote him a letter to tell him she would commit suicide. The King, saddened, sent a messenger to tell her that he would renounce her, but he arrived late and the girl had already poisoned herself and lay lifeless. Distressed, the King urgently called Saint-Germain, begging him to do everything in his power to save her. In the presence of the court doctor, he went to the girl's bedside, examined her carefully, then drew a circle on her head and poured some green liquid into her mouth. The body suddenly arched and then collapsed inert. A doctor nearby exclaimed, "You have killed her!" to which the thaumaturge replied and left, "On the contrary, I have cured her. A few hours later, the young lady left the park with five hundred thousand liras, which constituted the King's honorable fine."³³²

Saint Germain was able to look into and read people's hearts, because he had second sight. He himself affirmed that he never had a love affair and testified it with his life. No one, not even his enemies, have ever been able to attribute to him, relationships of any kind. He was very rich and generous and had great bankers among his friends. He could play the violin like Paganini and was a physician, poet, chemist, alchemist and discoverer of new methods to dye silks and to tan hides. The Count owned many valuable diamonds and was also a painter, composer and writer of comedies, as well as a tireless traveler in distant countries, such as Russia, Mexico, China and India. He was a connoisseur and owner of many works of art, including Murillo's Holy Family and he owned paintings by Rubens, Velasquez, Tintoretto and Raphael. These he showed to many important collectors, like the Count of Cobenzl. Saint-Germain also created new ways of making oil paints, in particular an ultramarine blue, which had nothing to envy that obtained from lapis lazuli.

He had the extravagance to change his name often, so as to remain incognito, and to spread the theory of reincarnation by talking about historical events, which occurred during his former lives, remembering them as facts lived in person. He was kind and discreet and also a charming storyteller who managed to make friends with women and Saint-Germain gave them advice and recipes for beauty and longevity, without sparing himself. He loved to tell them about the adventures of his exotic travels and gave advice on how to apply pearls, jewelry and match colors, in an unsurpassed way. He was famous for the diamonds he wore and he knew how to remove flaws and stains from them. He did this for Louis XV and for many of his friends. He had the esteem, benevolence and protection of many Princes, Counts and Marquises. Where did he acquire all his knowledge about gems?

Let's now talk about diamonds and minerals, one of the main interests of a Master of the Seventh Ray, such as Rákocsy. On March 10th 1740, in the "*Inventory of the Jewels of the State of Tuscany*." Anna Maria dei Medici, stated that in about three centuries, the Medici had collected a cool 3,900 diamonds, both large and small. Cosimo III, who was passionate about diamonds, even had a workshop with experts, one of the few in Europe, for the cutting of diamonds, a new Italian invention capable of exalting their sparkle. In ancient times, in India, carat, color and polish were deemed more important than brilliance. In 1615 the famous 137 carat, almond cut Medici diamond called '*Fiorentino*', held the record of being one of the largest diamonds in Europe. Already by the end of the 17th century, the Venetian Peruzzi invented the brilliant cut with 57 facets, that exalted the light, and the first brilliant-cut blue diamond, was the 35 carat Wittelsbach.

³³² J. Peuchet, *Mémoires tirées des Archives de la Police*.

Gian Gastone, last of the Medici and affectionate guardian of Saint-Germain, died in 1737 after a long illness. Gian certainly put at the disposal of the young nephew, all the experience accumulated over the years by the family and Cosimo III, who had died in 1723. From that date the long Austrian domination of Tuscany began, and it would end in the following century, thanks to the intervention of Garibaldi. Following this loss, Saint-Germain also lost his mother, Violante, in 1731 and his natural father Francesco Rákócsy, in 1735. Now being devoid of intimate affections, the Count left for India, where he stayed from 1737 until 1742. He made friends with the Shah of Persia, Nadir Shah³³³ and with Niẓām-al-Mulk Aṣaf Jāh 1st, administrator of the Golconda diamond mine near Hyderabad, at that time the largest in the world. The Count, a pure being, (lotus-born or *padma-sambhāva*) returned from his first trip to India, as messenger of the Great White Brotherhood, with a specific mission; to bring peace back to Europe and make it more spiritual.

They didn't listen to him and since the Masters do not impose anything, the karmic result was the prolongation of the Seven Years War and the worsening of the conflicts, which led up to the French Revolution, with its horrible consequences and crimes. His actions were carried out in the best of ways, but due to the ineptitude of men and the betrayal of King Louis XV, who had sent him to The Hague in secret, to conclude the peace with England, but then stopped supporting him, his mission ended in complete failure.

"A French nobleman said one day to Saint-Germain, "I can't explain the absurdities that circulate about you!" Saint Germain replied, "You would not find it difficult to understand my absurdities, if you gave them the attention that you give to your own, if you read my writings, with the same commitment that you devote to the list of guests at court dances. The trouble is, that the formation of a minuet, matters to you more, than the salvation of the planet." ³³⁴

"It is very useful to observe the conduct of those, to whom relief was given and those who rejected St. Germain, had a bad fate. Aid rejected, turns into a most painful burden - that is the law." ³³⁵

As Bruno von Hellen, the Prussian *Chargé d'affaires* at The Hague reported, on January 8, 1760, in a letter addressed to the King of Prussia - Frederick II; "the Count has an important role at Versailles, because he is intimate with King Louis XV and the Marchioness de Pompadour and all the Ministers court him, not only because he is protected by the King, but because the latter asks for and accepts his advice". ³³⁶

Overview of the context, in which Saint-Germain's most important economic and peace brokering action was taking place, in January 1760.

We are in the midst of the Seven Year War (1756-1763) and Europe has been ravaged by fratricidal wars for 150 years. The Thirty Years War, between Catholics and Protestants, which began in 1618, caused 12 million deaths, which for that era was an enormity. It was followed by the Franco-Spanish war of 1635-1659, then three other wars of succession, including the Austrian one, which lasted from 1740 to 1748. After the brief peace of Aachen, in 1756, the seven years war began, caused by the colonial rivalry between England and Prussia, fought against France and Austria, that is, between Protestant and Catholic countries.

³³³ Isabel Cooper-Oakley, *Il Conte di Saint-Germain*, p. 33, Edizioni Synthesis, Pinasca, 2008.

³³⁴ *Agni Yoga* sutra 451, Agni Yoga Society, New York, 1997.

³³⁵ *Fiery World, III*, sutra 449, Agni Yoga Society, New York, 1980.

³³⁶ Merseburg, *Central Archives, Dispatches von Hellen*, Vol. XIV. F. 39 E.

Few people know it, but France was bleeding economically and on the verge of bankruptcy, as it paid five percent interest to the Pâris brothers, Court Bankers, who by providing supplies and weapons, wanted the war to continue. "We are dependent on Jean Pâris de Montmartel, dispense with this man, and bankruptcy will follow," said Cardinal Abbot De Bernis, French Foreign Minister, a man of his, in 1758. This family of bankers had no qualms, not only did they want war, but they had also become wealthy with the Angola company, that ran the slave trade between Africa and America. Saxon Count Kauderback, the King of Poland's representative in The Hague, wrote on March 14th 1760, sarcastically referring to them, "Perish France, as long as they can earn 8 million!"³³⁷

In addition to the Abbot, Jean Pâris also presented at Court was Madame de Pompadour at. She was his goddaughter and the daughter of one of his employees, and had great influence over the King; and, moreover, the Duke of Choiseul, who became Minister of Foreign Affairs in 1758, after the resignation of the Abbot and would continue opposing to every peace attempt the King proposed.

A letter, delivered by a Scotsman named Crammont, sent by the English Prime Minister the Duke of Newcastle and Lord Granville, who enjoyed King George II's trust and which suggested the possibility of a separate peace between England and France, fell into the hands of the King's favorite. The Marquise de Pompadour told Saint-Germain to show it to Choiseul, an idea he did not like, but to which he ultimately agreed. The outcome was that Choiseul rejected the letter, asserting that France could continue the war for five years more. To which the Count replied "What? Who do you think you are talking to? You will not last even a year, without ruining yourselves."

In February 1760, King Louis XV sent St. Germain to Holland on a secret assignment, which had two purposes and the Count agreed, out of pure friendship, as he was not a French subject. Since France was on the brink of insolvency, his first purpose was to defer a substantial loan³³⁸ provided by the bankers, Thomas and Adrian Hope of Amsterdam, who were directors of the East-India Company and this would establish, in the following twenty years, the most important European bank. Saint-Germain, who was acquainted with them and having a reputation, not only for wealth, but also for honesty, stayed in their house in Amsterdam. In addition, according to some rumors, he was negotiating a loan of thirty million in favor of France, with rich Portuguese Jews from The Hague. His second purpose was to negotiate on behalf of the King of France, but unbeknown to the Duke of Choiseul, Minister of Foreign Affairs and a man of Pâris, the peace that Louis Himself as well as Minister of War, Marshal de Belle-Isle; the Marquise de Pompadour and the English themselves, namely King George II, the Duke of Newcastle and Lord Granville, all desired. In England William Pitt the Elder, Minister of Foreign Affairs who, until then, had hindered them, because he wanted to win the war, was deeply hated by the king, and had no chance of success.

Saint-Germain arrived in The Hague on March 5, 1760 and Count Willem Bentinck van Rhoon, a diplomat residing there, whose father had been a friend of King William III of England and who was then Regent of the twelve years old - Prince of Orange-Nassau, William V of Holland, wanted to meet him. Another Regent, until the Prince came of age, was Prince Louis of Brunswick. General Sir Joseph Yorke, English ambassador in The Hague and the French Ambassador, Count D'Affry, spoke so appraisingly of Saint-Germain to Bentinck, that he did not want to miss the opportunity to talk to him, having learned that he would stay for a few days in his city.

³³⁷ *Letter to Earl Wickerbath*. Public Record Office, State Papers, London.

³³⁸ Paris, *Ministry of Foreign Affairs, Holland, 503, folio 158*.

In the diaries ³³⁹ of this practical statesman, we have the portrait of the solidity and the rare ability of Saint-Germain, to know how to judge people and situations beyond appearances. A true political observer, informed at the highest levels on national and international affairs, he judged the various personalities by how he had personally known them. He dealt with problems from an economic point of view and apparently knew more than anyone else, a reason why he enjoyed the trust of several kings. He attributed France's problems to an imbalance in spending. Too much money on a war that could not be won and too many expenses for Versailles. This highlighted the misery of the countryside and the landowners (overburdened by taxes to finance said war and unable to improve the crops that they stopped taking care of, at the expense of the peasants, who were in misery and starving) and a growing distrust of the common people towards the wealthier classes.

Saint-Germain completely confided in Bentinck, particularly direct and precise in his description of the character of many personalities, praising the figure of Frederick II of Prussia and criticizing the French choice, to ally themselves with the Hapsburgs of Austria. The seriousness, ease and sincerity, with which he answered the questions he was asked; the new perspectives and the alternative possibilities he was offering, compared to the false news that used to be reported in the past; the affirmation that peace (desired by many) was within reach, won him the sympathy of Bentinck, who was so much in favor of peace, that he invited him, together with the ladies with whom he had come from Amsterdam, that is the wife of the mayor of Amsterdam, Madame Hasselaar and Madame Geelvink, to the Court Ball, on the occasion of the Prince's 12 birthday.

Speaking in mid-March with the English General Yorke, Saint-Germain assured, that France was willing to surrender Canada, Guadeloupe in the Antilles and Dunkirk, while Yorke reassured him that Menorca could be surrendered, so the negotiations took a turn for the better. Then everything fell apart, when Choiseul, secretly spying on the Marquise of Pompadour's mail, learned of Saint-Germain's maneuver. Choiseul hindered the Count by issuing an arrest warrant against him. King Louis XV, at that point, did not defend him and instead of stripping the Minister of Foreign Affairs of his authority, the King said that he was only an envoy, thus behaving like a coward. Thanks to his friend Bentinck, Saint Germain was warned in time and managed to flee to England and the possibility of peace vanished. Nevertheless, someone just afterwards dared to affirm that Saint-Germain had caused the French revolution, while he had been the only one to predict it and attempt to avoid it!

The main goal had escaped forever, but other minor benevolent actions were implemented, since the compassionate action of the Masters, was and is unceasing. In 1762 Saint Germain was invited to St. Petersburg, Russia, by Count Pierre Rotari and then introduced by Grégor Orloff, to Tsarina Catherine II, whom he encouraged to rebel against the idiotic and sadistic power of Tsar Peter III. In her diaries, she wrote about her husband, "Nature made him miserly, smallpox made him shy, and his degraded customs made him disgusting." Peter loved war and the Prussians and had "corporal's mania," that is, an inordinate passion for military uniforms, gilded insignia, spectacular parades, and discipline. Peter also detested Russians and preferred to surround himself with Germans.

Count Alexis Orloff, Grégor's brother, met Rákoczy a few years later in Russia and said of him, "Here is the man who played such an important role in our revolution." He had conjured for the Tsarina, with a magic mirror, the shadow of Peter the Great, whom she so admired and who had encouraged her to rebel. At that time Saint-Germain wore the uniform of a Russian general and called himself Soltikoff. (HPB mentions this). ³⁴⁰

³³⁹ *Bentinck Diaries*, The Hague Koninklijk Huisarchiv.

³⁴⁰ H. P. Blavatsky, *Collected Writings Vol. III*, p. 127, Theosophical Publishing House, Wheaton, 1982.

Voltaire, king of the skeptics, aptly portrayed the Count of Saint-Germain in a letter to Frederick II of Prussia, in which he called him "a man who never dies, and who knows everything".

A vital lesson should be learned from these past events, as there is nothing new under the Sun. President Eisenhower said, "I hate war, as a soldier who knows its brutality, futility and stupidity." In his farewell address to the nation on January, 17th 1961, he stated, "We must guard against the acquisition of influences that give no guarantees, whether sought or unsought, wielded by the *military-industrial complex*. The potential for the disastrous rise of misplaced powers, which override their seat and prerogatives exists now and will persist into the future. We must never allow the weight of this combination of powers, to endanger our democratic freedoms or processes. We must not assume, that any right is given, or guaranteed. Only a people of alert and knowledgeable citizenry, can compel the proper meshing of the huge industrial and military machinery of defense, with our peaceful methods and goals, so that both security and liberty may prosper together." Of course, among the military, the bankers and the weapons manufacturers, there is always a minority lobbying out of self-interest, so that we end up shooting each other on this small planet, now made easier, thanks to the ease of communication, comparable to an airplane flying in space. However, this, in the current times, as opposed to in the past, will cause its own inevitable fall.

In 2021, a digitally controlled machine gun was invented in the US, which fires one million rounds per minute, while according to a recent estimate, 40 million Americans live in poverty. China also has ever increased military ambitions and is in fact rearming and building Mach 5 Hypersonic missiles, whose speed and gliding re-entry trajectory eludes anti-missile systems, instead of investing their growing earnings in decent housing for the people. All over the world, games, movies, TV, military parades, only glorify violence. Preemptive conflicts are becoming the rule and wars are no longer fought between soldiers, while a defenseless population pays the price. Children must be protected from every scene, idea, and glorification of violence, if we are to survive. The insane are perhaps even today outside the asylum, as at the time of Saint-Germain, but this time humanity is not only risking a revolution, but complete extinction! Gore Vidal in his 2002 book - 'Perpetual War for Perpetual Peace' states, "that only the U.S., since the end of World War II, have participated in nearly two hundred conflicts!"³⁴¹

Peace champions, like Kennedy, who paid with his life for his promise that if elected he would withdraw the 15,000 American soldiers from Vietnam (with Johnson they became 400,000), Hammarskjöld, Luther King and the great Olof Palme, were assassinated by the war party, while under dictatorship they are simply made to disappear. Julian Assange, who revealed unprecedented filth, is now facing criminal charges, and being an impartial war reporter nowadays equates with suicide, since it has now become fashionable to shoot independent journalists, who want to photograph and document the cruel reality behind the propaganda. According to the German Observatory and the website *hiik.de*, an average of 10 major wars, are fought around the world every year, along with hundreds of smaller conflicts. From 1945 until the beginning of 2022, wars have multiplied to almost a thousand. When will we stop playing Russian roulette? Only an aware world population that is determined to survive can stop this havoc of suffering, wasted resources and human lives. Compared to this emergency, global warming and Covid appear as mere trifles. The war arsenals are perpetually increasing and education for a peaceful coexistence and tolerance has become paramount for our own survival.

Those who poison the minds of Humanity today, or aggressively instill ideas of struggle against their own species, should be stopped and placed in asylums. In Africa, we have been practising true economic cannibalism, to the extent that our native brothers flee elsewhere. Continuing in this way, (as Asimov predicted in 1975³⁴²), humanity may only have thirty years ahead. That date is now exceeded by 17 years and we may not have much longer, because with

³⁴¹ Gore Vidal, *Perpetual War for perpetual Peace*, pp. 22-41. Clairview Books, Forest Row, 2002.

³⁴² Asimov, *Science Past, Science Future*, p. 352 Doubleday, New York, 1975.

such ideas we may end up like the Easter Islanders. This is now so evident that we do not need Saint-Germain to anticipate it. Will we be up to the task ahead? Will the instinct of unity and self-preservation prevail? If not, the next great war, which, as many think, will start from space and laser satellites, as predicted by Einstein, will not see winners, but only a monkey waving a club. Can it be wise to entrust the survival of the human race to the (not) artificial intelligence, a misnomer in that everything is less than intelligence and that it cannot predict unlimited contexts or understand unforeseen or unpredictable situations? I dare say this as I was the first Italian programmer with IBM back in 1965 and because logic is only the most mechanical part of human thinking. Will we risk it again? Humanity is still alive today because the award-winning Stanislav Petrov in September 1983 did not believe the departure of U.S. missiles on a computer screen and, risking his life at a time of high tension with the U.S., violated the start of the standard procedure of firing Russian retaliatory ballistic missiles. When missiles rain down on our heads or bombs from drones it will be too late to curse the space economy and AI! Is it smart to fill the low orbits of our planet with satellites to gain privileged military positions and economic power? Man's mind is still driven by childish impulses that make him run toward self-destruction. In the next international full moon crisis on May 12, 2025, only the human factor, such as a simple handshake, will save us. This will happen only if political authorities do not take as gold responses from processors! We should use, but not overestimate, the probabilities of algorithm instruction sequences, then should moderate the rush to automation. An inhuman humanity is one that supinely accepts the action of killer drones and robots replacing snipers! The American magnate who recently advocated the use of AI as a system of total surveillance, necessary to "keep the citizens in line", can save his billions, because this mirage will crash against the wall of the Hierarchy. Orwell's super-controlled world will attract powerful and rich sympathizers, but it can never become a long or stable reality, because it contrasts the divine law of self-determination!

"Second in space means second in everything." said Lyndon B. Johnson in January 1958, at the dawn of the space challenge with Moscow, but since all want to be hegemonic, it will only end up with us all being losers. Some say we need to go to Mars, but perhaps the real purpose is to justify and incentivize large investments to create new power dynamics. We are at the all against all and the United Nations are trudging along and collaboration has become a forgotten ideal.

A space to wage war in, was not what the Russian schoolmaster Konstantin E. Tsiolkovsky saw (1857-1935 and much read by Von Braun). He is the scientist who inspired the Soviet cosmonautical program and the enthusiasm for space exploration, with a text written in 1903.

His philosophy of the cosmos (order, a term coined by Pythagoras, given its prominent feature) was based on a holistic and unitary vision that presupposed the idea of active evolution. He said "The success of science is determined, by the degree to which unity is achieved" and also "What would be the point of the universe, if it were not filled with organic, intelligent, sentient worlds?"³⁴³ You want to recognize a genius? Just read these lines of his from 1895; "The technology of the future, will give the possibility to overcome the earth's gravitation and to travel throughout the solar system."³⁴⁴ And I would add, if we don't destroy each other first and make it through the watershed of 2025.



Konstantin Tsiolkovsky, 1857-1935, self-taught engineer, father of astronautics.

"Thinking is the most arduous work, and that is probably why so few devote themselves to it."

Henry Ford (1863-1947)

³⁴³ K. E. Ciolkovsky, *Dreams on Earth and Sky*, Tula 1986, Prioksoie.

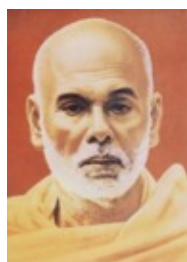
³⁴⁴ K. E. Ciolkovsky, *Dreams on Earth and Sky*, p. 271, Tula 1986, Prioksoie.

21. Master Jupiter, the Rishi of the Nilgiri Mountains

"Master Jupiter, Who is also the Regent of India, is looked up to by all the Lodge of Masters as the oldest among Them. He dwells in the Nilgherry Hills, in Southern India. In his hands are the reins of the government of India, including a large part of the Northern frontier".³⁴⁵

"*Agastya*. The name of a great Rishi, much revered in Southern India and the reputed author of hymns in the Rig Veda and a great hero in the *Râmâyana*. In Tamil literature, he is credited with having been the first instructor of the Dravidians in science, religion and philosophy. It is also the name of the star Canopus."³⁴⁶ (The second brightest star in the night sky after Sirius.)

H.P. Blavatsky's Diary of Oct. 22 1878 "Narayan³⁴⁷ left watch - and in came Sahib. (M.)"³⁴⁸



Narayana Guru (August 20, 1856-September 20, 1928)

The educational center or *Gurukula* (guru's family) stands in Fernhill, Outy, **Nilgiri**.

The contribution made by Sree Narayana Guru, to eradicate the social evil called, the caste system, was immense and brought back self-respect among the low caste people. He challenged the monopoly that priests had over temples and their exclusive, so called divine right to officiate, creating a system of parallel places of worship. Narayana Guru trained and appointed low-caste people as priests. He founded the first such temple in Kerala in 1888. On the wall of the temple was written, "Here is a model home, where men live as brothers, without caste, prejudice, or the resentment of religious differences."

Near the temple of Aruvippuram, the Guru had written, "Free from the dividing walls of caste and race, or the hatred of rival faith, we all live here in brotherhood."

The poet Tagore, on November 2nd 1922, went to visit *Narayana Guru* in his Ashram of Sivagiri Mutt in Varkala, south of the Nilgiri Mountains.



Tagore and Narayana Guru

³⁴⁵ Alice Bailey, *Initiation, Human and Solar* p. 54, Lucis Publishing Company, New York, 1967.

³⁴⁶ H. P. Blavatsky, *The Theosophical Glossary*, Agastya, p. 9, The Theosophy Company, Los Angeles, 1973.

³⁴⁷ H. P. Blavatsky, *Collected Writings, Vol. I*, p. 438, Theosophical Publishing House, Wheaton, 1988.

Note 42 "A brother Adept called by H.P.B. "the Old Gentleman"... This Adept was living near Arcot, not far from Madras, when H.P.B. and Col. Olcott saw him about April 30, 1882. A letter to The Theosophist from him, refuting the accusations of Swâmi Dayânanda Sarasvatî against the Founders, appears in the June, 1882, Supplement, pp. 6-8. It is dated "Tiruvallam Hills, May 17," and signed "One of the Hindu Founders of the Parent Theosophical Society." In Thiluvallam there is a large temple dedicated to Shiva along the Bahuda River.

³⁴⁸ H. P. Blavatsky, *Collected Writings, Vol. I*, p. 414, Theosophical Publishing House, Wheaton, 1988.

After visiting him he stated: "I have visited several places in the world. During these travels, I have had the good fortune to come in contact with several Saints and Maharishis. But I must frankly admit that I can never come across anyone, who was spiritually greater than Swami Sree *Narayana Guru*, nay a person who is on par with him in spiritual attainment. I shall never forget his radiant face illuminated by the self-effulgent Light of Divine glory and his yogic eyes; whose gaze fixed at a far remote point in the distant horizon." ³⁴⁹

Opinions about him from others.

Annie Besant: "Guru was Patanjali in Yoga, Shankara in wisdom, Manu in the art of government, Buddha in renunciation, Mohamed in fortitude, and Christ in humility."

Romain Rolland: "Guru was a Jnani of action who had a keen and vivid sense of the people and their social needs."

Dr. Sir C. P. Ramaswamy Iyer: "Guru has instilled the slogan of universal brotherhood in the hearts of the masses."

Vinoba Bhave: "Guru is regarded as one of the Avatars, that have appeared in India in the last 100 years. "

Mahatma Gandhi: "Great privilege in life to have met Sree Narayan Guru. Gandhiji was inspired by the Guru in his movement for the elevation of the Harijan and the removal of Untouchability."

On March 12, 1925, Gandhi met Narayana Guru at the Guru's house in Varkala.



All the yogis of South India are spiritual children of Mahaguru Agastya, author of various hymns in the Rig Veda, or, as H.P.B., of the "Old Gentleman." His pupils in fact are all initiates of high degree and also a number of Masters. ³⁵⁰

The first to break the barbaric caste system in Kerala was the yogi Ayyaku Swamigal of Thycaud, Thiruvananthapuram, the Narayana Guru. Another was a friend of Narayana, Chattambi Swakikal; yet another, Raman Pillai Asan of Pettah.

Narayana loved every being as himself: a child of one Reality, all were brothers to him. He said, "What is meant by 'that person' or 'this person,' in the world, thought of correctly, is in essence nothing, but one primordial Self."

His motto is famous: "One caste, one religion, one God for all mankind."

³⁴⁹ Vijayalayam Jayakumar, *Sree Narayana Guru A Critical Study*. Page VI, D.K. Printworld, New Delhi, 1999.

³⁵⁰ Alice Bailey, *Initiation, Human and Solar*, p. 54, Lucis Publishing Company, New York, 1967.

Narayana Guru did a lot for Gandhi, suffice it to say that the first popular *satyagraha* demonstrations were held on his land, and he inspired Gandhi with his teachings.

The Nilgiri or Blue Mountains, of which H. P. B. spoke so much of, are one of the privileged seats of Rishi *Agastya* and his wife *Lopamudra*. Another place which the Puranas traditionally attribute to Him, is situated on the *Agastyakooda* peak, which lies at the extreme tip of India, in the Kanyakumari region, from which a vast panorama of the Indian Ocean can be admired. It is his sacrificial altar, or *yajñasālā*, where he practices his ascetic sadhana. His final resting place is Thiruvananthapuram, a city built on seven hills like Rome. It is to that peak that Narayana went.

In the *Maruthwamala* area, there is a cave known by the name of Pillathadam and it is inside it that Narayana would complete his sadhana and be blessed with Enlightenment. He would stay there for five years. Who were his companions? - a cobra and a leopard, who acted as his sentinels at the cave entrance. The leopard would lick his feet and then curl up on them, while the cobra would sometimes run over his body and then coil up by him. When the pangs of hunger became stronger, he had a vision of a yogi with a deformed body who was preparing rice balls with his dirty hands, eating them from a bowl and inviting him to help himself. Their taste was better than nectar. The figure then became beautiful and disappeared, blessing him. Then the Swami understood that it was *Muruga*, or *Kumara* himself. Sometimes local visitors who addressed him as Siddha, would come to see him: he was hugely popular among them because he could miraculously cure their diseases.



Pillathadam Cave at Maruthwamala, Agastyakooda.

In the Nilgiri Mountains in Ootacamund, now Udhagamandalam, which I visited in 1979, there existed the simple pastoral Toda people, who had been defined as *biblical* and were under the special protection of Master Jupiter.



We could have learned a lot from them. They were totally vegetarian and fed only on the milk of the buffaloes they raised. They kept their number strictly limited so as never to exceed one thousand individuals. In 1966 there were 978 of them. They were treated as gods by the surrounding tribes, because they had strong telepathic and thaumaturgic powers, but they refused

to cure those who were not vegetarian. They never waged wars. Everything they had was in common, even their children's upbringing, and they lived very simply. They lived in the beauty of nature without distorting it. They were totally harmless in their relationships and very spiritual. Rather than biblical men, they were the humanity of the future. But now they have been almost wiped out by the current incivility. We wanted them to become farmers; we sprayed herbicides, planted eucalyptus trees and made it impossible for them to raise their buffaloes. We have not protected them and have exploited them for tourism. As a result, one *Toda* elder says that even the leaves on the trees are almost unrecognizable in quality from when he was a boy.

From all this we deduce that the Divine must be found in the midst of nature, as did the Buddha and the yogis, as well as the American natives, who practiced communion with nature. Whoever, in any religion, claims to have spiritual authority, should first be judged by the wild animals, who perceive true holiness without ever being wrong.



Parliament of Religions, September 1893, Chicago

Vivekananda, founder of the charitable Ramakrishna Mission, debuted there in his inaugural address. He extolled tolerance and the Unity of all faiths with the words suggested to him by Shivapuri Baba (then still called Swami Govindananda Bharati): “*Sisters and Brothers of America,*” which won him a very long applause.

As in Northern India, many revere Guru Nanak, so in the South, one revere Narayana Guru. Narayana Guru organized the Second World Congress of Religions in Varkala on December 15th 1915. The second All Religions Conference, which inaugurated the study of comparative religions in India, was his initiative and took place at Alwaye, in Southern India, in 1924. On how to relate to the Guru.

“After having chosen the Lord and the Guru no retreat is possible. The path lies only onward, and sooner or later with ease, or difficulties, you will come to the Teacher. When the black ones surround you and close their circle, there will remain, only the path upward to the Lord. Then you will feel that the Lord is somewhere not far-off and that the silver thread is above you. You have but to stretch out your hand! We can meet without the help of the black ones, but more often only he who is pressed from all sides reaches out to the silver thread, and only in distress does he learn the language of the Heart. One should feel the Lord and the Guru in the heart.”³⁵¹

³⁵¹ *Hierarchy*, sutra 112, Agni Yoga Society, New York, 1977.

22. The English Master

"Little can be given out concerning the two English Masters... One of Them, who resides in Great Britain, has in hand the definite guidance of the Anglo-Saxon race and He works upon the plans for its future development and evolution. He is behind the Labour movement throughout the world." ³⁵²

The most important English Master is the one described by Cyril Scott in his novel "*The Initiate in the Dark Cycle*", published under the pseudonym *His Pupil* in 1932. Since I know the cryptographic key of the names in the text, I have found out that the character of Tony Bland, a pseudonym for writer Herbert George Wells, makes an important statement in Ch. IV: "A Master remains a Master whether or not he temporarily loses his physical body." I should add that by the name Christabel Portman, Scott refers to the psychic, Ellen Louisa Chaplin, who was often overshadowed by Master K.H. and by the name Viola he refers to writer Rose Allatini whom he later married at the request of his own Master K.H. to extinguish their past karma as Chopin and George Sand. In Ch. IX Scott gives the English Master the pseudonym of Sir Thomas. The Masters often adopt the name of their previous incarnation. In England lived Sir Thomas More, the humanist who authored *Utopia*, which describes a peaceful island with 54 cities (as many as the English Counties) where culture dominates. An ideal government flourishes there, in which private property is abolished.

Thomas More was Chancellor of the realm for 33 months, he was beheaded on July 6th, 1535, because he deliberately opposed taking the oath to Henry VIII's First Act of Succession. In Scott's book, the Master dwells in the countryside, in a prominent Tudor-style building with a view on the hills, and in its following chapter an oak-paneled dining room is described, with a Van Dyck painting on the wall. Not many buildings meet these characteristics. For obvious reasons, discretion is a must and his figure must remain unknown. If someone came to know his identity, he would be assailed by a thousand onlookers, but his protective function toward his homeland has not changed in the slightest and his activity continues undisturbed. He is a Second Ray Master working in attunement with the Christ, and in A. Bailey's Diagram of Masters on pag. 49, he is called a European Master. Cyril Scott's son Desmond, with whom I had the pleasure of corresponding via e-mail many years ago, remembered his father quoting the eulogy John Ireland, a friend of his father, had made in 1949: "You were the first British composer, to write non-academic music free and individual in style, and of primary significance." ³⁵³

There is another social reformer who collaborates with the English Master. In 1884 a book was published which established an era: "The Industrial Revolution" by Arnold Toynbee (1852-1883). He was the man whose actions encouraged the formation of the workers' unions, whose workers at that time had pitiful working conditions. He gave dozens of lectures to the workers, making them aware of their rights. His early death at the age of 31, was not only due to physical exhaustion, but rather to the ill will of some industrial employers, who wanted to keep the wages low. He suffered, like Paracelsus, what is called a "Christic death". Afterwards, he always supported the workers and gave impulse to the unions.



Arnold Toynbee (1852-1883).

³⁵² Alice A. Bailey, *Initiation, Human and Solar*, p. 59, Lucis Publishing Company, New York, 1967.

³⁵³ Desmond Scott: *Cyril Scott: A man whose time has come again*.

23. Lives of the Masters Morya and K.H

Facing the *incarnate Wisdom*, all the prejudices of anyone against Morya and K.H are disproved, because their acts were always motivated by Justice and Truth.

In the nineteenth century they operated in unison in the West through H.P. Blavatsky, to whom they dictated the Secret Doctrine and in the twentieth century, through Alice Bailey and Helena Roerich. By 2025 they will dictate *a Treatise on the magnetism of Love-Wisdom*, a sequel on the constitution of the macrocosmic mind, already scrutinized in *A Treatise on Cosmic Fire*. We will understand that ions, atoms and molecules, move within the cell cytoplasm under the influence of local electromagnetic fields, born from the greater ones generated by the emotions and thoughts of the human unity. Psychosomatics will have its scientific basis and the emphasis will not only be on the physical, but increasingly on emotional and mental hygiene. As a result, cancer, which is due to inhibitions, will gradually disappear, because human kind will be able to *properly* control emotions.³⁵⁴

I have some classic reproductions of the drawings portraying the Masters as young men, dating back to 1915, given to me in 1988 by Eleanor Shumway of the Temple of People in Halcyon, California. As many will know, in the Theosophical Headquarters in Adyar, it was always forbidden, for good reasons, to see the originals. I am enclosing three of them, while the ones below are not portraits, but real photos of the Masters and as such, should be treated with great respect, since they are a powerful means to get in touch with Them, for those who really love them. Precisely for this reason, I understand that in His present Indian life, K.H. forbids they take photos of him and it is simply impossible to do so; please consider the portrait of the Maitreya and the other photos of the Masters as real treasures and the most important part of this volume. Their inclusion in a public volume, such as this book, is an exceptional event, because humanity needs proof and rightly so.



³⁵⁴ Alice Bailey, *Treatise on 7 Rays, Esoteric Healing*, pp. 59 and 60, Lucis Publishing Company, New York, 1981.



Ranbir Singh, India's most important Maharaja, and his Diwan or Prime Minister, Kirpa Ram



24. Life of Mahatma Morya, 1st Ray Master

"Master Morya, is the head of all esoteric organizations in the world."³⁵⁵

"Master Morya is the head of all truly esoteric schools."³⁵⁶



Photo of Maharaja **Ranbir Singh**, born in August 1830 - and died on September 12th, 1885.

Speaking of the various Masters, of very different characters, who took turns communicating through the body of H.P.B. Olcott gives us a valuable piece of information. Among those who dictated to H.P.B. was an ancient Platonist of high metaphysical stature, who did not even realize he was dead. Olcott reports that he had died on September 1st, 1687³⁵⁷ and, from that date, my friend Jean Overton Fuller rightly deduces that he was Henry More, the Cambridge Platonist.

But I would add that, in the following two pages, there is the curious evidence that explains who the real Master Morya was. I quote from Olcott: "One of his *Alter Ego's*, whom I later met in person, has a thick beard and long moustache which is rolled up, according to the Rajput way, at the sides. He has the habit of rolling up his moustache when he is thinking hard and he does it mechanically and unconsciously... Sometimes, when H.P.B.'s personality faded away, and she was *Someone else*, I would watch her, while with her hand she made the gesture of pulling and rolling up the moustache, which certainly did not grow visibly on her upper lips, while in the meantime she had an absent look, until the mustachioed *Someone* looked up and surprised me, while I was watching, quickly removed her hand from her face and continued with the writing work. Then there was another *Someone*, who hated English so much, that he would not speak to me in any other language but French, and who was fond of mechanical inventions."³⁵⁸

³⁵⁵ Alice A. Bailey, *Discipleship in the New Age Vol. I*, p. 622, Lucis Publishing Company, N. Y., 1972.

³⁵⁶ Alice A. Bailey, *The Rays and the Initiations*, p. 373, Lucis Publishing Company, N. Y., 1988.

³⁵⁷ Henry S. Olcott *Old Diary Leaves Vol. I*, p. 242, Theos. Publishing House, London 1941.

³⁵⁸ Henry S. Olcott, *Old Diary Leaves Vol. I*, p. 244, Theos. Publishing House, London 1941.

We now know that Olcott had met Ranbir Singh on November 24th, 1883,³⁵⁹ and knowing of H.P.B.'s travels in Kashmir, it is easy to see to whom those invisible, vertical, 10 cm long moustaches, which H.P.B.'s hand stroked, belonged. Just look at Ranbir's photo!

Ranbir Singh, third son of Gulab Singh, Rajput of the Jamwal or Dogra Solar lineage, dating back to *Ikhswaku* and Rama, Maharaja of Kashmir, Ladakh and Baltistan, was born in August, 1830³⁶⁰ in Ramgarth, at his mother's home. She was a Rajput Rani *Rakwal* of Jaipur, and since Ranbir, was not supposed to inherit his father's Kingdom, he grew up under the tutelage of his uncle, Raja Suchet Singh. The latter, despite his seven wives, could not have any children, so he adopted him and gave him a very high spiritual education.

Ranbir Singh spent his first fifteen years in his uncle's palace in Rāmnagar, a city southeast of Udhampur, and it was thanks to his uncle that his great love for the cultural aspect of life bloomed, as reported by the late historian and friend Prof. Charak.³⁶¹



The author at Prof. Charak's home, with him and his grandson. Jammu, 1996.

Ranbir Singh was a professional soldier and an efficient commander from age 15 and he participated in the defense of Ramnagar and Uttar Behani in 1845, when Jammu was invaded by the Sikh army of Lahore.



March 9th, 1860. Viceroy Lord Canning visits Ranbir Singh (who is 30 years old).

Ranbir Singh was a great scholar of Sanskrit and the Persian language, in which the official documents of the state were written. In April 1996 I had the chance to visit the palace where he lived as a boy, the walls of whose rooms were decorated with images of all the Rishis of antiquity, and this may explain his disposition towards spirituality.

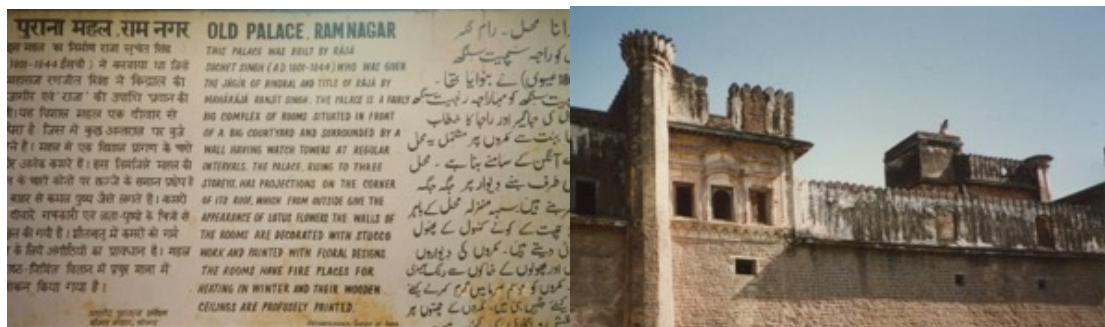
³⁵⁹ Henry S. Olcott, *Old Diary Leaves Vol. III*, p. 45, Theos. Publishing House, London 1904.

³⁶⁰ Sukhdev Singh Charak, *Life and Times of Maharaja Ranbir Singh*, p. 32, Jay Kay Book House, Jammu, 1985.

³⁶¹ Sukhdev Singh Charak, *Life and Times of Maharaja Ranbir Singh*, p. 33, Jay Kay Book House, Jammu, 1985.

His uncle was an influential member of Ranjeet Singh's court in Lahore, while his father was the most important member of the Sikh empire, after Ranjeet Singh himself. The death of his elder brother Udham Singh on November 5, 1840, reported in the Gulabnama, page 160, due to the collapse of a wall that seemed accidental, and the death of his other brother, Sohan Singh on December 22, 1844, lead to the dismantling and division of the Sikh empire, between the British and Gulab Singh.

Ranbir Singh's fate would change forever, as he remained the only possible successor to the throne of his father, whose health in later years would be endangered by generalized edema. In Rāmnagar, some Rajas told me about his solitary horseback outings in the extremely wild surrounding forests and of his meditations in the impervious and wild landscape of Rāmnagar, accomplished like those of the ancient Rishis.



Ranbir’s friendship with Kirpa Ram, or K.H., dates back to his teenage years, when he was being hurriedly prepared for his succession to the throne. Their respective fathers often met to attend to state affairs, and their sons, their successors, were both being prepared for their future duties.

The future of the independent state of Kashmir will depend on the solidity of their friendship. As I was personally told by Prof. Waklu, the joint action of these two enlightened rulers, greatly fostered the arts throughout Kashmir.³⁶²



The author, at Amar Pahal Palace Museum - Jammu, with Prof. Waklu (on the right).

Now the only candidate for the succession to the throne, as King of Kashmir, and being at first completely unprepared to reign, (replacing his two older brothers, who had been instead duly prepared) in 1849 Ranbir was sent to London by his father Gulab Singh, builder of an empire.³⁶³

Ranbir Singh (M.), aged 19, went to Britain to study the institutions of their chief allies, the British, and treasure the best ones. From them, in fact, his father had bought Kashmir in 1846, though in fact it had been donated by Ranjeet Singh on merit. Kashmir was called the land of the eternal spring.

³⁶² Somnath Waklu, *The Rich Heritage of Jammu and Kashmir*, p. 115, Gyan Publis. House, New Delhi, 1998.

³⁶³ Bawa Satinder Singh, *The Jammu Fox, a biography of Gulab Singh*, Feffers & Simmons, London, 1974.

In order to go to London, he made use of a powerful friend, the Rajput kshatriya, (Khas) Jung Bahadur Kunwar Rana, the Raja Prime Minister of Nepal.³⁶⁴ The Rana was accompanied by his two brothers, who were joined by Gulab Singh's son and the son of the Prime Minister of Kashmir, Yuvraj (the Crown Prince), Ranbir Singh and Kirpa Ram.



Jung Bahadur Kunwar Rana

Ranbir was never alone, as he barely knew the English language and didn't love it much.³⁶⁵ He was followed, like a shadow, by his friend Kirpa Ram (K.H.) who, on the contrary, spoke it fluently. On March 22, 1850, the Times of London announced the event and Ranbir Singh, as an escort, adopted an alias close to his own name, Captain *Ranbir Singh* Adhikaree (officer), while Kirpa Ram adopted the alias Lieutenant *Lal Singh* Khutree (kshastriya). They were housed in Richmond Terrace, a stone's throw from Buckingham Palace. They visited the Parliament, and all the major institutions. On June 20 Jung Bahadur and his two brothers were admitted in the presence of the Queen. H.P.B. told her aunt that the Master was not among those presented to her³⁶⁶

The outcome of this journey was that after their return, on January 6, 1854, the Muluki Ain, Nepal's legislative code, was enacted. In the meantime, laws were also enacted in Kashmir along with The Ranbir Dand Vidhi or Ranbir Penal Code, through which slavery was abolished, and the Sudras (the lowest class) were given the right to read the sacred scriptures. Kashmir adopted the telegraph and compulsory education and was the first state in India to have a paved road and promote various innovations. Moreover, Olcott, the co-founder of the Theosophical Society, brought with him the first phonograph, invented by the theosophist and inventor Thomas Edison. The 18th Chapter of Prof. Waklu's book is titled "*Ranbir Singh: The Maharaja with a Heart of Gold.*" Even today, 136 years after his death, the institution he founded, the *Dharmath Trust*, pays for the expenses of the major Hindu shrines in the Himalayas, free of charge. He was a great reformer, but his goodness did not prevent him from banning the establishment of a *Brahmin-only* theosophical lodge in Allahabad that had omitted the pledge on brotherhood, so as not to contaminate with outcasts, if they had not first renounced their caste and marriages with little girls.

Lett. 134 *The Mahatma Letters to A. P. Sinnett*, pag. 462, First Ed.

The teaching he gave in his following incarnation was transcribed by his disciple Helena Roerich and comprises 18 volumes of the Agni Yoga series from 1924 to 1940.



Helena Roerich³⁶⁷

³⁶⁴ Mary Neff, *Personal memoirs of H.P.B.* p. 246, Theosophical Publishing House, Wheaton, 1971.

"As to the Sahib, I have known him for a long time. Twenty-five years ago, he came to London with the Prince of Nepal; three years ago he sent me a letter by an Indian who came here to lecture about Buddhism. In this letter he reminded me of many things, foretold by him at the time, and asked me whether I would consent to obey him, to avoid complete destruction."

³⁶⁵ *The Mahatma Letters to A. P. Sinnett*, pag. 183 Letter 14 The Theosophical Publishing House, London, 1972.

³⁶⁶ Jean Overton Fuller, *Blavatsky and Her Teachers* pp. 7-8, East-West Publications, London, 1988.

³⁶⁷ Photo on Back cover, from International Centre of the Roerichs, Master-Bank, Moscow, 2013.

25. Life of Mahatma Koot Hoomi, 2nd Ray Master



Diwan Kirpa Ram, author of the Gulabnama, Prime Minister of Jammu and Kashmir State, 1862-67 1832-1876

Kirpa Ram

"Every one knows that Master Koot Hoomi is a Puñjabi whose family was settled for years in Kashmir." ³⁶⁸

"No one ever dreamt of saying that the Mahatma was a 'Tibetan Monk' or a Lama." ³⁶⁹
As my friend Jean Overton Fuller accurately reported, "the name Koothoomi appears in the Vishnu Purāṇa (Wilson, Book III, p. 60, as the name of a Sage, who spread knowledge of certain sacred scriptures, kept hidden until then). ³⁷⁰ It was not chosen at random.



Manasarovar lake, near Mount Kailash, where the Vedas were inspired. A place loved by the *Nāga*, or Sage, K. H. and by *Nāgārjuna*,³⁷¹ who placed emphasis on vacuity. He was a representative of Mahāyāna Buddhism, whose three cornerstones are renunciation, the seven-step development of bodhicitta or the pursuing of the liberation for the sake of all living beings and the correct view or understanding of vacuity, called *Śūnyatā* in Sanskrit.

³⁶⁸ H. P. Blavatsky, *Collected Writings Vol. VI*, p. 277, Theosophical Publishing House, Wheaton, 1975.

³⁶⁹ H. P. Blavatsky, *Collected Writings Vol. VI*, p. 292, Theosophical Publishing House, Wheaton, 1975.

³⁷⁰ Jean Overton Fuller, *Blavatsky and Her Teachers*, p. 84, East-West Publications, London, 1988.

³⁷¹ H. P. Blavatsky, *Theosophical Glossary*, p. 203 and 223, The Theosophy Company, Los Angeles, 1973.

It was *Kātyāyana* or *Kacchana* (Pāli), Gautama's favourite chela and the first to become enlightened, who wrote the Abhidharma, the metaphysical part of the Tripitaka or Buddhist Canon, as reported by H.P.B.³⁷²

A young Indian man of about eighteen, *Kirpa Ram*, later known in the West under the pseudonym K.H., born in 1832 in Kashmir, but from a family originally from Eminabad in the Punjab,³⁷³ North of Lahore, met Lord Dalhousie, British Viceroy of India in Wazirabad in 1850. For cultural merit he received the *khilat*, a multicolored honorary robe,³⁷⁴ and was admitted incognito, for political reasons related to the British rivalry with Russia, to attend a University degree program in Dublin. Later, he would attend Cambridge and Leipzig Universities, for further academic studies.

Kirpa Ram was by far the first Indian to travel to an English-speaking country to study, since his father Jawala Sahai Chand was the Prime Minister of an important Indian frontier state: Gulab Singh's Kashmir. Jawala Sahai Chand had established an important agreement with the British to purchase the country.



Jawala Sahai, Diwan (Chief Minister) of Kashmir under Gulab Singh and father of K. H.

The Maharaja conquered the kingdom of Kashmir by force of arms and, in return for a large sum of money given to the British, he obtained recognition from them, partly because they intended to have his help as a strong military ally against the Russian danger.

What came to be known as the Great Game, the political clash between Britain and Russia, over the control of Asia, was underway and it was essential to the British, that the Maharajas and the Indian government men, be educated and drawn into their cultural area and sphere of influence. Kirpa Ram, a promising young man of great "indigenous" culture, who was likely to follow in his father's footsteps in politics, was the perfect choice for a demonstration of Western "civilization and culture" and to practice a clever policy of alliances, with indoctrination aimed at showing the superior political, military, organizational, cultural, and religious power, of a nation that considered itself top-tier in the West.

We are left with the – anonymous, as it was customary - mystical poem "*The Dream of Ravan - A Mystery*", penned by K. H. as a university student and published serially in "*The Dublin University Magazine*" in the years 1853 and 1854. It could have only been written by an Indian, who also had first-hand spiritual experiences and was a fine psychologist.³⁷⁵ In the same years, precisely in 1855 in Ireland, an idea was taking shape, which like a shining beacon would later take on the name of Theosophy, thanks to the decisions of Mahatma K. H.. *Kirpa* in Sanskrit, as Bhagavan Das says in his book *The Science of Emotions*, 4th edition, p. 150, means *Compassion*.

³⁷² H. P. Blavatsky, *Theosophical Glossary*, Abhayagiri, Abhidharma, p. 2, Theosophy Comp., Los Angeles, 1973.

³⁷³ Diwan Kirpa Ram, *Gulabnama*, p. XI, Light & Life Publishers, New Delhi, 1977.

³⁷⁴ Diwan Kirpa Ram, *Gulabnama* p. XX, Light & Life Publishers, New Delhi, 1977.

³⁷⁵ <http://www.istitutocintamani.org/englishSession/TheDreamofRavan-amystery.pdf>

In the Victorian age, in the midst of a thoroughly materialistic Western civilization, having studied European law, music, poetry and literature with rare commitment, this young man was privileged in many ways. He was regarded at home as one of the most educated men in India, but he was certainly much more than that. He was one of the few young men in the world to have benefited from the best part of Asian and European culture, and therefore he was the best person to mediate between the two civilizations. At the age of 22, He wrote a Treatise on Ethics in Persian, the *Guldastah-'i Akhlāq* (Persian MS 674).

From an early age, Kirpa Ram had the best spiritual instructors and meditation teachers and, in an environment, where intense diplomatic relations were being forged, he learned about ten languages at an early age, including good English, classical Persian and Sanskrit. His natural predisposition for psychology, philosophy, music, spirituality, and languages turned him into a miracle; he embodied a new Pythagoras, who had built a bridge between the new cultures of Magna Graecia: Croton, Taranto, and Reggio Calabria and those of Egypt, the Middle East, and India. He travelled from the West to the East, reaching as far as India. This young man, in contrast, moved from the East, where he was born, to the West and had a similar fate - creating a bridge between the two cultures through the intermediary of a woman of Russian origin, Helena Blavatsky, shortly after returning from his Western "exile." I also recall that H.P.B. and Olcott, used the term Sahib to refer to M. and the code name *Kashmir* for K. H., and H.P.B. herself said that the latter was not Tibetan.



An Apocalyptic Vision by H.P.B. Col. Olcott (nicknamed Moloney), featured in conversation with Sahib (M.) and Kashmere (K. H.), in an autograph drawing by H.P.B.

Why exile? Because he found himself in a world that lacked spirituality. Never did his lips utter a lie, never did his hands commit theft. Ethics perfected by a thousand obligations already in another life, when he had been *Flamen Dialis*, high priest of the Temple of Jupiter, located on the Capitol in Rome.³⁷⁶ What moved his thoughts that he had already learned to master at a very young age? What did he derive from his long meditative samādhis? Having tasted the fragrance of the flower of European culture, he immediately perceived its inherent weakness; dominant materialism.

The perception of their own importance grew accordingly with their amassing of wealth, power and culture. The British treated the Indians with condescension; they did not even speak to them. They displayed much mind, little heart and few genuine religious experiences. This was immediately apparent to those who came from a culture in which no doubt was cast over the supremacy of mind over matter and spirit over both. Simply put, in India the purpose of each individual preceded the vehicle through which he acted. They regarded as a supreme hero one who had conquered himself, such as Lord Shiva, king of yogis and meditator par excellence. But beware: the true Self of the One, is found in the other. What is Shiva without Shakti? Or Osiris without Isis?

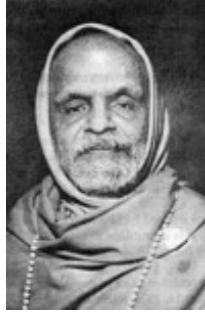
³⁷⁶ *The Mahatma Letters to A. P. Sinnett* p. 171-172, The Theosophical Publishing House, London, 1972.

Europe, 170 years ago: The slavery of the Africans, who were embarked in Bristol for America, had been abolished a few decades earlier. Hardly anyone knew what meditation was. Instead, prayers for personal benefit were recited in gloomy cathedrals and Eastern spiritual and religious literature was completely unknown. If anything leaked out, it was interpreted in a material and literal sense. The highly mystical poems of the Persian astronomer, mathematician and poet, Omar Khayyam, were considered an encouragement to get drunk and enjoy life, rather than an invitation to share the wine of Ananda, the bliss of union with the Divine. He, the singer of Joy, was being hailed instead, as the poet of *carpe diem*, imbued with pessimism!

Any contrary ideas were rejected and deemed ridiculous and, unfortunately, the initial prejudice continues to this day. "A mystical reading of all the quatrains of the Rubaiyat, common in Persian criticism, seems to be discarded."³⁷⁷

This is the era of the presumption of European culture, the one in which Max Müller, a Sanskritist who translated the Rig-Veda in 1849, never traveled throughout his entire life to India, the home of Sanskrit studies.

But Sanskrit, written in Devanagari, is par excellence the *language of the Gods*, with precise mathematical meanings, as Bharati Krishna Tirtha states in his *Vedic Mathematics*, and since each letter, as in Arabic, has a numerical correspondent, "a simple hymn to Krishna can contain pi divided by ten extended to the 32nd decimal place!"³⁷⁸



Sree Bharati Krishna Tirtha, Shankaracharya of Puri.

In the Theosophist (Issue 10, 1883), the Tiruvallam Mahatma,³⁷⁹ (Master Jupiter, or Rishi Agastya, or Narayana Guru of Thiruvananthapuram in Kerala, *the one who abolished caste shame in South India*) states, that Sanskrit can only be understood through Senzar, the sacred language.

K.H. was a wise and balanced person, who had been Pythagoras in his previous incarnation. He had then coined the motto "Do not unbalance the scales," which became the "*In medio stat virtus*" of the Romans. Consistent with that principle, he esteemed all that was good in the science, technology, music and practicality of the West, but never devalued the culture of the land in which he was born. He did not adopt Western habits and mentality, under any circumstances, but swore in his heart, believing this state of affairs to be unbearable, that he would do anything to elevate the quality of spiritual life of the brethren in the West. The sight of the suburbs of the East End and the miseries of Whitechapel, London, aroused in him a bursting wave of compassion. He saw the moral degradation in this world and mindful of the saying he uttered during his lifetime as the divine Pythagoras "The doctor goes where the sick man is," he vowed to himself that for him the moral and spiritual elevation of the masses of the West would be, in his lifetime, a priority. He

³⁷⁷ *Enciclopedia Europea Garzanti VIII*, p. 267, Milan, 1979.

³⁷⁸ Bharati Krishna Tirtha *Vedic Mathematics*, p. 363 Motilal Banarsidass, Delhi, 1975. For mentions of the life of this great saint and discoverer of a different ancient mathematics see Paramahansa Yogananda, *Autobiography of a Yogi*, p. 258, Rider, London, 1996.

³⁷⁹ H. P. Blavatsky, *Collected Writings Vol. I*, p. 438, Theosophical Publishing House, Wheaton, 1988.

was still unaware of the ways to accomplish this feat that would make even those who had the means and opportunity to do so tremble; that is the pledge of a true bodhisattva, which he took and kept.

Here is the moment of a *Bodhisattva's* vow, of one who turns back to save others. It is a moment of extreme simplicity and impersonality. Identification with the whole allows no other choice. Universal love shows all its power. With such choices made in the silence of one's Soul, the World is redeemed and another *server* is born. I am talking about choices that, to a much lesser extent, many of us have already made. This choice always involves conflict. Should one prioritize first and foremost the personal good, or that of the group? To live and work for one or the other?

H.P.B. too, from an early age, turned her sympathies to lower class people and showed an apparent indifference to the nobility, to which she belonged by birth. She also felt a strong dislike of convention.³⁸⁰

Roberto Assagioli, my mentor, (1888-1974), who was in telepathic relationship with his Master, K.H., told me that since he was ten years old, he had felt the urge to eliminate suffering, especially psychological suffering which poisoned people's lives. At the end of his life, like H.P.B., he too was offered by Master Morya, the choice of whether to pass beyond the veil immediately, or to continue for a few more years, albeit amidst various bodily sufferings, the work he had begun.³⁸¹ Both chose the path of sacrifice, out of love for humanity.

Disciples therefore work and are active in well-defined areas of *service*, otherwise they would not be such. In fact, "The initiate knows why he works." The others, that is, those who have opted for self-interest, are very active, interested only in survival and perpetuating an ephemeral and transitory power, based on exploiting others to attain their own ends. The activity is identical, but the goal that drives one to act is totally different, and the higher one presupposes harmlessness of thought, speech and action and, above all, dedication and consistency. So, having to make a choice, better to opt for the "narrow way" of the Gospel, the one that costs the most in personal terms and, as the Divine said in the Golden Sayings, "Declining from the public ways, walk in unfrequented paths."³⁸² He meant by this, to ignore even the exotericism of official religions. Despite the fact that our personality cannot do much, the Oneness in us, can do everything.

Returning to life choices, they are made for the good of the whole and, therefore, could be called monadic choices, for the *monos*, the One. It is such a choice that will enable K.H. to become the next *bodhisattva* and one day assume the present function of the Maitreya.

K. H. is thus the true founder of Theosophy. He will later be helped by his great friend M., his great backer and collaborator, who says; "*It is incorrect to think that the past experiment (and I add of Theosophy) of My Friend was unsuccessful...* H.P.B. was grateful to the deriding drumbeaters."³⁸³

Christ also chose to save, not only the human realm, but also the realms of nature and made a similar choice, imitating in this Sanat Kumara's Great Sacrifice who, having the 1st Ray monad, chose to descend into the depths of matter and incarnate on Earth.

The *Cintāmani* Jewel, the *Dharma*, the Gem (or Holy Grail), that grants all wishes, becomes the foundation stone, the center of the base within the solar system. Here is the greatest of all

³⁸⁰ Mary Neff, *Personal memoirs of H.P.B.* p. 24 and 32, Theosophical Publishing House, Wheaton, 1971.

³⁸¹ C. Wachtmeister, *Reminiscences of H. P. Blavatsky and the Secret Doctrine* p. 62 T. P. H. Wheaton, 1989.

³⁸² Iamblichus, *Life of Pythagoras*, p. 239, Vol. XVII, Thomas Taylor Series, Prometheus Trust, 1999.

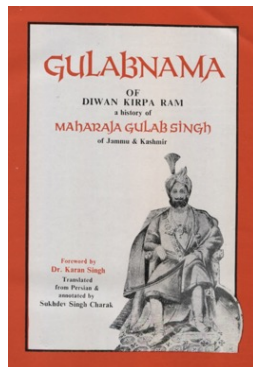
³⁸³ *Agni Yoga*, sutra 25, Agni Yoga Society, New York, 1954.

sacrifices, which can be realized only by *Sanat Kumara*, a divine rebel who consciously renounces life in the higher spheres. Certainly, the last who tarry will be the first, and a truly noble being, is not afraid to descend into matter to redeem it. Dung, for example, throughout Asia, is used to make fire, so matter is not to be despised, nor is the solar plexus and coccyx center, *muladhara*, perineum, or center at the base, as many uninformed esotericists do.

Muladhara comes from "Mula" root and "Adhara" Support. It is the root of all the nadis and the support of all the chakras, like a thread on which they are strung to form a garland. It is necessary to clarify that a nadi is not a container like a vein, but a channel in the sense of a sea current. It has a close relationship with the adrenal glands.³⁸⁴

We can understand the importance of the center at the base, because the caudal part of the neural tube of the embryo called the primitive or Hensen's node, which is formed during the third week, is the center of the embryo's own growth. It maintains stem pluripotency and, therefore, the ability to transform into any cell type, even when all others have lost it.

At a higher divine level, this descent to *Muladhara*, now finds an analogy in *Shamballa*, which directly reaches to humanity, in the process of the Hierarchy's Externalisation. The coronal center, the apex of the head, and the heart center, are now seeking union with the seventh or physical plane, the most material. Fortunate are those who are able to cooperate today in the course of this spiritual process, the highest of those taking place on the planet. The Great Beings support, reward, and increase tenfold, the forces of each Self who has chosen the greater good. The *world servers* are the pillars of the Divine's holographic way of proceeding.



Maharaja Gulab Singh of Kashmir³⁸⁵ Pictured in his biography, written by Kirpa Ram.

February 20th, 1856: Jammu, India: the earthly task of Mahatma Kuthumi (K. H.) began.

Maharaja Gulab Singh and his *Diwan* or Prime Minister Jawala Sahai, relinquishing their duties, designated their respective sons, Ranbir Singh, whom we shall henceforth call M., born in August 1830 and Kirpa Ram or K. H. born in 1832, to take over the leadership of the State, as King and Prime Minister respectively. For the two young men, the responsibility was as great as their friendship.

H.P.B. was present at the *Gaddi*, or coronation of M., so her discipleship became, no longer at a distance, but finally *face-to-face* with the Master. The Master's address was provided to her by the Morya's delegate for the entire Middle East.

³⁸⁴ Alice Bailey, *Esoteric Healing*, pp. 45 and 181, Lucis Publishing Company, New York, 1981.

³⁸⁵ H.P.B. uses the name of Gulab Singh (father of Ranbir Singh), as a screen for M., the protagonist of the 700 - page novel; '*From the Caves and Jungles of Hindostan.*' - Theosophical Publishing House, Wheaton, 1993.

As H.P.B. wrote: "I went to India in 1856 - just because I was longing for the Master... I met K lwein in Lahore... Were I to describe my visit to India only in that year that would make a whole book, but how can I NOW say the truth! ... I went from Kashmir to Leh in Ladakh." ³⁸⁶

In a few years, Kashmir became an unparalleled diplomatic and military power. The British, at the time of the revolt of the *sepoys*, the indigenous soldiers of the Anglo-Indian army, and during the March 1857 popular uprising in North India, were forced to seek the help of its powerful Dogra army, in order not to be slaughtered *en masse*. The Dogra army rushed to their aid, all as far as New Delhi, even though it was not their responsibility. Ranbir Singh did not personally participate in the battle, due to his father's suddenly deteriorating health. Kashmir's territorial boundaries were vast in the North and extended to encompass an enormous area, up to and including Mount *Kailash* (part of present-day Tibet), as well as part of Ladakh.

Kashmir was the only state in India that enjoyed effective independence. No British were allowed to remain there during the winter months. In 1865 Kirpa Ram or K. H. was elected governor of Kashmir. He had in his hands the entire administration of State affairs. The joint works of the two Mahatmas, advanced justice, freedom and culture. Temples, schools, universities, and canals (the first in India), were built, legislative codes were established, religious tolerance was introduced and crime was completely eliminated.

Trade flourished, and cultural institutions proliferated. Kashmir, unlike the rest of India, was a paradise, where the British gladly spent their summer vacations.

On November 11th, 1870, K. H. handed a letter to Nadja, H.P.B.'s aunt, to reassure her that her niece would be home soon and then he disappeared before her eyes. ³⁸⁷

September 11th, 1876, Mahatma K. H.'s Theosophy started to make progress.

K. H.'s death was announced at the age of forty-four, after twenty years *of service to the State*, also because he was being monitored continuously by the British Intelligence spies. His was however, an apparent death, caused by *Sam dhi* catalepsy and later the Mahatma awoke from his self-induced trance and fained death more active than ever, paving the way for H.P.B.'s anticipated arrival in India, on February 15th, 1879.

M. says of Koot Hoomi: "When the name of one of Our Brothers who was in the world, was revealed, *it became necessary to declare Him dead, in order to preserve His freedom of action*. We have had to change Our names repeatedly, in order not to arouse curiosity. Several times we had to change the name to defend ourselves from curiosity. We have been compelled to hastily hide Ourselves, in order that a good work might not suffer harm." ³⁸⁸

May 1873: While in Paris, H.P.B. received from M., the order to leave for the USA. She arrived in New York on July 7th and in July of the following year, she moved to Long Island. In 1875, the Master known by the three pseudonyms; D.K. or Djwhal Kool (from the Tibetan language, Servant of the Victorious), or the Disinherited, or Gai Benjamin, took the fifth initiation in Buxuaduar, India and could thus be of great help to the project of his Guru K.H. Henceforth his Master's will, would be his own and K. H.'s project would take on a more structured shape.

³⁸⁶ H. P. Blavatsky, *Letters of H.P.B. to Sinnett*, p. 151 London T.P.H. 1925 and Mary Neff, *Personal Memoirs of H.P.B.* p. 59. Theosophical Publishing House, A Quest Book, 1971.

³⁸⁷ S. Cranston, H.P.B. The Extraordinary Life and Influence of H. Blavatsky: Ch. 9 Strange Apparition, 1993.

³⁸⁸ *Supermundane I*, sutra 13, Agni Yoga Society, New York, 1994.

The Theosophical Society was founded in New York by H.P. Blavatsky and Henry Olcott, on November 17, 1875 with the purpose of forming the core of a Universal Brotherhood regardless of race, creed, sex, caste or color. Later, some secondary purposes were added, such as encouraging the comparative study of religions, philosophies, sciences, and to investigate the unexplained laws of nature and latent powers in man. The quality of the teachings given was high, but the central part consisted of a loving disposition, as can be read in the Mahāyāna text; *The Voice of Silence*, by H.P.B.

To better understand what Theosophy accomplished for the benefit of India's culture and for Buddhism, one need only read the back issues of *The Theosophist*, now available online.

Indirect clues as to who the Masters were, include; -

Olcott when referring to Master K. H. called him Kashmir.

The initiate who accompanied H.P.B. in her novel "*From the Caves and Jungles of Hindostan*," was named Gulab Singh, after the father of her guru, Maharaja Ranbir Singh.

As for H.P.B.'s suggested presence at the coronation of Maharaja Ranbir Singh in Jammu, in 1856, we know only from her own words, that she was in Kashmir that year and had gone there to meet her Guru, but we cannot provide firm evidence of her meeting with the Maharaja.

We know from H.P.B. that she went to Ladakh, to Shigatse and Tashi Lhunpo in Tibet, and only the high authorities of Kashmir, could have granted her this privilege, since Kailash and part of Ladakh, were property of the Maharaja of Kashmir, who was highly respected and feared in Lhasa.³⁸⁹

In November 1880 H.P.B. and Olcott were in Lahore, to organize a section of the Theosophical Society. The presentation of the Viceroy, Marquis Ripon, to the Indian Maharajas or *Durbar*, took place in Lahore on November 15th, with H.P.B. attending the ceremony and giving a description of it in the Russian newspaper *Russkiy Vestnik* (Russian Messenger). Her articles were published in the May, June, and July 1881 issues, under the pseudonym Radda Bai, and would later be published in the *Theosophist*, from August 1960 to March 1961. During this event the only relevant note, but also an inexcusable offense, is that the most prominent of the Indian princes, the Maharaja of Kashmir, refused to meet and greet the Viceroy. H.P.B. in her articles justifies this by saying that it was due to a sudden attack of dysentery.

But the omniscient K. H. states, that Viceroy Lord Ripon, betrayed Britain, by secretly revealing the latter's every move to his own Catholic confessor, Father Kerr.³⁹⁰ Considering him a despicable being, the Mahatma refused to greet him. But H.P.B., knowing that her Russian articles would be read by the British Secret Service, protected her Guru with a trivial excuse.

Direct clues as to who the Masters were: the purchase of the Adyar Headquarters.

How was the sum needed to purchase the headquarters of the Adyar Theosophical Society in Madras (Chennai) paid? The founders were not in possession of such large sums. Following the money trail easily leads to the key people. Therefore, since it is important as evidence, it is necessary to tell the whole story.

³⁸⁹ H. P. Blavatsky, *Collected Writings Vol. VI*, p. 277, Theosophical Publishing House, Wheaton, 1975.

³⁹⁰ *The Mahatma Letters to A. P. Sinnett*, p. 386, Letter 82, The Theos. Publishing House, London, 1972.

Recall that the Masters not only had personal contact with H.P.B., who went to London twice - but they met with dozens of minor disciples.

The following is one of the cases that testify, among other things, to the prescience of our Spiritual Mahatmas. I summarize an article by Soobiah Chetty, born on March 10, 1858, and enrolled in the Theosophical Society on April 27, 1882, published on October 25, 1928, in Adyar Notes and News titled "*In the Days of H.P.B., Master M.'s Visit to Madras in 1874.*" H.P.B. and Olcott arrived to take possession of the Madras office on December 19, 1882. H.P.B. was unpacking in the presence of Damodar, Narasimhulu, Krishnasvami known as Bhavaji, and Soobiah Chetty. Among the items contained in one suitcase were two portraits and Narasimhulu and Soobiah were looking at them curiously because, in one of them, they recognized a sadhu they had met four years earlier. Noticing their interest H.P.B. removed the paintings from their view, saying that it was forbidden to examine them, because they were the portraits of her Masters. The two brothers replied that they had met one of those people in person, to which H.P.B. replied that this could not be true.

Two weeks later H.P.B. apologized to them saying that what they had claimed was true, and that they were two of the four people, the master had met that day. She then asked them to tell her how the meeting had taken place. They reported that one morning a sadhu had entered the house unexpectedly. He was wearing a long white robe and turban, had black hair flowing down his shoulders, and a black beard. Of the three people who were in the room, one came out as they approached him. Staying near the door he made some signs that they did not understand but still remembered. He then asked them for a penny. They looked in their change purses and found exactly one penny, which they gave him. He turned and left the house, followed by the two brothers, and, to their surprise, he vanished into thin air. They could not find any trace of him in the street. The whole thing was so strange, that they still remembered every detail. H.P.B. then added to their information that the Master, was on his way to Rameshvaram, one of the great pilgrimage places in India.

I now quote an article that can be found on the internet: "*Madame Blavatsky and Soobiah*" by the Adyar Lodge, which I recommend reading both for completeness and to learn about some of the "miracles" performed by H.P.B., namely the siddhis of yoga, garima and laghima, that is the ability to weigh on scales like a feather or, conversely, to weigh enormously, as shown to Soobiah.

The latter was the son of the wealthy judge Grandhi Muthuswami Chetty and was a great friend of H.P.B. He had seven children and died (as predicted by himself), in December 1946, on the day of the Kartika Deepam festival.

As a young man, Soobiah, while working for the British in the port of Madras, heard that the Huddleston property, bordering the Adyar River, was for sale at an affordable price and informed H.P.B. and Olcott, who hesitated to buy it, having no funds available. He insisted to them that they at least visit it. They did, and H.P.B. confirmed that the Masters approved of the choice of place. Soobiah told them that the sale would be made in a hurry. Olcott deduced from this that, since he had no funds, it would not be possible to purchase it, but, as a last resort, he told Soobiah that even if he obtained a loan from him, it would take a long time to raise the necessary funds to pay it back. Soobiah told him that he would give him an answer the next day. The young man's father, familiarly called Muthiah, had attended a conference of the two theosophical founders in Madras, in the Georgetown area. At that time, the man was determined to change religion, and the lecture brought up many questions, which he wrote down on a sheet of paper to remember them, placing it on the sideboard at home before going to bed. The next day, he strangely found the

answers to all his questions written on some papers. This convinced him not to choose another religion, but to join the Theosophical Society.

The next day, the young man asked his father to lend the founders of the T.S. the money needed to buy the property, but the latter replied he should not meddle in the affairs between adults and refused him the loan. The young man insisted again, to no avail. A few hours later, during the night, Muthiah went to his son in ecstasy, to tell him that Master Morya had appeared to him: he had suggested that he lend the sum to Colonel Olcott, because not only would the money soon be returned to him, but this would do good for India and the world. Soobiah purchased the 26 acres of the property, naming it after the Theosophical Society, and arranged for its registration. The founders settled there in late 1882.

As stated in "*The Key to Theosophy*" p. 225; "Many were the promises of donations but few were kept, including that of a certain Maharaja who, after being thanked in the January 1888 *Theosophist*, 18 months later, still had not kept his promise."

"The significance of the heart is great; in the future it will replace the most complex apparatuses. Verily, in the New Era people will appear whose organisms accomplish this. At present, people invent robots, but after this mechanical fever has abated man's attention will turn to the powers within himself. " "All actions can be divided into the heartfelt and the heartless." Supermundane Vol. I sutra 22 e 40.

In the Lucifer issue of February 1889, in the article "*Paradoxical World*" appears the ten-year financial statement of the Theosophical Society, from February 1879 to February 1889:

In India Rupees 40,000, In Europe " 7,000, In America " 700!!! Equivalent to pounds 3,600.

Let us now analyze the most important and decisive part that helps us to understand, who the Masters of Wisdom were. How was the money from the purchase of Adyar returned?

November 19, 1883. A year after taking possession of the Adyar seat, Olcott was in *Lahore* and during the night, Master K. H. met with him for ten minutes and handed him a letter with prophecies, about the future death of two enemies of the Society, and with descriptions of future events that would affect the Society itself. The Master also met with Damodar and Mr. Brown. To the latter he delivered a letter in which he said "Welcome to the territory of our Kashmiri prince. In truth, my native land is not so far away, that I can play as host. You, are not only now merely at the threshold of Tibet, but also of all the wisdom it contains." ³⁹¹

K. H.'s hometown was, as previously mentioned, Eminabad, 25 km north of *Lahore*. On November 21st, Olcott left for Jammu in Kashmir, as witnessed in his diary "*Old Diary Leaves Vol. III*" p. 45, having accepted the request to treat the Maharaja of Kashmir with his magnetic passes (the passage of hands a few centimeters from the skin). He had learned from the delegate sent to meet him, that the Maharaja had the habit of giving away cash and nice clothes. He decided to refuse to take even a single rupee on a personal basis, as this was incompatible with his habits. He made it clear, however, that he would accept any gift in his capacity, as President of the Theosophical Society.

Seven days later, in leaving him, he affirmed: "No other reigning Indian Prince whom I have met, has left so pleasant impressions on my memory... No one could have shown himself a more perfect gentleman, a more generous, self-respecting Prince, or, a more thoughtful host. "In addition to bestowing many other gifts, he (Olcott) signed a receipt for two bags of Rs. 2,500 in silver."³⁹²

In fact, things from an esoteric point of view are completely reversed. It was the Maharaja (M.), who had always protected and cared for him, spiritually and materially. The magnetism of a lock of hair left in M's turban, as proof that his appearance in New York was not a dream, had

³⁹¹ *Letters from the Masters of Wisdom 1870-1900*, Letter 21 p. 61.

³⁹² Henry S. Olcott *Old Diary Leaves Vol. III*, p. 57-58, Theosophical Publishing House, London, 1904.

enabled Olcott to heal with magnetic passes thousands of blind, disabled, and seriously ill people in India. This physical encounter with the Mahatmas, was the reward granted him by the "Boss,"- the nickname by which the Colonel, affectionately called his Guru, at the end of his seven-year probation, from late 1875 to 1883, which consisted of providing help to H.P.B. in America and his continuous work carried out thereafter, in India and Ceylon.

About the intelligent use of money to earn good karma, Olcott recounted; "On December 18, 1882, in Madras, to set up the farewell dinner of a retiring British officer the Indians spent Rs. 15,000. A few days later we raised a smaller sum than that, to pay for the Adyar property."³⁹³ (Returning the money to Soobiah's father).



Adyar's Theosophical Headquarters in Chennai, India

Regarding the Hierarchy's protection of Olcott, or those who collaborate, however briefly with their work, I want to make a precise and clear statement here. The gratitude of the Mahatmas and the unlimited power of good, save the lives of the disciples many times, even if they are unaware of it. I will cite two examples. In 1943, during World War II, my teacher of esotericism, Roberto Assagioli was hiding in the countryside of Arezzo, together with his son Ilario hunted by the Germans because they were Jews. While they were hiding in the tall grass, they saw German soldiers passing by, but they were not noticed. D.K. then wrote to him, "K. H. assured you that the aura of His Ashram and the aura of mine, would act as a shield... This, my brother, you know well, and to this fused efficiency you can testify."³⁹⁴

Another example, among thousands of others, is that of a wealthy Spanish aristocrat, José Xifré, a close friend of Queen Isabella II and King Alfonso XII, who claimed that at his first meeting with H.P.B., a glance from her was enough to destroy the personality that was in him, up to that moment and that his ideas, tendencies and prejudices, more or less ingrained, had disappeared. He asserted that H.P.B. saved his life twice. Once, as he was leaving London for the continent, H.P.B. told him, "You are not leaving today." "Xifré replied that it was necessary for him to leave. When Blavatsky insisted that he should not, he replied, "But I must go, it is absolutely necessary that I go, I cannot postpone my departure." "You must not go, you must stay overnight

³⁹³ Henry S. Olcott, *Old Diary Leaves Vol. III*, p. 65, Theos. Publishing House, London, 1904.

³⁹⁴ Alice Bailey *The Discipleship in the New Age Vol. II*, p. 465, Lucis Publishing Company, New York, 1980.

in London," she ordered. Reluctantly, he obeyed. The next day the newspapers reported that the evening train, which Xifré was supposed to take, had been involved in a terrible train wreck.

Xifré, together with several colleagues, actively spread Theosophy and H.P.B.'s texts in Spain. Later, in 1895, he published a translation of H.P.B.'s "*The Secret Doctrine*" in Spanish.³⁹⁵

I offer here my triple apology to K. H., my instructor's Guru, for daring and attempting the impossible task of describing His life, using some of Aurobindo's words.

"Most Yogis say nothing about their spiritual experiences to others, or not until long afterwards, and secrecy was a general rule among the ancient Mystics. No moral or spiritual law commands us to make ourselves naked to the world or open up our hearts and minds for public inspection. Gandhi talked about secrecy being a sin, but that is one of his many extravagances.... It is not very advisable to discuss either myself, or the Ashram, or spiritual things, with hostile minds or unbelievers. These discussions usually bring on the *Sadhak* a stress of opposing atmospheres and cannot be helpful to his progress. Reserve is the best attitude; one need not be concerned to dispel their bad will, or their ignorance."³⁹⁶

"To write my biography is impossible. The idea is quite wrong. Who could write it? Not only in my case, but in that of poets, philosophers and yogis, it is no use attempting a biography, because they do not live in their external life. Their real life is inner and how can anyone else know that life? It is different with men of action like Napoleon, or Julius Caesar, men who develop themselves through action, but even in their cases, it would be best if they wrote their biographies themselves."³⁹⁷

"First of all, what matters in a spiritual man's life, is not what he did, or what he was outside, to the view of the men of his time (that is what historicity or biography comes to, does it not?), but what he was and did within; it is only that which gives any value to his outer life at all. It is the inner life that gives to the outer, any power it may have, and the inner life of a spiritual man, is something vast and full and at least in the great figures, so crowded and teeming with significant things, that no biographer could ever hope to seize it all, or tell it. 9th February 1936."³⁹⁸

I close by trying to express Kirpa Ram's continuous state of being. He does not enter for three months into *samādhi*, but, as Morya says, into vacuity, or in Tibetan *stong-pan-yid*,³⁹⁹ in the worlds without form or *arupa*, a state on which he laid emphasis, when he lived under the name of Nāgārjuna. Explain it; one cannot, if one pays attention to the words and not to the heart. In total silence comes understanding.

In the words of Khawja Habib, a Sage and Saint from his beloved Kashmir, garden of unparalleled beauty, now the scene of stupid religious strife:

*"Whoever realizes his true Self, discovers the wine barrels,
Overflowing with joy, he becomes drunk and forgets his lower self;
He will no longer distinguish anyone of the Hindu religion, from a Muslim."*

³⁹⁵ Sylvia Cranston *H.P.B. The Extraordinary Life and Influence of H. Blavatsky* ch. VI. Path Publ. House, Santa Barbara, 1994.

³⁹⁶ Sri Aurobindo, *Letters on Himself and the Ashram*, p. 24 and 686, Sri Aurobindo Ashram, Pondicherry, 2011.

³⁹⁷ A. B. Purani, *The life of Sri Aurobindo*, p. 205, Sri Aurobindo Ashram, Pondicherry, 1978.

³⁹⁸ Sri Aurobindo, *Letters on Himself and the Ashram*, pag 6, Sri Aurobindo Ashram, Pondicherry, 2011.

³⁹⁹ H. P. Blavatsky, *The Letters of H. P. Blavatsky to Sinnett*, N° 73 p. 368, T. Fisher Unwin, London, 1925.

26. On the Venetian Master, on the 3rd Ray (civilization, culture and commerce)



Giuseppe Volpi, Minister of Finance of Italy since 1925

If it were ever necessary to make a study of genius and the highest moral and spiritual capacities of human beings, I would suggest that we first select the phenomenon that was this man who, in the past, was Plotinus. Yet he ended up in oblivion, and this is certainly not a credit to Italy and humanity. In Rome in 2011, on the 150th anniversary of the unification of Italy, I happened to talk about the Venetian *Volpi*, with a political authority, who had twice been Prime Minister of Italy, a very cultured and helpful person who, admitted that he did not know who he was!

There is an ancient legend reported by a disciple about a Sage, who advised a group, who were attacked by barbarians in the Veneto region, to save their lives by taking refuge in the Venetian lagoon. His love for that people and that land continued, and, by karma, that Sage continues to reincarnate often among them.⁴⁰⁰ In the Hierarchy he is called the *Master of Masters*; he is on the Third Ray and lived in Venice in the late 17th century under the name of the very rich alchemist Federico Gualdi. He managed a mining company in the Imperina Valley near Belluno. In that incarnation, he served as a Master to the famous Count of Saint-Germain, born in Florence in April 1694.

Master *Jupiter's* disciple David Anrias (pseudonym of Brian Ross) made a pencil portrait of the Venetian Master's recent incarnation, found on p. 53 of his 1932 book; '*Through the Eyes of the Masters.*' In the September 1931 issue of the Star Bulletin, *Krishnamurti*,⁴⁰¹ deliberately ignoring the Occult Brotherhood, had denied their existence, and the Masters had retorted, by reassuring men that they were still present, alive and well, and even had their portraits attached.

⁴⁰⁰ Elena Roerich *Letters from India* page 43 Casa Editrice Nuova Era, Città della Pieve, 2008

⁴⁰¹ "You ask about Krishnamurti? Clearly, he is not a member of the White Brotherhood." Helena Roerich, *Letters from India 1929-1955* p. 73, Casa Editrice Nuova Era, 2008.



The Venetian Master according to David Anrias



Giuseppe Volpi in 1905, at the age of twenty-eight. A striking resemblance to the Venetian Master. Isn't that evidence?



Giuseppe Volpi in 1895, at the age of eighteen.

Merits: Unique control of thought and speech and an innate talent for public relations. He embodied the honest self-made man. He was among the greatest representatives of Italian capitalism. He was chairman and CEO of hundreds of companies, such as Agip, Assicurazioni Generali of Venice, the Sade electric company, *Wagon Lits*, Porto Marghera, and various cultural institutes, such as the Venice Biennale and Ismeo, Italian Institute for the Middle and Far East in Rome.

To evaluate a man, let us observe him when he falls from grace. After the Italian armistice on September 8, 1943, he was persecuted by fascists, anti-fascists, and Germans alike. Kappler, the infamous SS commander who ordered the shooting of the hostages at the Ardeatine caves, threw him in jail. But from his mouth, throughout his life, never came a word of resentment, or pessimism. He was later released. An unparalleled entrepreneur and diplomat, he boosted

employment having mines dug, building power plants, powerlines, railroads and ports. He produced wealth for himself and others and invested it in what he loved most: beauty and culture.

He was the man who single-handedly electrified and industrialized Italy. In three years as Minister of Finance, in 1925, he reduced Italy's enormous debt and settled war debts with the American financial elite, whose unconditional trust he enjoyed.



American capitalists at the reception in Volpi's honor. 1925

He did the same in England with Churchill, who would call him a *cursed Italian*, since he managed to get him to agree to a very low interest rate on war debts, and for this, the British *Bulldog* would be harshly criticized by the English Parliament and Volpi managed to balance the Italian State accounts. He loved archeology, and brought to light Leptis Magna and Sabratha in Libya. He also restored and embellished Venice at his own expense.



Ca' Vendramin Calergi restored by Volpi and donated to Venice

But most do not know. He brought music and cinema to Venice and created the Volpi cup. He ruled over Tripolitania for five years, turning it into a paradise. He created the ISMEO in Rome, to promote Italy's relations with the eastern countries, remaining as always, behind the scenes. He was a friend of the Minister of Finance of Serbia, the King of Montenegro, and the Venetian nobility. He was the example and the representative of the noblest and most ethical Freemasonry.

A man of a thousand talents, Volpi was born in Venice on November 19th, 1877. We can see him as a young man, in a photo taken after he finished high school. The following year, he would enroll in a Law course, at the University of Padua. He was of medium height, with smiling eyes, overwhelmingly likeable and self-confident and had promised himself that he would become rich. A couple of years later, in 1897, after a few exams, with barely good grades and experiencing an unfavorable economic situation, he dropped out of university and began travelling in search of work opportunities.

He lost his mother at the age of nine, while his father, an engineer with a Garibaldian past, passed away in 1898. As one of his schoolmates, the Lawyer Carnelutti would later affirm, he was unsure whether to enlist in the Navy, but then ended up opting for trade. He left for Hungary and began working in the agricultural sector. In July 1900 he founded a mining company, based in Venice, for the exploitation of an anthracite deposit located in Carnia.

Self-taught in everything, he surpassed anyone in anything he undertook, even in war. For his courage and his successes in Libya, he was given the title Count Volpi *of Misurata*. He always had an air of noble detachment and for his bonhomie, was called by the Venetians "*il Paron*" or, 'the master par excellence'. For his friends, however, he was just *Bepi*, short for Joseph. He never learned English properly, since his preferred area of action, went from the Balkans to Turkey.

He purchased the Palladian Villa Maser, near Treviso, decorated with frescoes by Paolo Veronese, and had it restored. This way, he set the example of what art, friendship, magnanimity, munificence and love for beauty and culture are. Yet nowadays he is only remembered for the Volpi cup, an award given at the Venice Film Festival.



Venezia; Palazzo Volpi, on the left side of Canal Grande, opposite Palazzo Donà della Trezza



Modesty of the Master of Masters; G. Volpi, doorbell of Palazzo Volpi in Venice.

27. On Serapis Bey, Master on the 4th Ray or Yaqub Sanua or Abou Naddara Zarqa (the man with the blue glasses), 1839-1912



From Alice A. Bailey we know that *Serapis* is a *Fourth Ray* Master, working in painting, music and dramatic production.⁴⁰²

Here I answer questions from a few friends.

"Why did Sanua choose the pseudonym *Serapis* Bey as his name?"

From a letter of Emperor Hadrian addressed to his brother-in-law, Consul Urso Servianus, we know that Serapis was a God, worshipped equally by all peoples in Alexandria, Egypt. The name was adopted by *Sanua*, a Jew by birth, because; "although he wrote essentially for Islam, he abhorred the dangers of fanaticism and advised the comparative study of religions, while rejecting the exclusivism of any single religious approach."⁴⁰³

Bey is, moreover, the title given to those who were part of the Ottoman administrative authority, and we know that from 1863 to 1869, Sanua was a professor in the Faculty of the Cairo Polytechnic Institute, which taught only in French and English, and was under the auspices of the Ottoman Sultan, as described by Dor Bey.⁴⁰⁴

⁴⁰² Alice Bailey, *Human and Solar Initiation* p. 60, Lucis Publishing Company, New York, 1967.

⁴⁰³ Irene Gendzier. *The Practical Visions of Ya'qub Sanu'* p. 8. President and Fellows of Harvard College, 1966.

⁴⁰⁴ Dor Bey, *An account of the Systems of Public Instruction in Belgium, Russia, Turkey, Servia and Egypt*, p. 88 (Washington, D.C., Government Printing Office, 1875.)

"Where was Sanua born and where did he study?"

This polyglot genius was born on February 9, 1839 in Cairo, from an Italian father and an Egyptian mother. He showed a precocious talent, for by the age of twelve he was writing poetry in Arabic, Italian, Hebrew and French; reading the Old Testament in Hebrew, the New Testament in English and the Koran in Arabic. At thirteen he recited a panegyric to *Ahman Yakan Pasha*, of the ruling Alawite house of Muhammad Ali Pasha, who was so impressed that he decided to send the young man to study at his own expense in Livorno, Italy, for a period of three years. It was there that *Sanua* became interested in theater, attending local plays and perfecting his Italian to such an extent, that he would later write three plays directly in this language. He would also take cues in his plays, from the improvisations abounding in the Italian *commedia dell'arte*. Upon his return to Egypt, the death of his father and his patron, forced Sanua to become a teacher, to families in the aristocratic court.

At home he had already learned Arabic, Hebrew, Italian and Turkish, to which he later added English, French, German, Portuguese, Spanish, Hungarian, Russian, Polish and Persian. In Cairo he continued to cultivate his interest in theater, attending plays staged by two European companies, then helping to create plays in French and Italian, in the *Azbakiyya* gardens. All this was financed and encouraged by *Khedive* Ismail Pasha.

In 1870, Yaqub Sanua founded his own theater company, *The National Theater* in Cairo, known because its plays were performed in dialectal Arabic. It was Jamal ad-Din al-Afghani, who encouraged him to write in the language of the people, rather than in classical Arabic, in order to be immediately understandable and thus educate the masses. Sanua was a true patron of Egyptian theater, for which he also had to deal with music, singing and scriptwriting. As he later wrote in his diary, his criticism of the government in one of his plays, *al-Watan wa 'l-ḥurriyyah* "*The Homeland and Freedom*," unleashed the wrath of *Khedive* Ismail in 1872 and his company was disbanded. His activity gave voice to the oppressed and the poor and in June 1878, the friction caused by his indefatigable patriotism, resulted in his exile to France, which he served for thirty-four years, like an Egyptian Mazzini.

During his French years, mostly spent in Paris, where he was known as a journalist and lecturer under the nickname Abou Naddara Zarqa (the man with the blue glasses), he published the irredentist journal *al-'Urwa al-Wuthqa*, *The Indissoluble Knot*, a title derived from the phrase in Qur'an II:256; "There is no compulsion in religious matters, the straight path is clearly distinguished from the wrong path, and he who rejects atheism and believes in Allah, has anchored himself in an indissoluble knot that can never fail, for Allah is He who hears and He who knows." It is the same continuous rope that Mazzini describes with the motto "God and People." It is the Chain of Union of the Freemasons and the Notched Tassel, that also adorns the headgear of the Republican Garibaldi, who was in favor of women joining Freemasonry, so much so, that he even initiated his own daughter Teresita into it. Being an exoteric organization, it can be joined by members motivated by a sense of power, others by sincere idealism and a true sense of Brotherhood.



Giuseppe Garibaldi, Cincinnatus of the modern era

"Was Sanua a Mazzinian and a *carbonaro*?"

Is it an accident that Sanua was educated in Livorno and that he always extolled the Risorgimento? Is it a coincidence that his first work, a collection of twenty-two satirical poems, published in 1869, in which he flogged immobilism, Islamic fatalism and Egyptian backwardness, was titled (in Italian); '*L'Arabo Anziano*', as opposed to Mazzini's '*La Giovane Italia*'? Did not H.P.B., who knew Sanua, state; that the only society at that time, worth mentioning, in connection with occultism, was that of the "*Carbonari*?"⁴⁰⁵

What friends did Abou Naddara have?

The traveler and Countess Lydia Paskov; beautiful, intelligent and courageous, who consulted with him on everything and whom he helped, facilitating her trip to Palmyra, in Syria. The singer Agardi Metrovich, whom he invited to perform in his theater; H.P. Blavatsky; the reformist Jamal ad-Din Al-Afghani; the Armenian journalist Adib Ishaq; the Algerian Sufi, Abd el-Kader, all were bound to him by mutual and brotherly friendship. In France, he drew attention at the funeral of freethinker Victor Hugo, champion of the dispossessed, who said; "it is of the hell of the poor, that the heaven of the rich is made".

What religion did Sanua practice?

According to him, one should be a patriot first and then a religious person. Those who would look for a single religious identity in men, who have transcended it, since they were old enough to reason, would be totally wrong. Men of God belong to all religions, or to none, and transcend them. In a letter to Philippe de Tarazi, a historian of the Arab press, Sanua said he wanted to amend his biography in part. He claimed that he had never disavowed his parents' faith, and that he respected the three religions, claiming that his only belief was in God's omnipotence.⁴⁰⁶

Why is Sanua still so little known and reduced almost to anonymity?

Because he was a universal man and only a few are, even today. With the disgrace of the Catholic Church's political interference in Italy, in the twentieth century, how many have studied the works of Mazzini, or read the memoirs of Garibaldi in Italy's high schools? They have been virtually erased, since the Ministry of Education was led by the Christian Democracy Catholics, for fifty years.

The Master looks at the world through his blue glasses, the color of love. He is among the greatest patriots Egypt has ever had. The effectiveness of his satire on the awakening of the Egyptian people exceeded the power of an army. His love for Egypt and for freedom was equal to Dante's love for Italy.

He was fortunate enough to be born free of conditioning. "His mother Sara, of Jewish faith, after losing four children during an epidemic, consults the revered Imam in the Ash-Sharani Mosque in Cairo. He informs her, that the only way for the next child to survive, is to dedicate him to Islam, and to make sure that, during his life, he defends the faith.

Mother and son kept their promise, Sanua writes with the obvious pride of someone who managed to survive to tell the story."⁴⁰⁷

⁴⁰⁵ H. P. Blavatsky, *Collected Writings Vol. I*, p. 107, Theosophical Publ. House, Wheaton, 1988.

⁴⁰⁶ Shmuel Moreh, "*Yā'qūb Ṣanū': His religious Identity and Work in the Theater and Journalism, according to the Family Archive*." pp. 111-129 et 244-264.

⁴⁰⁷ Sanua, *Memoires* p. 1.

Is it for profit, that in 1870 he founded the *Egyptian Arab Theater* and the *Abu Naddara* newspaper?

Even as a young man, Sanua stated, that a life devoted only to profit and private pleasure would be meaningless for him. Consciences had to be awakened! He fought for an independent parliament, responsive to the will of the people. A keen observer, as a tutor of the court youth, he dared, as an actor, to mock the *Khedive*, or Viceroy Ismail, with his excellent caricatures.

A pioneer and pivotal figure in Egyptian Arab theater, a journalist, playwright, reformer and advocate of a reformed and progressive Islam, he made political satire using easily understood cartoons; he was the voice of the oppressed and the poor, he was Egypt's Mazzini and like him, he served as many as 34 years of exile in France, for his tireless patriotism.

What political direction did he follow?

"When Ismail Pasha came to power, Egypt's debt amounted to three million pounds; by the time he was expelled, due to reckless spending, it had risen to one hundred million. Egypt's financial debt crisis of 1880, was exacerbated by the throttling of the "12% interest... which brings profits only to a group of ruthless speculators in Cairo, Alexandria, Paris and London"⁴⁰⁸

"Why did they call him *le divinateur*?"

On June 22, 1878, when leaving Egypt as an exile aboard the ship *Freycinet*, he was asked to make a prophecy about the land of the Pharaohs and he simply replied: "*Within a year, give or take a day, he who forces me to leave my country, will have to go abroad too, but he will be driven out of the Nile valley forever! Goodbye, my friends! ...*". Twelve months passed and his almost forgotten prophecy came true on time, (the Ottoman Sultan dismissed Ismail Pasha on June 26th, 1879), to everyone's amazement.⁴⁰⁹

Speaking of Serapis and Alexandria, I quote a sentence by Damascius, the last Platonist who lived there and who offers us the key to the Eleusinian Mysteries, or Mysteries of the Soul, or of Demeter.

"Like Kore, the Soul descends into genesis,
Like Dionysus, She is scattered by generation;
Like Prometheus and the Titans, she is chained to the body.
She frees herself by acquiring the strength of Hercules;
Gathers herself together through the help of Apollo
And of Athena the Savior, i.e. the truly purifying philosophy,
And She elevates herself, to the causes of her being (gives the spike or Christ consciousness) with Demeter."⁴¹⁰

Is it so difficult to meet a Master of Wisdom like him?

It depends. Lin Chi said, "When you meet a fencing master, show him your sword. Do not give your poetry to a man who is not a poet."⁴¹¹

As Erich Fromm said in his 1950 text *Psychoanalysis and Religion* on p. 6, "Academic psychology, trying to imitate the natural sciences and laboratory methods that weigh and count, deals with everything except the soul." Another Master who collaborates on Fourth Ray lines in America and whom Master D.K. mentions three times in Alice Bailey's writings, is Master P.. According to D.K. his work within the new psychology will accelerate the proof of the existence of the soul in man. It was the American theosophist and philosopher Harold Waldwin Percival (April 15, 1868 - March 6, 1953) who in 1946 wrote his mighty treatise on metaphysics and the Triune Self, [*Thinking and Destiny*](#).

⁴⁰⁸ Anonymous, *Egypt for Egyptians. A Retrospect and a Prospect*. Cecil Brooks & Co. London, 1880.

⁴⁰⁹ A. Lemaitre, *Abou Naddara a Stamboul* p. 9, Paris, 1892.

⁴¹⁰ *The Greek Commentaries on Plato's Phaedo, Volume II, Damascius* pag. 80-82 I, 130, Westerink, North Holland Publ. Comp., Amsterdam, 1977.

⁴¹¹ Lu K'uan yü (Charles Luk) *Ch'an e Zen Teaching Second Series*, p. 106, Rider, London, 1975.

28. Hilarion, Master on the 5th Ray (in H.P.B.'s time, before taking a Cretan body)



Sayyed Jamal al-Din Al-Afghani (J.A.A. 1837-1897)

"The cross is the only path to resurrection. There is no other path!"
Introduction by Cretan Nikos Kazantzakis, to his book, *"Report to Greco"*.

The Master Hilarion was Sayyed *Jamal al-Din Al-Afghani* J.A.A. 1837-1897, the polyglot "Sage of the East". He was the Great White Magician, who could move and appear at will at any *séance*, or anywhere in the world, with his *Mayâvi-rûpa (Astral Body)*. Genius and profound philosopher, straightforwardness and purity incarnate. It was He who materialized the human form of Katie King and as we are told in the book *'Light on the Path'*, the Sage was the theurgist Iamblichus, in a previous incarnation.

The photo above shows him in white gloves, applying for admission to Freemasonry, in Egypt on March 31, 1875. All the Masters we are talking about in this volume also operated within Freemasonry. The first Lodge, "Isis," founded in 1799 in Cairo, by General Kléber, who was in the retinue of Napoleon, had *Liberté, Fraternité, Égalité* as its motto and operated under the Egyptian Rite of Memphis. Jamal al-Din Al-Afghani (J.A.A.) joined various Masonic lodges in Alexandria and directed many of them, such as, for example, the "Star of the East," which operated under the Grand Lodge of England, of which he was Worshipful Master in December 1877.⁴¹² He later moved on to the Lodge of the Grand Orient de France, where he became Worshipful Master of the National Lodge, *'Mawfal al-Watani.'*

Jamal al-Din Al-Afgani, had the ability to operate and appear astrally, at a distance, including at *séances*. He could make objects appear and the phenomena produced by the famous spirit John King, were actually his doing. Notes on the Master Hilarion, by H.P.B.; - *"John King. I had given him that name for reasons that will be fully explained very soon, and I laughed heartily at the easy way the astral body of a living man, could be mistaken for and accepted as, a spirit."*⁴¹³

"I speak of an "Eastern Adept, who has since gone for his final initiation, who had passed, *en route* from Egypt to Thibet, through Bombay and visited us in his physical body..." Are there

⁴¹² Afshar, Mahdawi, *Documents inédits*, doc. 17, repr. 41; Shalash, *Al-Yahūd wa-almāsūn*, 226-7.

⁴¹³ H. P. Blavatsky, *Collected Writings Vol. VI* p. 271, Theosophical Publishing House, Wheaton, 1975.

then, no other Adepts, than Mahatma Koot Hoomi? I meant a Greek gentleman whom I have known since 1860, whereas I had never seen Mr. Sinnett's correspondent (Master K.H.), before 1868." ⁴¹⁴

About John King, by H. S. Olcott:

"Mme de Blavatsky encountered him fourteen years ago in Russia and Circassia, talked with him and saw him in Egypt and India. I met him in London in 1870, and he seemed able to converse in any language with equal ease, I have talked with him in English, French, German, Spanish and Latin, and have heard others do the same in Greek, Russian, Italian, Georgian and Turkish; his replies being always pertinent and satisfactory." ⁴¹⁵

From David Anrias; We know that Hilarion presided over spiritist phenomena and mediums and that "Neither spiritualists nor scientists, realize that they are both overshadowed by my influence." ⁴¹⁶

"Adepts function on a plane above personal ambition, unrecognized and unclaimed, content to be "*as nothing in the eyes of men.*" ⁴¹⁷

"He was Paul of Tarsus in a previous incarnation... From him, the world had The Light on the Path," ⁴¹⁸ (via Mabel Collins). Hence the origin of his other pseudonym, Paulus *Metamon* (Paul transformed).

"He was in an earlier incarnation Iamblichus, ⁴¹⁹ the great Neoplatonic theurge of Apamea, who was called "Divine and the perfection of all human wisdom by the Emperor Julian." ⁴²⁰ He chose as a pseudonym in the theosophical sphere, the name Hilarion from his past incarnation as St. Hilarion of Gaza, a Christian hermit born in 291, who lived in Alexandria, Egypt and Sicily, and died in Pafos, Cyprus in 371.



Pafos, Cyprus; The beach where Venus was born.

⁴¹⁴ H. P. Blavatsky, *Collected Writings Vol. VI* page 291, Theosophical Publishing House, Wheaton, 1975

⁴¹⁵ Mary Neff, *Personal memoirs of H.P.B.* p. 208 Theosophical Publishing House, Wheaton, 1971.

⁴¹⁶ David Anrias, (Brian Ross) *Through the Eyes of the Masters* pp. 47-52. Routledge, London 1971.

⁴¹⁷ David Anrias, (Brian Ross) *Through the Eyes of the Masters* p. XIV. Routledge, London 1971.

⁴¹⁸ Alice Bailey, *Human and Solar Initiation* page 59, Lucis Publishing Company, New York, 1967.

⁴¹⁹ Mabel Collins *The Light on the Path*, Introduction, p. 1, Reeves & Turner, 1885.

⁴²⁰ Julian the Emperor, *To Helios the King*, 157 D.

Because of this past incarnation, he was also referred to as Illarion Smerdis, or the Cypriot adept, so as not to have to reveal his present identity. In both incarnations he was perfectly chaste. He was a great freedom fighter in the nineteenth century, both against British imperialism and Muslim despots, and a great reformer of Islam. He created the Pan-Islamic ideal. He spoke of 'Jihad', as persevering creative pursuit, devotion to the welfare of mankind, and pursuit of truth".

Many of the games he played as a child were considered foreshadowings of his later journeys. He once climbed on a wooden horse, bid goodbye to his parents and sisters, and said he was leaving for India, Egypt, Turkey, Afghanistan, and other places.⁴²¹

Al-Afghani, born a Twelver Shiite in Asadabad, Persia, in 1838, was a great friend and advisor of H. P. Blavatsky. They knew each other since 1860 and would later meet around the world. It should not be forgotten that, as John King, he had the ability to move in the astral like Morya and produce physical phenomena at a distance and at will. H.P.B., however, used to refer to him as Hilarion. From as early as 1882, he had become an Adept and Master of Wisdom, taking the fifth initiation and entering the Ashram, or group of intimate associates of the One, whom the Twelver Shiites called the Occult *Imam Mahdī*, and the Buddhists Maitreya, embodiment of Love-Wisdom.

In August 1860, H.P.B. arrived with her sister Vera in Tiflis, just in time to see her grandmother Fadeyeva, who would pass away on August 24th of that year.⁴²² By the end of the year she met Hilarion. Where? Probably in Yerevan, Armenia, the place where she had married General Blavatsky, near Mount Ararat (see Hilarion's travelogue in Armenia)⁴²³ because that territory, mentioned by H.P.B., was located just south of Tiflis.⁴²⁴ From here Tabriz and then Hamadan, the most important center near Asadabad, J.A.A.'s hometown, to which he was returning, could be easily reached.

Where was Jamal ad-Din at that time? "Jamal ad-Din had visited many countries of different religions in 1860. He returned briefly to Asadabad in 1860-61."⁴²⁵

Bombay, India

"Hilarion is passing through here before going to Tibet and has been trying to sort things out. He finds the city of Bombay unlivable, from the moral point of view. Hilarion's remarks on India, Bombay, the Theosophical Society in Bombay, Ceylon, England and Europe, Christianity and other subjects are very interesting. "

Henry Olcott's diaries, of Feb. 19th, 1881.

"The Egyptian operations of your blessed countrymen, involve such local consequences to the body of Occultists still remaining there and to what they are guarding, that two of our adepts are already there, having joined some Druze brethren and three more on their way."

K. H., 15 July 1882 *end Letter 16, The Mahatma Letters to Mr. Sinnett, 3^d ed. p. 113.*

Indirect evidence:

JAA "August 1879, expelled from Egypt. At the end of 1879, passes through Bombay then goes to Hyderabad and Calcutta."⁴²⁶

⁴²¹ Nikki Keddie, *Sayyed Jamal ad-Din "al Afghani"* p. 12, University of California Press, Berkeley 1972.

⁴²² Jean Overton Fuller, *Blavatsky and Her Teachers* p. 17, East-West Publications, London, 1988.

⁴²³ H. P. Blavatsky, *Collected Writings Vol. III* pp. 211-218, Theosophical Publ. House Wheaton, 1975.

⁴²⁴ H. P. Blavatsky, *Collected Writings Vol. III* p. 214, The Theosophical Publ. House, Wheaton, 1975.

⁴²⁵ Nikki Keddie *Sayyed Jamal ad-Din "al Afghani"* pp. 32-33, University of California Press, Berkeley, 1972.

⁴²⁶ Nikki Keddie *Sayyed Jamal ad-Din "al Afghani"* p. 449, University of California Press, Berkeley, 1972

H.P.B. received the story "The Animated Violin" signed Hilarion Smerdis, dated Cyprus, October 1st, 1879.⁴²⁷ A coincidence?

An account by Wilfred Scaven Blunt, famous for his anti-imperialist views, allows us to reconstruct who the Masters Hilarion and Serapis were. It is dated June 6, 1883. Blunt, who first met Yacob Sanua through Al-Afghani, describes the relationship between the two exiles in Paris as that of two close friends.⁴²⁸ Even the British Secret Service was aware that Al-Afghani secretly financed Sanua's irredentist newspaper, '*al-'Urwa al-Wuthqa*'. The following year, exactly on March 28th, 1884, H.P.B., Olcott and the two Bengalis, Mohini and Babula, traveled to Paris from Marseille. As soon as they arrived, they rushed to meet Sheikh Jamal ad-Din. Here we harken back to Blunt's account;

"We found Jemal-ed-Din in a little room eight feet square at the top of a house in the Rue de Seize, where he and Abdu edit a newspaper called the 'Indissoluble Link.' Almost at the same time, came in a very curious party of strangers who quite filled the room; - a Russian lady, an American philanthropist, and two young Bengalis, who announced themselves as Theosophists, come they said, to consult the great *Sheykh*. They talked an extraordinary jargon about humanity, but seemed kind-hearted people, and so, full of their cause as to take no notice whatever of our presence. The main object of their visit was to inquire about the *Mahdi*, whom they were all most anxious to believe in as a humanitarian but they were perplexed about the slave trade and they cross-questioned the *Sheykh* as to the *Mahdi's* principles on that head."⁴²⁹ I must say that he could have expanded much more on this encounter.

We can never fully understand the actions of the Masters of Wisdom, if we do not consider their quality of soul prescience, which they possess from childhood, or that of seeing into the future. Besides the memories of the soul of J.A.A., another example such as that of the purchase of the Adyar property by H.P.B. and Olcott should be sufficient for those who doubt the existence of the Masters of Wisdom.⁴³⁰

A brief and providential appearance of the Master to Soobiah, the main protagonist and proponent of the purchase of the Adyar premises, in June 1874, the month of the beginning of Master M.'s pilgrimage to Rameshvaram, made it possible for H.P.B. to settle in the prestigious seat in December 1882, eight years and six months later without spending any money!

On the episode of the advance loaned by Judge Muthuswami Chetty, Soobiah's father, to Olcott for the purchase of the property, see the following article by Soobiah.⁴³¹

Both H.P.B. and Hilarion had been authorized to tell lies when necessary, in order to conceal who the Masters were. Let us return to Jamal ad-Din's hitherto well-kept secret and his encounter with the Masters of Wisdom.

At the age of sixteen, JAA, accompanied by Abu Torab, left for India. He had been sent there by his most pure teacher and generous leader of the Twelver Shiites, Shaikh Murtazā Ansārī, to protect him from death threats he had received, out of envy, in Najaf, Iraq, since someone had already rumored that he would be the new *Mahdī*.

⁴²⁷ H. P. Blavatsky *Collected Writings Vol. VI* p. 354, The Theosophical Publ. House, Wheaton, 1975

⁴²⁸ W. Scaven Blunt, *Gordon at Khartoum* p. 47, S. Swift and Co. Ltd, London, 1911.

⁴²⁹ W. Scaven Blunt, *Gordon at Khartoum* pp. 208-209, S. Swift and Co., Ltd, London, 1911.

⁴³⁰ <https://www.blavatskyarchives.com/chettypurchase.htm#>

⁴³¹ G. Subbiah Chetty, <https://www.blavatskyarchives.com/chettypurchase.htm#>

Jamal ad-Din was gifted with rare logic and intelligence. As Mulla Haidar, his fellow student in Najaf, said, he only needed to read a text once to remember it.⁴³² In time he became a polyglot, able to express himself fluently in at least ten languages. He then made a dedication to this first teacher of his, calling him the chief of the scholars, the quintessence of the learned, and wished him a place in heaven, and a high rank with God.

According to Homa Pakdaman, his nephews Sayyid Lutfallāh Asadābādī and Mirza Lotf-Ollah, claimed that Jamal ad-Din had embarked for India at the port of Bushehr, arriving at his destination in the middle of the year 1271 of the Hegira, or 1855. He visited Bombay and Calcutta in turn, intending to perfect his European sciences and new mathematics; he left the country during the year 1273/1856, at the age of nineteen. From India he then went to Mecca (1856-7) and, from there travelled to Karbala and Najaf.⁴³³

Of the two years he spent in India, almost nothing is known. We do know, however, from his great-grandnephew, Abu al-Hasan, that his difficulties with the mullahs in Najaf were due to the fact that he did not fast by day, during the month of Ramadan, and that he went to India, because he expected to find more religious freedom there.⁴³⁴

Being Persian, a philosopher, an anti-imperialist and a believer in freedoms, what Indian state would have been better for Jamal ad-Din than Kashmir? In that country the court language was Persian, and esoteric, philosophical and Islamic studies and demands for independence from Western powers, enjoyed the support of Maharaja Ranbir Singh.

Did Jamal ad-Din also witness in 1856 the coronation of the immortal Morya, or Maharaja Ranbir Singh, who would later become related to the Christ or the Occult Imam? Karma conditions and brings together!

The Christ or Imam, at that time was Maharaja Raghunat Singh, who resided at Ramkot in Kashmir, and who is now called Maitreya by the Buddhists. In Jammu, Ranbir Singh had the Raghunat Temple, which still exists today, erected in his honor.

Al-Afghani became Maharaja Ranbir Singh's trusted man in the Middle East, financed and supported by him on his first mission to Afghanistan, with full freedom of action.

He fulfilled his mission by becoming an advisor to the Emir of Afghanistan, yet soon antagonized him, by demanding that he grant a constitution. On leaving Kabul on November 6th, 1868, and wrote the following lines;

“The English people believe me a Russian
The Muslims think me a Zoroastrian
The Sunnis think me a Shiite
And the Shiites think me an enemy of Alī
Some of the friends of the four companions, have believed me a Wahhābī
Some of the virtuous Imamites have imagined me a Bābī
The theists have imagined me a materialist
And the pious, a sinner bereft of piety
The learned have considered me an unknowing ignoramus
And the believers have thought me an unbelieving sinner

⁴³² Nikki Keddie, *Sayyid Jamāl ad-Dīn Al-Afghani. A Political Biography*, p. 16. Univ. of Calif. Press 1972.

⁴³³ Homa Pakdaman, *Djamal-ed-Din Assad Abadi dit Afghani*. G.-P. Maisonneuve et Larose Paris, 1969.

⁴³⁴ Nikki Keddie, *Sayyid Jamāl ad-Dīn Al-Afghani. A Political Biography*, p. 16-17, Univ. of Calif. Press, 1972.

Neither does the unbeliever call me to him
 Nor the Muslim recognize me as his own
 Banished from the mosque and rejected by the temple
 I am perplexed as to whom I should depend on and whom I should fight
 The rejection of one requires affirmation of the other
 The affirmation of one makes the friends firm against its opposite
 There is no way of escape for me to flee the grasp of one group
 There is no fixed abode for me to fight the other party
 Seated in Bālā Hisār in Kabul, my hands tied and my legs
 broken, I wait to see what the Curtain of the Unknown will
 deign to reveal to me and what fate the turning of this malevolent
 firmament has in store for me.”⁴³⁵

At the end of his life, like many men of God, he also gave his body to the cause, and suffered what is called a Christic death, dying poisoned in 1897, at the hands of Sultan Abdulhamid II, of whom he was a guest.

"Not afflicted by prison, nor disturbed by impending death, imprisoned for defending human freedom, I go to meet death, so that humanity may survive." ⁴³⁶

His corpse was never found because, if an autopsy had been done, it would have revealed both the arsenic injected by the Sultan's dentist and the ingratitude of Abdulhamid II who had hitherto invited, paid for, and housed him in a gilded prison, to render his ideas harmless. Even in the case of another freedom fighter, Napoleon, to whom we Europeans should be grateful for the abolition of the "Holy" Inquisition, which sent people to death not for their crimes, but *for their ideas*. The analysis carried out on his corpse, revealed that he was poisoned with arsenic, to avert the possibility of a second escape.

Here is the gratitude men reserve to those who have devoted their lives to making them appreciate freedom, reason, and tolerance! We should all follow the motto of Thomas Paine, an advocate of free thought in his *The Age of Reason*, "The world has been my country and doing good, my religion." ⁴³⁷

Jamal ad-Din Al-Afghani was aware of the Franco-British agreement, which granted the British freedom of action in Egypt, in exchange for their non-interference in French action in Morocco. From April 1871 until his expulsion, he did what he could to free Egypt from the British grip. He was exiled in August 1879, following an evening invective of his at the Hasan Mosque in Cairo, in front of 4,000 people, in which he foresaw, three years in advance, the intentions and ambitions of the British over Egypt, the gateway to India.⁴³⁸ The British landed in Egypt in August 1882 and their occupation lasted 70 years!

As his English friend, Wilfrid Blunt reported, his eloquence and memory were phenomenal, and he could speak on any subject; grammar, science, philosophy, religion, his knowledge being almost universal.⁴³⁹ He was first and foremost a philosopher, polyglot, *maître à penser* and had for disciples, first-rate intellectuals, whom he initiated into patriotism, love of

⁴³⁵ Nikki Keddie, *Sayyid Jamāl ad-Dīn Al-Afghānī. A Political Biography*, p. 54, Univ. of Calif. Press, 1972.

⁴³⁶ *The Life and Thought of Seyyed Jamal-ed-Din Assabadi*, page 117, edited by Mohammad Reza Majidi.

⁴³⁷ Thomas Paine, *Delphi Classics Complete Works of Thomas Paine* p. 2079.

⁴³⁸ Elie Kedourie, *Afghani and Abduh* p. 29. Frank Cass & Co. Ltd. London, 1966.

⁴³⁹ Wilfrid S. Blunt, *Secret History of the English Occupation in Egypt* p. 77, Alfred Knopf, New York, 1922.

freedom, journalism and creative expression. He encouraged Yacob Sanua to write satire and to pursue theater, Adib Ishaq to writing and journalism (so much so that no one wrote before and more forcefully than him, about democracy in Egypt), Mohammed Abduh and Saad Zaghloul (1857-1927), leaders in the struggle for Egyptian independence, to engage in politics.

In France he sympathized with Georges Clemenceau, Victor Hugo, Renan, Flammarion and Madame Juliette Adam, who attended *La Société Théosophique d'Orient et d'Occident*. His thought emphasized the rationalism of early Islamic thinkers (*salaf*) in contrast to the superstition of current times; later his work would be continued by Abduh's disciple, the Syrian Rashid Rida, editor of the Cairo newspaper *Al-Manar*.

"In August 1879 Jamal was expelled from Egypt. In late 1879 he passed through Bombay and went to Hyderabad and then Calcutta. In November 1882, he left India."⁴⁴⁰

One of his disciples, the ideologue Muhammad Abduh, whose ideas had great influence in Muslim countries, and who later became a judge and a mufti (the highest official authority on religious law matters) in Egypt, held him in such high esteem, that it bordered on adoration. And he was right, never was a man as free from hypocrisy, fear, thirst for power, desire for money and sex as he was! Jamal ad-Din concealed his Persian origins because he had as his goal, the union of the two great Islamic groups, the Sunnis and the Shiites. Those who claim otherwise, that he did so out of lack of courage, and there are many, either never knew him personally, or failed to judge his uniqueness and greatness.

Men of this temper always tell the truth, they do not lie, because they do not need to lie and are not afraid to die, and if they do, it is *always* for good, or to save lives.

For example, in 1857, in Bushehr, he saved the life of Bavānātī, E. G. Browne's Persian teacher, from an angry mob; as a *Sayyed* (a descendant of the Prophet) he took it upon himself to punish him as a blasphemer, indeed facilitating his escape. This was because he himself had encountered, from a young age, the scourge of intolerance.⁴⁴¹ Like Jesus, who stopped the mob that wanted to judge and stone an adulteress. Bavānātī and Browne were ever grateful to him.

In front of an intolerant mob, Jamal hid the good he had done with one hand and used the other to state publicly that, with the help of some Afghans, he would beat and punish the blasphemer. This is the technique of the *Malamati* Sufi. It is the motive that justifies actions and so Jamal ad-Din shows patience, with those who are subservient to the thinking of unloving guides but with them he is relentlessly critical. As a consequence of this clash of thought, of his courage in asking the powerful, who resorted to his advice to give up part of their privileges and grant the constitution, he had to resign himself to his multiple exiles.

He was also accused of being behind the assassination of Nāsir ad-Dīn Shah of Persia, who was killed on May 1st, 1896. Although he claimed that it had been good to kill that bloodthirsty tyrant, who used to go out preceded by executioners dressed in red and armed with axes, he denied having played any role in the affair, and at the same time asserted that he was in no way attached to life, of whose insignificance he was only too conscious.⁴⁴²

⁴⁴⁰ Nikki Keddie, *Sayyed Jamal ad-Dīn "al Afghani"* p. 449, University of California Press, Berkeley 1972.

⁴⁴¹ Nikki Keddie, *Sayyid Jamāl ad-Dīn "Al-Afghani. A Political Biography."* p. 23 Univ. of California Press 1972.

⁴⁴² Nikki Keddie, *Sayyid Jamāl ad-Dīn "Al-Afghani. A Political Biography."* pp. 412-413, University of Cal. Press 1972.

The murderer, Mirzā Rizā, was a deranged man whom JAA had taken the trouble to cure out of pity a year earlier, since he had been in chains for years in the Shah's prisons; the murderer, having learned that JAA himself had also been imprisoned, wanted to avenge him, since he was extremely grateful to him. According to journalist Federmann, JAA's answers to the accusations were these: "I am but a messenger of thought and truth, and I do not lay hands on men. I have striven and still strive for a reform movement in a rotten Orient, where I would like to substitute law for arbitrariness, justice for tyranny, and toleration for fanaticism." ⁴⁴³

The Masters of Wisdom leave few traces, since they do not glory in their work, so it is not possible to bring clear evidence of their action, except by testimonies from their disciples. Yet we can piece together the friendship between H.P.B. and JAA. Both were revolutionaries and H.P.B. operated under Garibaldi's orders. Among the Carbonari, treason was punished with death, as evidenced by the bomb attack Orsini carried out on Napoleon III. The latter was already a Carbonaro at the age of sixteen and then, after coming to power, had abandoned the cause. H.P.B. accidentally saved the life of one of them, the *carbonaro* opera singer Agardi Metrovich. "I met this man in 1850, stumbled upon his apparently dead body in 1850 in Pera, Constantinople (now Galata, Istanbul)... ⁴⁴⁴ They were both friends with the pan-Slavicist Katkov, who owned the *Moscow Gazette* and invited JAA to Moscow in May 1887. He returned there again, after Katkov's death, in February 1888 and September 1889.

H.P.B. considered Katkov, a true Russian patriot and a sincerely religious man, who had published in the same newspaper, (from November 30th, 1879 to January 1882), 39 installments, of what would later become H.P.B.'s book; "*From the Caves and Jungles of Hindustan*".

Early in November 1867, H.P.B. suffered five wounds during the battle of Mentana, near Rome, while fighting against the Papal troops alongside Garibaldi, who later became Grand Master of Freemasonry, of the Egyptian *Memphis and Misraim* rite. JAA joined the Italian lodges *Luce d'Oriente*, *Nilo* and *Mazzini*, and the English *Star of the East Lodge*, of which he also became Grand Master and to which Abd al-Salam al-Muwaylihi, Adib Ishaq, Salim al-Naqqash and the future nationalist leader, Saad Zaghoul belonged. He later moved on to the Grand Orient de France, where he became Worshipful of the "*Mawfal al-Watani*" "The National Lodge." Meanwhile, Prince Halim was elected Grand Master of the Grand Orient of Egypt. JAA rebelled against the English principle, that politics could not be discussed in the Lodge and switched to the Freemasonry of the Grand Orient of France, by applying on March 31, 1875. "Jamāl al-Dīn al-Kābulī asks the Brothers of Purity, *Ikhwān al-safā*, invokes the faithful companions, *Khullān wafā*, guides of the Sacred Masonic organization... that they be willing and in favor to welcome me in that pure organization." ⁴⁴⁵

On April 7, 1876 Jamal ad-Din was initiated into the lodge, *La Lumière d'Egypte*, in which the future Khedive Tawfiq, also took part. ⁴⁴⁶

Maharaja Ranbir Singh, Garibaldi, Katkov, H.P.B. and J.A.A. were all great fighters who defended freedom. Yet, even today, some churchmen accuse them of being mercenaries and self-interested, false and selfish people, while they were precisely God's right-hand in helping mankind! Men often see their own mentality, character, fears, and misery reflected in others!

⁴⁴³ Nikki Keddie, *Sayyid Jamāl ad-Dīn "Al-Afghanī. A Political Biography*, p. 411, Univ. of Calif. Press 1972

⁴⁴⁴ H. P. Blavatsky, *The Letters of H. P. Blavatsky to Sinnett*, p. 143 and 189, T. Fisher Unwin, London, 1925.

⁴⁴⁵ Afshar Madhavi, *Documents inédits concernant Seyeed Jamal Al-Din Afghani*, document 16, Publications de l'Université de Tehran, Tehran, 1963.

⁴⁴⁶ M. Sabry, *La genèse de l'Esprit National Egyptien*, p. 143. Librairie Picart, Paris, 1924.

This first period of freedom for some nations, was followed by the other great cause, which was to bring down the aggressive and materialistic Hapsburg dynasty. It should be remembered, that the Rákóczy's whole life, was spent to free Hungary from the oppression of Austria. The granting of autonomy to individual parts of the Austro-Hungarian Empire, came only after World War I, with Woodrow Wilson's fourteen points statement.

In 1826, Mazzini, at his first assignment to establish a *vendita* ("shop"- a Carbonaro group, the equivalent of a Masonic lodge), in Tuscany, came dangerously close to death, when he criticized the leaders of the *Carboneria*, accusing them of slowness in action, as "*the Order, whenever it found rebels, crushed them.*" He was threatened, but challenged anyone in a fit of rage, decided not to leave for Tuscany, and stated: let *the Order* crush me as well! ⁴⁴⁷

H.P.B., who was the sincerest person in the world, whatever the ignorant may say, said of her relatives; "I never let people know *where* I was or *what* I was doing. Had I been a common prostitute, they would have preferred it to my studying occultism." ⁴⁴⁸ That is the reason for such reticence! That I had to endure a similar treatment, more than one hundred and twenty years later, testifies to the persistence of religious intolerance and how slowly the consciousness of humanity changes and how few seek new ways.

Helena Blavatsky and J. A. A. had the same way of dealing with the powerful, whether it was the British, the Sultan, or the Shah. They were straightforward, deference-free, unceremonious and unafraid to contradict or express their thoughts. They did not flatter and refused medals, because they were lovers of truth, humanity, and tolerance.

While traveling around the world, they went, strangely enough, to the same places at the same time. For example, they went to Kashmir, for the coronation of their Master, Ranbir Singh, at Jammu (February 1856), to Istanbul (October 1865), to Cairo (August 1869), to Cyprus (March 1871).

Meetings and chronology of related events:

H.P.B. met J.A.A. in exile, while he was travelling from Istanbul to Cairo, via Cyprus.

H.P.B.; "I went with the third ship through the new Suez Canal, if I remember correctly, in 1870. I went to Cyprus, then in April I think, got blown up in *S. S. Eunomia*; I went to Cairo from Alexandria in October 1871." ⁴⁴⁹

H.P.B. arrived in Cairo in October 1871 (Letters to Sinnett p. 215).

J. A. A. had been in Egypt since March 1871. Muhammad Abduh *Memories* p. 34-46 ed Tāhir at-Tīnāhī, Cairo 1963.

H.P.B. landed in Alexandria after the shipwreck of the *SS Eunomia*, July 4th, 1871, near Spetses Island. Heedless of Hilarion's advice not to do so, she founded a Spiritist Society in Cairo in October 1871, together with the Frenchwoman Madame Sebir, to investigate the mediumistic phenomena; this proved a failure and did not last longer than a week.

April 1872; J.A.A was still in Egypt:

H.P.B's Russian relatives were worried, because they had not seen her for nine years, and had been informed by her in a letter, that she was to embark on the ship *S. S. Eunomia*, which later turned out to be wrecked. They asked Agardi Metrovich, a family friend since 1850, who was then in Odessa and had to go to Egypt on business, for news of her and begged him to accompany her home, upon his return.

⁴⁴⁷ Giuseppe Mazzini, *Mazzini Works Vol. II Autobiographical Notes*, page 41, Rizzoli Milan, 1967.

⁴⁴⁸ H. P. Blavatsky, *Letters of H. P. Blavatsky to A. P. Sinnett*, p. 154, T. Fisher Unwin Ltd., London, 1925.

⁴⁴⁹ H. P. Blavatsky, *Letters of H. P. Blavatsky to A. P. Sinnett*, p. 215, T. Fisher Unwin Ltd., London, 1925.

Hilarion, or J.A.A., then bodily in Egypt, revealed to her that the *carbonaro* A. Metrovich, would be in mortal danger and would die on April 29. Some Maltese monks were about to set a trap to kill him, since he had personally offended the Pope. In order to avoid him such a demise, H.P.B. sent him directly to her lodging in Cairo, at the *Hôtel d'Orient* and, prevented him, on Hilarion's advice, from leaving the place for ten days. Despite this, after five days, the brave A. Metrovich, could take no more of being locked up and secretly fled to Alexandria.

A few days later H.P.B. received a telegram from her friend, Countess Lydia Paskov, who informed her of the state of Agardi Metrovich, who was lying ill in a small Hotel in Ramleh, a suburb of Alexandria. H.P.B. reached him, but later wrote, "I arrived too late." She found Metrovich suffering in bed, with a monk at his side. Knowing how much he hated priests, she called the police to chase the monk away and he showed her his fist, while being ushered out. The doctor claimed it was typhoid fever, but she thought it was poisoning.

Metrovich had walked to Ramleh and along the way had stopped for a glass of lemonade at the hotel of a Maltese man, whom he had seen conversing with two monks. By the time he had arrived in Ramleh, he had fallen unconscious on the ground. His agony lasted ten days, during which time Blavatsky tended to him, while he incessantly invoked his dead wife, whom he had adored, and who lied buried in Tiflis, Georgia.

Metrovich died on the day heralded by Hilarion. No church would agree to bury him in a Christian cemetery. She asked for help from some Masons, who were afraid and refused. So, after dark, H.P.B. paid a *fellah*, to carry his remains to the beach and buried them under a tree, helped by a hotel servant and an Abyssinian disciple of Hilarion.⁴⁵⁰

H.P.B. and Hilarion, or Al-Afghani, would meet again in Bombay in December 1879 and November 1882, in London in January 1883, in Paris in July 1884, and again in London in April 1886.



Sayyid Jamāl ad-Dīn Al-Afghānī

In 1903 two disciples of Master Hilarion, Francia La Due and William Dower, founded the esoteric center of Halcyon in California, which still exists today. The Master dictated telepathically his teachings to La Due. In particular the volume *Theogenesis*, which is the continuation of the Secret Doctrine, and the undisputed compendium of all the doctrines of mankind since primordial times.

⁴⁵⁰ Jean Overton Fuller, *Blavatsky and Her Teachers* p. 29, East-West Publications, London, 1988.

Master Hilarion is a great experimenter in the highest human possibilities and presides over the Fifth Ray of Science, still inspiring and protecting many top scientists, such as the Theosophist Edison, the Curies (see the chapter on Shivapuri's life) and Tesla.

Example of a prophecy by Master D.K. "Three great discoveries are imminent... the first is the releasing of the energy of the atom." ⁴⁵¹ Dictated before April 1933 and published in 1934.

Many admire theoretical physicists and great mathematicians, but it was a single man, Enrico Fermi, a physicist of great affability and helpfulness, endowed with intuition combined above all with rare practicality, who ensured *the unlimited energy* of the New Nuclear Age in the last century, by *experimentally achieving three goals*.

In Rome, on October 22, 1934, by bombarding the uranium atom with neutrons, he produced *its fission*, or its decay into simpler elements. It had happened apparently by chance, when, inspired at the last-minute, he had replaced a lead plate with a paraffin block.

Then, in Chicago, he personally led the construction of the first nuclear fission reactor with graphite and uranium, which produced *the first nuclear chain reaction*, pronouncing on December 2nd, 1942; "The reaction is self-sustaining, the curve is exponential!" i.e. 'We're Cookin!' ⁴⁵² Or, 'We are producing energy!'

Then in the summer of 1944, Fermi unblocked the work at Los Alamos, which had come to a standstill due to unforeseen technical problems, at the request of director Robert Oppenheimer, who never made any major discoveries. The latter headed a stellar group of 125,000 US scientists in the Manhattan Project, working to build the first atomic bomb. Although Oppenheimer was dismissive of Fermi, who was reluctant to use atomic energy for war purposes, when he himself proposed the game, "Who would you like to be on your day off?" he chose to be Fermi, perhaps revealing a certain envy.

There was a celebration when Fermi's collaboration was announced in April 1943 and mathematician John von Neumann, in front of Edward Teller, father of the hydrogen bomb and many others, symbolically said: "I announce with the greatest joy that we have a pope!" He was not only a theorist but, as the young genius Richard Feynman said in Chapter 19 of D. Schwartz's book *'The Last Man Who Knew Everything. The Life and Times of Enrico Fermi, father of the Nuclear Age'*, Fermi's ability to interpret the results of mathematical calculations, to extrapolate laws from them, and - a rarity for any scientist - to materialize them into *working experimental designs*, was tenfold his own. An unparalleled genius and a physicist, still underestimated in all his greatness, despite his Nobel Prize, strangely he taught at Arcetri, like Galileo Galilei, his Italian forerunner in the science of physics.

He died of stomach cancer at the age of fifty-three. He was the closest person, as well as the *first, to access the site of the first nuclear test*, the Trinity test, calculating instantly its power in kilotons. He carelessly gave his life, fully aware of the risks associated with radioactivity, so that others could benefit from an *inexhaustible energy, which for him, should have been used for humanitarian purposes*. We can learn from his example: "Love, which is not emotion or sentiment... but is the fixed determination, to do what is the best, for the whole of humanity and to do this at any personal cost and by means of the uttermost sacrifice." ⁴⁵³

⁴⁵¹ Alice Bailey, *A Treatise on White Magic*, p. 333-334, Lucis Publishing Company, New York, 1969.

⁴⁵² David Schwartz "The last man who knew everything. *The Life and Times of Enrico Fermi, father of Nuclear Age*", Cap. 17, Basic Books, New York, 2017.

⁴⁵³ Alice A. Bailey, *The Externalisation the Hierarchy*, p. 277. Lucis Publishing Company, New York, 1981.

29. Life of the Master Jesus, on the 6th ray, that of devotion and of religions



Adib Ishaq, 21/1/1856 - 12/6/1885, the genius of Syria

He was fond of saying, "There is no homeland without freedom, no freedom without virtue."

"He who smiles alike on the friends and the foes of the Teacher is unworthy. He who betrays the Teacher, even if only by reticence, when speech is needed, may not place his foot on the threshold."⁴⁵⁴

*It was asked one day of Ramakrishna, the devotional Saint par excellence and perpetually in ecstasy, "Bhagavân, the theosophists believe that there are the Mahâtâmâ. Can I ask if they are real beings?" - "If you will take my word for it, replied the Master, I say, yes."*⁴⁵⁵

*"God has made different religions, to suit different aspirants, times, and countries. All doctrines are only so many paths; but a path is by no means God Himself."*⁴⁵⁶

Ramakrishna (1836-1886).

"The Master Jesus, Who is the focal point of the energy that flows through the various Christian churches, is at present living in a Syrian body, and dwells in a certain part of the Holy Land. He travels much and passes considerable time in various parts of Europe."⁴⁵⁷ (Dictated in early 1920)

"The Master Jesus will take a physical vehicle, and with certain of His chelas, effect a re-spiritualisation of the Catholic churches, breaking down the barrier separating the Episcopal and Greek churches, from the Roman. This may be looked for, should plans progress as hoped, about the year 1980."⁴⁵⁸ (Dictated in 1924 and printed in 1925).

This last prophecy, then, should refer to the pontificate of Pope John Paul II, which began in October 1978.

The Pope took the firm initiative, never attempted before, to meet on May 4, 2001 with Christodoulos, Archbishop of Athens and Primate of the Greek Church, at the Archbishopric of Athens. At that event, the Pope stated, "This supernatural bond of brotherhood between the Church of Rome and the Church of Greece is strong and persistent." The visit was reciprocated on March 11, 2002, by a delegation from the Orthodox Church of Greece, received in audience by the Pope at the Vatican.

As for the Anglican Church, on May 29, 1982 John Paul II, visited Canterbury Cathedral, the symbolic temple of Anglicanism: a first time for a pontiff. Then in 1989, in Rome, the Archbishop of Canterbury Robert Runcie and Pope John Paul II, prayed together.

⁴⁵⁴ *Agni Yoga*, sutra 205. Agni Yoga Society, New York, 1997.

⁴⁵⁵ Jean Herbert, *L'enseignement de Ramakrishna*, sutra 543, Jean Herbert, Genève, 1949.

⁴⁵⁶ *Ramakrishna, The Gospel of Ramakrishna*, by M. p. 643, Trad. Nikhilânanda The Feast of Durga Puja.

⁴⁵⁷ Alice A. Bailey, *Initiation Human and Solar*, p. 56-7, Lucis Publishing Company, New York, 1967.

⁴⁵⁸ Alice A. Bailey, *A Treatise on Cosmic Fire*, p. 759. Lucis Publishing Company, New York, 1979.

Ishaq was called the genius of Syria by Victor Hugo, who met him when he was in exile in Paris.⁴⁵⁹

He was born in Damascus to an Armenian Christian family. His family was saved by Abd el-Kader when the Armenians were massacred in 1860. He was a student at the Catholic College of St. Vincent de' Paoli in Damascus. A poet gifted with a precocious intellect, he loved to write and began doing so aged sixteen, for the Beyrouth newspaper *al-Taqaddum*, 'the Progress'. Since he knew French well, he translated the biographical dictionary 'The Contemporaries' and wrote articles for the three-volume encyclopedic work 'Athar al-Adhar', or, 'The Ruins of Time' and He became president of the cultural association *Zahrat al-Adab*. He met *Salim Naqqash*, pioneer of the Arab Theater and translated *Racine's 'Andromache'* into Arabic, for the French Consul.

Despite a shortage of funds, he established several newspapers, such as the weekly *Misr* ('Egypt', published in Cairo and Alexandria from; 1877-1879), the daily *al-Tijara* ('Trade', 1878-1879), the weekly *Misr al-Fatah*, ('Young Egypt', in Alexandria - 1879), and *Misr al-Qahira* ('Egypt the Victorious', a monthly and weekly publication in Paris, 1879-1880). He collaborated extensively with the Christian *Salim Naqqash*, who in turn published his own newspapers; the daily *al-Mahrusa*, 'The Protected from Divine' (which meant Egypt to the people) and the weekly 'al-Asr al-Jad', 'New Era', both as early as 1880. He proposed reforms, stood for political freedom, fundamental civil rights, opposition to despotism, freedom of speech and being a free thinker, a secular society. These newspapers were the weapons with which he countered the despotic power of the *Khedive* in Egypt and hoped for independence for Lebanon and Syria. He succeeded in Egypt when *Ismail*, exiled in June 1879, was forced to flee to Naples.

Only someone like Ishaq, a true patriot and martyr, like Jesus, who did not just talk or write about freedom, but also practiced it and who suffered persecution, exile and death because of it, could speak in such lofty and profound terms, about his love for that freedom. Sadly, his best writings have not come down to us: after his death, the hatred of some Jesuits, against whom he had argued in favor of an aconfessional public school, raged not only against him, but also against his works. His essays on freedom are real gems that will be invaluable later, in reforming in a progressive sense, the Middle East. In particular, 'The Free Man' and his 'Discourse on Freedom'. In 1876, aged twenty, he went to Egypt to meet *Jamal ad-Din al-Afghani*. He adopted him as his Master and became as indomitable and courageous as him, even though it cost him exile, his health and ultimately his life. He spent all his energy and the little money he possessed, to affirm these ideals - and he won.

"The thread binding the Teacher, with his disciple, is the most powerful current and provides an evident defense. How then, can one manifest one's striving without the Teacher? Those fainthearted ones, who say they will go alone, do not know the significance of the protecting net. Hence, the non-acceptance of the Chain of Hierarchy, gives a result equivalent to destroying the principle of construction. Thus, only with a powerful Hierarchy, can one be affirmed in construction."⁴⁶⁰

I would like to clarify, however, that the word *protection* does not necessarily mean that the disciple will not die, but that he will succeed in his task of affirming justice. Ishaq's newspapers were constantly closed, their journalists exiled, and censorship in Egypt after September 1881, became stronger, providing for heavier sentences. Egyptian journalism was thus born under the banner of a great struggle for freedom, threatened by British imperialism.

Ishaq became *Al-Afghani's* right-hand man and entered the French Masonic lodge, led by *J.A.A., Mawfal al-Watani* 'The National Lodge' in Cairo.

⁴⁵⁹ Abdallah Naaman, *Le Liban*, Note 2425, Editions Gliphe, 2016.

⁴⁶⁰ *Hierarchy*, sutra 139, Agni Yoga Society, New York, 1977.

Greek Orthodox and Brother Mason, Iskandar al-Azâr, greeted him thus; "He lived with a free conscience, in thought, word and deed and died in the same way, mourned by free men and freedom... He preached humanity." ⁴⁶¹ True Christians and true Masons are those who love humanity, regardless of their beliefs.

After his death, Ishaq reincarnated in a Syrian body and this is affirmed both by A. Bailey, as we have seen, and by David Anrias, who also gives us, in his 1932 book, a portrait of him, characterized by raw-boned features. He affirms that, in his time, he had been Joshua, son of Nun, then Jesus of Nazareth, overshadowed by the Christ and now, in this new incarnation, he lives in the Holy Land. I will now quote some interesting sentences specially to understand the present situation in Ukraine and with Russia and America, that have both Sixth Ray personalities: "Great expansion of consciousness is generated not only by collective prayer, but also by collective sacrifice, such as that entailed by war. Patriotism is a high ideal which has been grossly taken advantage of by powerful and unscrupulous men manipulated by dark forces... Because these eager souls are guided by feeling rather than thought, they become easy victims for the unscrupulous." ⁴⁶²

In 1996 I recommended the whole series of Cyril Scott's books to a friend of mine asking for a selection of spiritual texts to be published in Italy, a project he carried out through the Synthesis Publishing House.

Those who want to know the actual ideas of Master Jesus, as expressed in the last century, should read Cyril Scott's book *The Vision of the Nazarene*, published in 1933.

Despite Scott's signature, the work was given to him by K.H.'s great disciple Ellen Louisa Chaplin, called by Scott, in his autobiography "*Bone of Contention*", by the anagrammatic name, *Nelsa Chaplin*. Like H.P.B., she was often and easily overshadowed by Mahatma K.H. but also often, by Master Jesus. Anagrams are the key to understanding the real names of the characters in Cyril Scott's novels, who are always real, but slightly altered as he says in his preface, so as not to cause embarrassment to any surviving relatives.

Cyril Scott was from a young age a disciple of Master K.H. and in 1914 he joined the Theosophical Society, as an independent. He remained in contact with K.H. through the intermediary of other disciples, first the astrologer and theosophist Robert King, then the American clairvoyant and theosophist Marie Russak, and finally Nelsa Chaplin of Crowhurst, near Hastings, with whom he was in touch for seven years from 1920 to July 27, 1927. When she died, his contact with K.H. was constantly preserved, first by David Anrias, then by his wife Rose Allatini and finally by his second partner, Marjorie Hartston Scott.

Throughout her writings H.P.B. speaks emphatically of the Druze people of Mount Lebanon. She says that the soul of Jesus was that of *H'amsa*, the Great Swan, or of the same degree of purity and holiness, and that it reincarnates periodically, as the most important of the five hierophants or *Okhals* (wise men) of the Druze.⁴⁶³ C.W. Leadbeater, at page 45 of his book *The Masters and the Path*, published in 1925, mentions, that *Master Jesus* lives among them.

In March 1994, I went with my cousin to Syria and Lebanon on the trail of H.P.B. I went there with the intention of getting to know the Unitarians or Druze but also to see Baalbek and Palmyra, which would later be devastated by Isis, in September 2015. We also visited the small Maalula, where Aramaic was still spoken. It was not an easy journey since the Hezbollah were in Baalbek, so there were no tourists, but we passed unscathed and marveled at the sight of the cyclopean remains of the temples, consisting of hundreds of tons of marble.

⁴⁶¹ Abdallah Naaman, *Le Liban*, Note 2422, Editions Gliphe, Paris, 2016.

⁴⁶² David Anrias, (Brian Ross) *Through the Eyes of the Masters*, p. 43. Routledge, London, 1971.

⁴⁶³ Helena P. Blavatsky, *Isis Unveiled Vol. II*, pp. 310, 378.



The author in Palmyra in 1994, from the top of the Druze Castle of Fakhr-al-Din II, and on the right a photo of the Roman Theater, well preserved because it had been covered by the sand for centuries until 1950.



The five-colored star of the *Al-Muwahhidun* symbolizes the gnosis of the Unitarians, "*Muwahhidun*", which is derived from Ismailism. These five divine aspects, are always embodied in every age, in five wise ministers, each with his own qualities. Green is for "the mind" '*al-'akl*, which is necessary to understand the Truth, the spirit of the universe, or our consciousness. Red is for "the soul", '*an-nafs*', the animal spirit. Yellow is for "the verb," '*al-kalima*, (the logos in Greek). Blue, '*as-sabik*, is the purest form to express truth, mental power, strength, power or will. White, '*at-tali*, is the revelation of the future, predictions.

"The *Okhal* (from the Arabic *akl*, intelligence or wisdom), are the initiated, or wise men, of this sect. They hold, in their mysteries, the same position as the hierophants of old in the Eleusinian and other Mysteries." ⁴⁶⁴

"As the Tibetan *Hobilgans*, are the incarnations of Buddha's Spirit, so the *Druse Okhals* - erroneously called "Spiritualists" by some writers, are the incarnations of *H'amsa*. Both peoples have a regular system of pass-words and signs of recognition, among the neophytes, and we know them to be nearly identical.

In the mystical system of the Druses, there are five "Messengers" or interpreters of the "Word of the Supreme Wisdom," who occupy the same position, as the five chief Bodhisattvas, or *Hobilgans* of Tibet, each of whom is the bodily temple of the spirit, of one of the five Buddhas. Let us see what can be made known of both classes. The names of the five principal Druse "Messengers," or rather their titles - as these names are generic, in both the Druse and Tibetan hierarchies, and the title passes at the death of each to his successor. ⁴⁶⁵

⁴⁶⁴ Helena P. Blavatsky, *Isis Unveiled Vol. II*, p. 309.

⁴⁶⁵ H. P. Blavatsky, *A Modern Panarion*, p. 381 see <http://www.istitutocintamani.org/libri/Blavatskys-books.pdf>



On the left, the author is pictured with the Holy *Okhals* (wise men) of Lebanon.



The five Hierophants of the Unitarians' faith, that of Love for the One, who is the All.

A statement by Fadi, one of the many bodyguards of the martyr Kemal Jumblatt, who was our guide in Syria: “During the attack on the Druze in the 1980s, wherever the fourth *okhal* from the left in the photo was present, - whom, as you can see, is in continuous meditation - there the bombs either didn't fall, or exploded in the air.” We were lucky enough to meet him personally, to have his blessing and he also gave us his photo, the last on the right, as a gift.



Maalula, as it was in 1994, the country of Prince Mirdad and the Orthodox convent of St. Tekla.

In 1017, *Ḥamza ibn Ali* (985-1021), born in Khorāsān, Iran, was proclaimed Imam at the age of thirty-three, and in 1043, he left his teaching expressed in a series of epistles, that form the six volumes called ‘*Rasa'il al-Hikma*’ or, ‘The Books of Wisdom. These ‘Teachings’ denoted the beginning of a New Era, which was announced in Cairo by *al-Ḥākim bi-Amrillāh*’ (985-1021). This New Era started on 1st *Muharram* A.H., (year of the Hegira) 408, according to the lunar calendar, or on Thursday evening, on May 30th 1017, which they regard as the beginning of their

sacred day: Friday, when they gather in prayer in the *Majlis*, (the Council), which is still their sacred place of worship. The Unitarians believe in reincarnation; - "The Messiah to come will be the same Hamsa, but called *Hakem*, (the Wise One), the All-Healer." ⁴⁶⁶

They also believe in Karma. Professor Sami Nasib Makarem of the American University of Beirut, whom I met in 1994, quotes: "Ḥamza ibn Ali says in this regard; "Truly it is your actions that return to you. Whatever difficulties you encounter in your life, are the result of your bad deeds." ⁴⁶⁷

For example, in Epistles 33 and 35, *Ḥamza* says: "He is the One, but without being numerical." This is the belief in God of the Druze, the belief in the unity of being, expressed by the term *Tawḥīd*, which the English translation as *monism*, does not fully express, however. Ḥamza, for example, calls the divine Will '*Aql*, which is identical to the Greek word *Nous* and which cannot be translated with the word Intellect, because otherwise, the concepts of Divine Will, Thought and Vision, would be lost. I will now quote some phrases of Jesus, as reported by David Anrias:

"But you, my son, and others who in past lives have suffered from the tyranny and the persecution of the recognized exponents of Christianity, and are prone to criticize it for its failures, should bear in mind that it has failed largely because the teachings have become obscured; because misapprehensions have arisen; because Man has not been great enough to rise to the wonderful opportunities afforded him. Nevertheless, it is to Christianity that the West owes everything that may be termed its civilization: the care of children and of animals; the consideration for others; the first faint beginnings of co-operation and brotherhood.

Ceremonial, thought by many to be superfluous and tawdry, is still in reality absolutely indispensable. But in the coming cycle it will be raised to a higher level, made more scientific, and will include the cooperation of different types of Devas who, working chiefly through Sound, will enhance the magic and the potency of the actual ritual.

"A new religion will be given out, yet it will be but a facet of the old. There is but one religion, as there is but One God. Truth Itself is infinitely greater than can ever be mirrored in all the teachings, the philosophies, the religions of the world. Each of these catches and reflects, as it were, one beam of the Light. Whether the reflection is a true one or not, depends upon the purity of the mirror.

But upon those souls who, albeit mistakenly, perhaps, struggle and suffer for the sake of Truth, as they see it, rests ever the blessing of those who would turn every pain and every sorrow and every disappointment into glory, into strength, into future beatitude. Racial development, can no more be hurried than can that of a tree." ⁴⁶⁸

I will close with a chapter dictated in the 1920s, by Master Jesus, which is still relevant today.

OF GOVERNMENTS AND RULERS

"And we passed by an imposing edifice, in which the Affairs of State were being enacted. And the Master said;

⁴⁶⁶ H. P. Blavatsky, *Theosophical Glossary* Druzes. <http://www.istitutocintamani.org/libri/Blavatskys-books.pdf>

⁴⁶⁷ Sami Nasib Makarem, *The Druze Faith*, p. 113, Caravan Books, Delmar, New York, 1979.

⁴⁶⁸ David Anrias, *Through the Eyes of the Masters*, p. 44, Routledge & Kegan Paul, London, 1932.

"Ah, my brother, what greater delusion than to believe that the world at large can be governed by men deficient in uprightness, whose striving it is to outwit their fellows, and who scorn not to lie and cheat and deceive the multitudes, when it benefits their purposes?"

Order and crookedness, these forsooth, are incompatibles; so how can Rulers with crooked minds and morals create and preserve order in a disordered world?

Verily, respect for those who govern, is a prerequisite to sound government, for people are more ready to obey those whom they revere and who set to all a noble example. But who, I ask, doth respects liars and cheats, the cheaters, the promise-breakers, and the excuses-finders? Nay, often are such men merely targets for ridicule and contempt.

Adepts of plausibility are they and the craft of decrying their opponents, but little there is of altruism in their hearts. Nevertheless, a few altruists I see among them, who strive to make their voices heard, only to be shouted down alas, as unpractical dreamers, visionaries and inexpert diplomats.

In the world of affairs, two kinds of diplomats there are, as thou knowest well; the one clever at constructing ambiguous phrases, and the other, skilled in the gentle art of smoothing out rough places. Ah, would that to-day, there were more of the latter type, to throw oil on the billows of man's contentiousness. Yet this I do say; there will be, when the evil age of Power-Politics hath passed away.

Power-Politics and Power-Politicians, in wellnigh all lands do they abound, to a lesser or greater degree and where they abound to a fullest degree, terrible torments have my loved-ones been doomed to suffer.

To command respect through fear - such is the way of power-loving tyrants. Ay, through fear, because they themselves are afraid. Afraid they are of the consequences of their transgressions, forever apprehensive, lest the peoples they have deceived and oppressed should rise up and tear them asunder. And not only alone of the masses are they afraid, but of each other, as also of philosophers and poets and playwrights and story-tellers and above all of religion. Too much did I speak of freedom, so think they, therefore do they hate and fear my teachings.

Rulers they may be, yet when I look into their hearts, I see that their love ruling is seldom for the sake of the multitudes, but so that they might enjoy the powers and privileges of rulership, though they pretend 'tis for the good of The State.

Worship of 'The State'! Lo, such is the newest, the subtlest and the most useful form of idolatry, created and exploited to cover an abundance of sins, and one of them is the degrading of Service.

Willing service to The State for the welfare of the masses; that, forsooth, is a beautiful thing ennobling to the soul. But wherein lies the merit of service under compulsion; do not straight thinkers who calls things by their true names, denounce it as slavery in a new guise? Moreover, he who serves not willingly and joyously most often serves badly, and may be with revengefulness smouldering in his heart.

Not enforced service, but the spirit of service, did I account a blessed thing; therefore, by way of setting an example, I washed the feet of my disciples, and enjoined them to do a like service unto each other. Symbolic was my act of the blessedness of Service.

The Spirit of Service!; - Joyous are they who have it in their hearts, and blessed the day when Service-Politics shall supplant the Power-Politics, and the nations shall serve each other, according to their capacities, irrespective of their differing ideologies.

Ask me not to prophesy as to Time: for how soon or how long delayed its dawning must depend on man himself. Only this will I say: the dark ages of Power-Politics are already numbered. For Power without Love, is an evil thing, destined to destroy itself in the end.

Verily, not merely sentiment is Love, as the scoffers delight to maintain. Ay, love is the Force that upholds and keeps the Universe together.⁴⁶⁹ And even if man, with his destructive follies, should shatter his world-habitation, he cannot destroy those worlds which are indestructible,⁴⁷⁰ nor can he destroy his own Soul.”⁴⁷¹

Thank you, Master for this great message of hope!



Cyril Scott was an English composer of great moral courage and a disciple of K.H. At the Clarkstown Country Club in Nyack, New York, where orchestra conductor Leopold Stokowski used to lecture, Scott met the great Yogi, Pierre Arnold Bernard (1875-1955). In 1905, after travelling to Kashmir and Bengal, the latter, also known as the Great Oom, founded the Tantrik order of America and married Blanche De Vries. His half-sister, Ora Ray Baker, met Hazrat Inayat Khan at Bernard's Sanskrit College and ended up marrying him and mothering Pir Vilayat Khan, a famous Sufi teacher.

“These Adepts, Sages, and Masters do exist, and he who knows how to search can find them and become convinced of their reality once and for all.” *‘The Initiate’ by His Pupil*, Introduction.



Front page of the New York Times, Jan. 29, 1898. Self-induced Kali Mudra (or apparent death) by 22-year-old yogi Pierre Bernard, in front of a group of physicians in San Francisco, with needles pushed through his cheek, upper lip and nostril. Not an easy task.

⁴⁶⁹ Love is a scientific fact, and one day it will be recognized as such.

⁴⁷⁰ The Higher Planes of Consciousness.

⁴⁷¹ Cyril Scott, *The Vision of the Nazarene*, pages 41-45, Routledge & Sons, London, 1933.

30. About the Master on the Seventh Ray

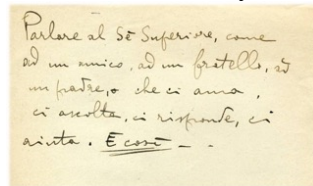
All we can say about him is that he is among the senior disciples of Master R's Ashram.

He reincarnated around the year 2000 and is too young for us to say anything about him. He will have a most important function in the coming Seventh Ray Aquarius age, as the organizer of the New Civilization. I confess that he is the Master I know least about and was probably the inspirer of Konstantin Tsiolkovsky, the father of astronautics.

Five thoughts to ponder at length, in order to make the best use of an empty space.

Since when we speak of the Seventh Ray, we refer to the physical and the concrete, I would remind those who observe the starry sky at night, of one important statement about the Rays: "The seven stars of Ursa Major, are the sources of emission of the Seven Rays of our solar system... they are manifested through the seven Sacred Planets."⁴⁷²

Roberto Assagioli's intimate secret, which always works, in an autographic writing.



Speaking to the Higher Self, as to a friend, a brother, a father, who loves us, listens to us, responds to us, helps us. It is like that.

"In Tibetan Buddhism, the semi-permanent reality that is called in Theosophy, Higher Self, or the egoic or causal body, (see figure on p. 961 of *A Treatise on Cosmic Fire*) is the deity *Vajrasattva*, or Diamond Essence. It lingers in indestructible form throughout the entire cycle of many personalities and disappears at the Fourth initiation or, according to Maitreya's *Abhisamayalamkara*, on the Fourth Path or initiation, that of the meditation (*gom lam*). So let us evoke the dark blue reality of *Vajrasattva* within us, to purify ourselves and identify with it! "Even if you meditate for a hundred years, without transformation, you will have no realizations", said, *Lama Yeshe!*

"*Considering that life is a holistic reality, the essence of the whole, must be contained in each of the parts.* Therefore, no part can be completely separated from the whole, which in turn means, that no part has impassable boundaries. I envision consciousness as a holistic property supported by an infinity of invisible connections, which are overlooked, when simple systems are studied reductively."⁴⁷³

"*I believe that life is part of some greater Life that we cannot understand. I regard consciousness as fundamental. I regard matter as derivative from consciousness*". We cannot get behind consciousness. Everything that we talk about, everything that we regard as existing, postulates consciousness.

An interview with Max Planck, discoverer of quanta; *The Observer* (London Jan. 25th, 1931).

The automaton physical body has no identity because it is never conscious of itself and is constantly changing, while it is the Self that is conscious and does not change throughout life. Consciousness or becoming conscious of one's experience is currently the greatest mystery in science!

⁴⁷² Alice A. Bailey, *Esoteric Astrology*, p. 85, Lucis Publishing Company, New York, 1965.

⁴⁷³ Federico Faggin, *Irriducibile, la coscienza, la vita, i computer e la nostra natura.* pag. 115, Mondadori, Milano, 2022. Faggin is an Italian genius, inventor of the first microprocessor Intel and of the touchscreen. See his book "*Silicio*" Mondadori, 2019.

31. Life of the Master Djwhal Khul, on the Second Ray or Love-Wisdom

He is called by H.P.B. "*The Disinherited*" and is **Lobon Tshampa Norbu** (*Lonely Gem teacher* or *Frontier teacher*) and since his death, so to speak, in October 1916, when other duties permit, he can overshadow, at will, the *IX Panchen Lama* and act as abbot of the Tashi Lhunpo Monastery in Shigatse. (Sanscr. parakaya pravesha, entering another body).



The IX Panchen or Tashi Lama, giving the Kalachakra initiation in China and blessing the Kusha herb to be distributed (1934).

He is the one who has investigated and published, in five volumes, the fundamentals of the only true psychology, the one based on the law of analogy that governs all of nature, minerals, crystals, plants, animals, men, planets and stars. This analogical science is called the Seven Rays, or the seven main human psychological types. Everything in nature and in manifestation is subdivided into seven modifications that constitute the seven planes of matter, from the atomic to the solid. In Sanskrit cosmogony the *Sapta Samudra* (the seven oceans of primordial matter in eternal movement made up of different substances) are surrounded by the *Sapta Dvipa* (the seven lands). In chemistry we have Mendeleev's seven-element periodic table, in optics and in the spectrum the seven-color rainbow, and in music the seven musical notes.

Master D.K. was, together with Master Morya, the first Masters, whose identity I discovered, thanks to the friendship and help of Prof. Jinpa of Shigatse, (whom I met in Darjeeling, India, in February 1979 and who spoke English fluently), as well as my careful study of Evans-Wentz's important relevant texts. Before fleeing into exile, marrying and having a child, Prof. Jinpa, had been Abbot of a Gelugpa Monastery in Tibet and at the time I met him, he was teaching the Tibetan language, at Bhutia Busty School, in Darjeeling. In addition to various photos of the Panchen Lama, he then gave me a rare photo of the representative in Tibet, of the Ninth Panchen Lama, the great saint *Ngagchen* Rinpoche, whom I had at first believed to be D.K., considering the photo of him riding a mule, which was taken in Gyantse in 1936, and which can be found here on p. 179.

Prof. Jinpa and I became great friends and before we parted, he asked me heatedly, since he was living in exile. "What do the Masters say about China invading Tibet? Could it be due to the bad karma of kicking the Panchen Lama out? I agreed with his hypothesis.



The author, with Prof. Jinpa, in Darjeeling in 1979.

Gjwhal Khul, which is spelled G, but read D,⁴⁷⁴ in Tibetan, means exoterically "*Server of the Victorious One*"; *Jina*, or victorious one, stands for the Buddha, the One who has liberated himself and can access Nirvana, or who can renounce it. Esoterically by anagram, it could also mean "*Victory to Klu (Nāga)*," or victory to his Master Nāgārjuna, King of the *Nāgas*, the philosopher and Sage, who was an earlier incarnation of Mahatma K.H.

Asanga, who was an important disciple of K.H. assumed in his last incarnation the pseudonym of D.K. He still continues to consider himself a disciple of K.H., even though he should not, as he himself became a Master in 1875. In an even earlier incarnation, D.K. was Subhūti, the interlocutor of the Buddha.

Let us proceed, bit by bit, beginning with some quotes from H.P.B.

"With D.K. I also spoke English, he speaking it better even than Mahatma K.H." ⁴⁷⁵

"D. K. works with those who heal... and with the great philanthropic world movements, such as the Red Cross." ⁴⁷⁶

"The only thing that helps at the time of dying is the precious Gem of the Holy *Dharma (Cintāmani)*. It is the treasure that grants all your wishes, focus only on nothing other than that." IX Panchen Lama.⁴⁷⁷

Let us now see who the Disinherited was according to K.H.

February 20, 1881. Master K.H. is in an isolated place, where neither ink nor paper can be found. "A friend promises to supply me, in case of great need, with a few stray sheets, memento relics of his grandfather's will, by which he disinherited him and thus made his 'fortune.' But, as he never wrote one line but once, he says — for the last eleven years, except on such '*double superfin glacé*' made at Tibet as you might irreverently mistake for blotting paper."

This place, as we will read later, was the hermitage of the ascetic known as 'the Disinherited', which was located near Buxaduar, in a natural environment then full of wild tigers. Why did K.H. go there with his physical body, as reported by him above and not with his mental body, or *mayavi-rupa*, created through his own will power?

Recall that the frontiers of India were defended by Master Jupiter, Regent of the country,⁴⁷⁸ and that Master Morya carried out his orders. But it was the Master K.H., who had been his Prime Minister, who maintained contact, so as to carry out the will of Maharaja Ranbir Singh, or M. In February 1865 the British had set their sights on Bhutan and here came someone to help the first King of Bhutan, Jigme Namgyel; a mysterious character, who was actually K.H., or Kirpa Ram, who spoke perfect Bhutanese and he advised the King, going by the enigmatic name of Padshah Raja.⁴⁷⁹ The British were defeated and Bhutan remained independent after that. K.H. then, for political reasons, visited that country many times during those years.

⁴⁷⁴ *The Mahatma Letters to A. P. Sinnett*, Letter 53, p. 294, The Theos. Publishing House, London, 1972.

⁴⁷⁵ *The Mahatma Letters to A. P. Sinnett*, Letter 140, p. 471, Theos. Publishing House, London, 1972.

⁴⁷⁶ Alice A. Bailey, *Initiation, Human and Solar*, p. 57, Lucis Publishing Company, New York, 1967.

⁴⁷⁷ *The Tibetan Book of Everyday Wisdom*, Sutra 57, p. 422, Wisdom Editions, Somerville, 2018.

⁴⁷⁸ Alice A. Bailey, *Initiation, Human and Solar* p. 53, Lucis Publishing Company, New York, 1967.

⁴⁷⁹ Michael Aris *The Raven Crown*, p. 62, Serindia Publications, Chicago, 1994. "Jigme Namgyel's" confidential advisor" was then an Indian nobleman who had learned to speak Bhutanese and who dressed in Bhutanese clothes. He claimed to be a grandson of the great Ranjit Singh who had died in 1839 after creating the powerful Sikh state in the Punjab. He had certainly come to Bhutan from Nepal in the aftermath of the Sepoy revolt and is still remembered in Bhutan with the title of "Padshah Raja" which is normally only given to the Mogul emperor. Regarded with the deepest

To understand who D.K. was, the following words of Kazi Dawa Sandup, the Orientalist who was W. Y. Evans Wentz's Guru, are relevant in this context;

"During the first half of December 1887, I encountered my Guru. He was commonly known as *the Hermit Guru Norbu*, in Tibetan; *Slob-dpon-Mtshams-pa Norbu*, pronounced Lob-on or, Teacher Tshampa-Norbu. He continued, a little later, thus; "My Guru at the age of about 78 years, in October 1916, passed out of our world ripe in knowledge." A few lines later he briefly outlined his life. "He was by birth a native of Bhutan, descended of an old and respected family, long known for its ardent support of the Faith of the Buddha. His maternal uncle was Abbot of the State Monastery of Bhutan... As a boy, he was dedicated to the Buddhist priesthood by his parents; and his uncle, the abbot, became his *guru*, he passed his novitiate and received his education within that monastery.

"Not only did he become the rightful heir to his uncle's worldly possessions, but was also entitled to assume the Abbotship of the monastery, at the death of his uncle-*Guru*.... Norbu's right to inherit his uncle's property, was disputed by certain worldly-minded head-men of Punakha. In order that the monastery wherein his boyhood and early manhood had been passed, might not suffer by reason of a prolongation of the dispute, Norbu left it, renouncing all the property and also the Abbotship, and went into hermitage near Buxaduar, where I found him and took him as *my guru*."

"Norbu was a life-long *brahmachārin* (i.e. he had kept inviolate the monastic vow of chastity) and a fully ordained *bhikshu* (i.e. a Buddhist priest, or monk, who has renounced the world in order to devote himself to the service of humanity, with no fixed habitation, and dependent upon charity for maintenance). He was of kindly and strong personality and fervent faith, whose eyes had seen beyond the limits of normal human vision. By his death I have been left without a *guru*." ⁴⁸⁰

Norbu, at the end of his life, had about twenty disciples, including Dawa Sandup, who later translated for Sir John Woodroffe, a.k.a. Arthur Avalon, the Demchog Tantra. Sandup later became Director of the *Buthya Boarding School* in Darjeeling, where Tibetan was taught.

So, when his uncle died, Norbu, born in 1838, was nine years old. And being his nephew, he was to become not only his heir, but also his successor as Abbot. Probably his uncle, or rather his grandfather, as K.H. pointed out, was the *Rje Mkhan-po XXVII*, the highest religious figure in Bhutan, of Punakha, but this is only a hypothesis of mine and it requires further evidence, from anyone who has the time and inclination to continue this research in Bhutan.



Djwal Khul's Hermitage today, *Buxa Hill Buddhist Monastery*, near Buxaduar in India.

suspicion by Eden, who thought he was originally from Lucknow, it will probably never be known who he really was. The apartment in Tongsa Dzong that Jigme Namgyel reserved for his use is still there, and there is a tradition that he supported Bhutan in its conflict with the British. Jigme Namgyel played a decisive role in the 1864-66 conflict."

⁴⁸⁰ W. Y. Evans Wentz "*Tibetan Yoga and the Secret Doctrines*, p. 106-107. Oxford University Press, London, 1960.



A portrait of Shabrung wearing the Khilat robe, in D. K.'s Hermitage, along with other Tibetan thangkas.

In 1881, at the time of K.H.'s writings, there is not a Tibetan lama who is interested in learning English, or who can express himself in that language and only a few Dogras from Kashmir, who had invaded Tibet in 1841 spoke it. Also, some Indians, such as Sarat Chandra Das and Nain Singh and a few very rare Englishman and Sikkimese can speak it.

Norbu, born in 1838, had already lived for thirty-three years in British India and was also a disinherited lama. He was later credited with first spreading Tibetan Mahāyāna texts in the West, through his disciple Kazi Dawa Sandup, who he entrusted with manuscripts to translate, such as '*Tibetan Yoga and Secret Doctrines*'. These manuscripts have now been read by millions of people in the West. It should also be noted that, at that time, D.K. was not referred to as "*the Tibetan*" (because he was not as yet), being Bhutanese and born in Punakha, but was known as '*the Disinherited*', or *Djwhal Kool*.

This solution smooths out all the apparent contradictions, that every disciple learns from statements D.K. made about his own life.

Never in his life did he, or his Master K.H., tell a lie, but he spoke in nods, it is we therefore, who must strive to understand, when by necessity, not wanting to get personal, he could not by choice, express himself clearly.

The first apparent contradiction, is that in November 1931, the year he began dictating *The Discipleship in the New Age*, while deflecting us from any superfluous personal curiosity, D.K. gives us a hint of this and an important confirmation to meditate on; "*I am an initiate into the mysteries of being... You know also, that I am in a human body, and am a resident of northern India.*"⁴⁸¹ Note, he is not mentioning Tibet or China, where the ninth Panchen Lama resided at the time, but India, and Buxaduar is located in the foothills of the Himalayas in Northern India.

Another hint is that he first claimed to have taken the fifth initiation in 1875,⁴⁸² then in January 1946 he claimed to have taken it ninety years earlier, thus in 1857.^{483 484} It should be remembered that initiation is something intimate occurring between Guru and disciple and that the first person to record the initiation, is the disciple himself, in his own etheric body. Notice is given to the full, assembled Hierarchy, when a position becomes vacant and when the appropriate planetary conditions exist, and generally during major councils (every century),⁴⁸⁵ or in minor ones, every quarter century. So, in this case, Master D.K. had to wait eighteen years, but that does not matter from the operative viewpoint, just as, in war one can hastily appoint a general in the field and at the end of the conflict, organize the official ceremony, with the passage of honor under the triumphal arch.

⁴⁸¹ Alice A. Bailey, *The Discipleship in the New Age Vol. I* p. 7, Lucis Publishing Company, New York, 1966.

⁴⁸² Alice A. Bailey, *Initiation, Human and Solar*, pp. 57-58, Lucis Publishing Company, New York, 1967.

⁴⁸³ Alice A. Bailey, *Externalisation the Hierarchy*, p. 522. Lucis Publishing Company, New York, 1981.

⁴⁸⁴ Alice A. Bailey, *Externalisation the Hierarchy*, p. 522. Lucis Publishing Company, New York, 1981.

⁴⁸⁵ Alice Bailey, *Rays and Initiations* pp. 207 and 393, Lucis Publishing Company, New York, 1988.

In October 1916 Norbu abandoned his *clothes*, or mortal remains. However, he put into practice the secret technique of *Pho-wa*, the art of transferring the conscious principle, or *vijnana skanda*, one of the six doctrines of *Naropa*, also called *Avesha* in India and which the Masters refer to as *Tulpa*. He then had the *Pho-wa* translated by his disciple *Dawa Sandup* and spread for the benefit of the West, through Evans-Wentz's text; '*Tibetan Yoga and Secret Doctrines*', which I studied intensively and which also greatly interested Alice A. Bailey.⁴⁸⁶ Norbu retained his etheric body, with which he took the fifth initiation, while K.H., created a body made in the image of the form, in which he took the fifth initiation, that is, in his *mayavi-rupa*.⁴⁸⁷

He now acts in a new body of Light, which the Tibetans call *Gyu-lu*, or *Rainbow Body*, and the Christians call, the body of glory. Let us remember that D. K. states nine times in his books that the physical body is not a principle.⁴⁸⁸ Having been perfected in the past kalpa, "it is not a goal... whereas consciousness or conscious reaction to the revelation of the divine is... *The physical body... is always conditioned by inner causes; it is never, intrinsically, itself a cause...*"⁴⁸⁹

In 1916, at the age of thirty-three, the IX Panchen Lama, a gentle, shy and discreet young man, performed a great act of compassion, by putting his physical vehicle at the disposal of the Hierarchy. Even years before his escape from Tibet, all the vicissitudes of his travels outside that country were, as reported by Nicholas Roerich,⁴⁹⁰ depicted in paintings in his private residence, which is still located outside *Tashi Lhunpo* Monastery in Shigatse.

Charles Bell, who had been a guest of the Panchen for one week, said of him, on November 1, 1906; "We should maintain a cordial friendship with the Tashi Lama also. He is our oldest friend in Tibet, for the British connection with *Tashi-Lhunpo* goes back to the eighteenth century and the time of Warren Hastings. On account of his great sanctity, his influence is strong throughout Tibet and Mongolia." ⁴⁹¹

In times of need, Norbu took over the physical vehicle voluntarily offered to him by the IX Panchen Lama, so that from his prestigious position as spiritual leader of Tibet,⁴⁹² an accomplished fifth initiation Master would be able to help the Tibetan and the Chinese people.

During overshadowing, the owner of the physical body remains conscious and aware, (in his or her own body of Light), of all that their Master teaches through their mouth. It is similar to what happened to Master Jesus, when the Christ overshadowed him, at the moment of his baptism in the Jordan River, or what H.P.B. did when she offered her guru Morya and other Masters, this possibility.⁴⁹³ As did Yogananda, he was to hold a lecture on a ship headed for America and unable to utter a single word in English, he called in Master Sri Yukteswar for help, and later marveled at the interest shown by the audience.⁴⁹⁴

Panchen-Norbu only spent seven years in Tibet, until December 22, 1923. Then he was forced to take shelter in China, where his action was providential in compacting groups capable of stemming the Axis forces. His work is still underestimated today, because the Masters act powerfully but quietly, without getting much publicity, as do their true disciples.

⁴⁸⁶ Alice Bailey, *Unpublished Writings July 9, 1943* p. 4 School for Esoteric Studies website.

⁴⁸⁷ Alice A. Bailey, *The Rays and the Initiations*" pg. 705, Lucis Publishing Company, N. Y., 1988.

⁴⁸⁸ Alice A. Bailey *A Treatise on Cosmic Fire*, p. 303, Lucis Publishing Company, N. Y., 1999.

⁴⁸⁹ Alice A. Bailey, *Treatise on 7 Rays, Esoteric Healing*, pp. 611-614, Lucis Publ. Company, New York, 1981.

⁴⁹⁰ Nicholas Roerich, *Shambala*, p. 46, Nicholas Roerich Museum, New York, 1978.

⁴⁹¹ Charles Bell, *Tibet Past and Present*, p. 258, Oxford University Press, Oxford, 1924.

⁴⁹² Nicholas Roerich, *Shambala*, p. 59, Nicholas Roerich Museum, New York, 1978.

⁴⁹³ Mary Neff, *Personal memories of H.P. Blavatsky*, Chap. 33 p. 175, "I never lose consciousness of my personality; what I feel is as if I were keeping silent and the other one - the lodger who is in me - were speaking with my tongue."

⁴⁹⁴ Paramahansa Yogananda, *Autobiography of a Yogi*, Chap. 37, p. 405, Rider, London, 1996.

Another lama who worked powerfully for the Hierarchy in the early 1900's, was Lama Agvan Dorjeff, (1853-1938), the son of a Buryat Prince, who was a disciple of Morya and who was born near the beautiful Baikal Lake, in Siberia. Dorjeff made the British government apprehensive, because of his close contacts with Russia and the powerful influence he wielded over the 13th Dalai Lama and throughout Mongolia. He was the first to speak to Nicholas Roerich about Shamballa, at the oldest Buddhist temple in Europe: *Datsan Gunzechoyney* in Petrograd, now Saint Petersburg.



Lama Lobsan Agvan Dorjeff

From an international viewpoint, the long *game* unfolding in Central Asia, which Rudyard Kipling referred to as the Great Game, was the first cold war between Britain and Russia, for dominance over the whole region. These unstable political situations had almost ended by the time of the Hague Convention, of August 31, 1907.

The agreement, signed in St. Petersburg by Ambassador Sir Arthur Nicolson and Russian Count Izvolsky, provided that the two powers, would refrain from any interference in Tibet's internal affairs and stipulated that they would have relations with Lhasa, only through China, which was an independent sovereign power. Britain would not oppose the Russian desire to control the Dardanelles, as the danger was now posed by the presence of Germany in the area. The Russians, in return, recognized Afghanistan as belonging to the British sphere of influence. Persia was divided into two spheres of influence, separated by a neutral zone and its independence was respected.

It should be highlighted, that the *Panchen Lama* has always been, from life to life, the Spiritual teacher of the Dalai Lama, united in a relationship that the Tibetans call *father and son*. Few Tibetologists know that it is the Panchen who created the Dalai Lama and often erroneously claim otherwise. This, however, did not escape H.P.B., who strongly reiterated it.⁴⁹⁵ ⁴⁹⁶ Moreover, all important spiritual practices, beginning with the *Guru Puja*, are the work of successive Panchen Lamas.

However, it eventually became evident, that the Tashi, or Panchen Lama, was losing his economic and political independence. As early as September 1921 and for the first time in Tibet's history, there was a direct confrontation, at Drepung Monastery, in Lhasa, between 5,000 monks

⁴⁹⁵ H. P. Blavatsky, *Collected Writings Vol. IV*, pp. 12, 17, 189, Theosophical Publishing House, Wheaton, 1981.

⁴⁹⁶ H. P. Blavatsky, *Collected Writings Vol. XIV*, p. 428, Theosophical Publishing House, Wheaton, 1985.

and the government army, under the orders of the Dalai Lama. For the first time, the latter dismissed the Abbots and claimed for himself, the privilege of choosing the various monastery's economic administrators.⁴⁹⁷

What was then the reason behind His Holiness, the Panchen's' sudden flight to China?

When the Panchen Lama met the Prince of Wales in India in 1905 and was asked by O' Connor to bow, he refused and merely shook his hand. He said that he would only bow before the Chinese Emperor, of whom he considered himself a subject.

"During the Chinese Qing dynasty (which ended in February 1912), the Panchen and the Dalai had been, religiously and politically, equals. But since 1915, the Dalai Lama had designated a *kyidzong*, a person in charge of the four forts and castles, under the Panchen's jurisdiction in Shigatzé and this amounted to a usurpation of rights and an abuse on his functions, that the Tashilumpo Lama, even on principle, could not have endured."⁴⁹⁸

Voluntary exile, was for the Panchen Lama, the only way to save his country from civil war, since; 'The Dalai Lama was completely under the influence of the Minister Lungshar and the army of young Tibetans, whose plan was to transform Tibet from a theocracy, to a militaristic state, eager for power and conquest'.⁴⁹⁹

Behind all this, was of course, the British Ambassador (in Tibet since 1920) Charles Bell, who sought to create tension between Tibetans and Chinese, at the expense of Chinese territory, whose government was in deep crisis. Bell himself specifically stated, "That a Tibetan army of 5,000 men was insufficient, and that it should be gradually increased to 15,000 men".⁵⁰⁰

There was, therefore, a great rivalry, derived from the conceit of the Dalai Lama, full of himself, to impose exorbitant taxes through the arrogant doctor and finance minister, Lungshar, who had stayed for more than a year in England. The latter wanted to create, pushed by the British, a Tibetan army of 17,000 men.

On January 25th, 1921, the National Assembly put forward this proposal and to do so, heavily pressed the Panchen Lama, who hesitated, retorting that Tibet had always been a peaceful Buddhist country, protected by the Mongol armies. His messengers were taken prisoner in Lhasa and members of his monasteries were forbidden to participate in Tibet's government. As soon as the Dalai Lama learned of The Panchen Lama's sudden escape, he sent Lungshar and Tshögaw, with a thousand men on horseback to kill him.⁵⁰¹

The Dalai Lama harbored some ill-concealed resentment because, as very few people know, the Panchen and Dalai Lama's, were also half-brothers on their father's side; this detail remained unknown, since the Panchen's mother, who had served as a maid in the father's household of the Dalai Lama for years, oddly enough, became mute until the end of her life.

On the night of November 15th, 1923 and for his own physical safety, the Panchen Lama was forced to flee, along with three hundred of the best lamas; not out of cowardice, but because, by vow, he could not fuel infighting with other members of the Buddhist community. He reached

⁴⁹⁷ Melwin Goldstein, *A History of Modern Tibet*, p. 108, University of California Press, Berkeley, 1989.

⁴⁹⁸ Ya Hanzhang, *Biographies of the Tibetan spiritual Leaders Panchen Erdenis*, p. 257, Foreign Language Press, Beijing, 1994.

⁴⁹⁹ Gordon Enders & Anthony, *Nowhere else in the world*, p. 209, Farray & Rinehart, New York, 1935.

⁵⁰⁰ Charles Bell, *Tibet Past and Present*, p. 217, Oxford University Press, Oxford, 1924.

⁵⁰¹ Ya Hanzhang, *Biographies of the Tibetan spiritual Leaders Panchen Erdenis*, p. 259, Foreign Language Press, Beijing, 1994.

Anxi, just past *Dunhuang*, on the western borders of Gansu province, on March 20th, 1924, after a harrowing winter journey that lasted four months and five days.

Deprived of its spiritual leader, Tibet became a place of intrigue.⁵⁰² The name of the Tashi Lama, as Roerich said, was always uttered with deep reverence and his prophecies have remained famous. "The Tibetan government sent troops under the command of Lungshar and Tshögaw to stop him, but they were too late and the Panchen Lama escaped with a large entourage."⁵⁰³

An anecdote: As the Panchen Lama fled into the cold solitudes of Chang-tang, his pursuers were on his tail and about to catch up with him, when something unusual happened. The fugitives had reached a large lake and were supposed to go around it. The Panchen, deep in meditation despite the nearing danger, gave orders to camp and spend the night on its shores.

During the night the temperature dropped and the lake froze, becoming covered with ice and snow. Before sunrise, while it was still night, the Panchen Lama gave the order to cross the lake. By the time the enemies arrived the high sun had melted the ice and the pursuers were forced to skirt the lake, missing the opportunity to catch up.⁵⁰⁴ During his travels he was always protected by the sacred Shamballa, as it was only the Panchen Lama, who offered the opportunity to get there.⁵⁰⁵

Meanwhile the Panchen Lama's relatives, lamas and friends were locked up in prison and would remain there for many years. "Of the authorities in Lhasa, the Tibetans themselves said that their hearts were blacker than coal and harder than stone."⁵⁰⁶

The Panchen Lama's work became decisive, because he was one of the few people who foresaw Japan's aggressive pursuit of the raw materials it lacked and he remedied it by trying to unite Mongolia's many clans under the Buddhist banner, bestowing a total of nine *Kalachakra* initiations.⁵⁰⁷ In the beginning, he stood for peace and the union of the five nationalities, proposed by ideologist Sun Yat-sen, along with his three principles: unity, rights and welfare of the people. He made three concrete proposals:

1. Building roads to boost the region's economy
2. Developing Education.
3. Promoting modernization initiatives.

In February 1932 the Panchen Lama, after being hosted by the Mongolian Prince Demchüg Dongrub, urged him to unite the various clans, since the Japanese had already invaded most of China. Then, in the monastery of Bat Khalga, he invited those present to swear they would resist the Japanese; moreover, on March 4th, he sent the Chinese authorities a telegram, urging them to prepare a plan against the aggressors. In March, in fact, the Japanese created the puppet state of *Manchukuo (Manchuria)*, placing the last Emperor Puyi at its head. The latter had been deposed, by the Republican leader Sun Yat-sen, during the 1912 revolution.

Therefore, the Panchen became a pillar in the defense of Asia, from the aggression of the Axis forces, combining its religious role, with a heartfelt cry of political alarm.

⁵⁰² Nicholas Roerich, *Shambala*, pp. 6 and 47, Nicholas Roerich Museum, New York, 1978.

⁵⁰³ Melwin Goldstein, *A History of Modern Tibet 1913-1951*, p. 115, Univ. of California Press, Berkeley, 1989.

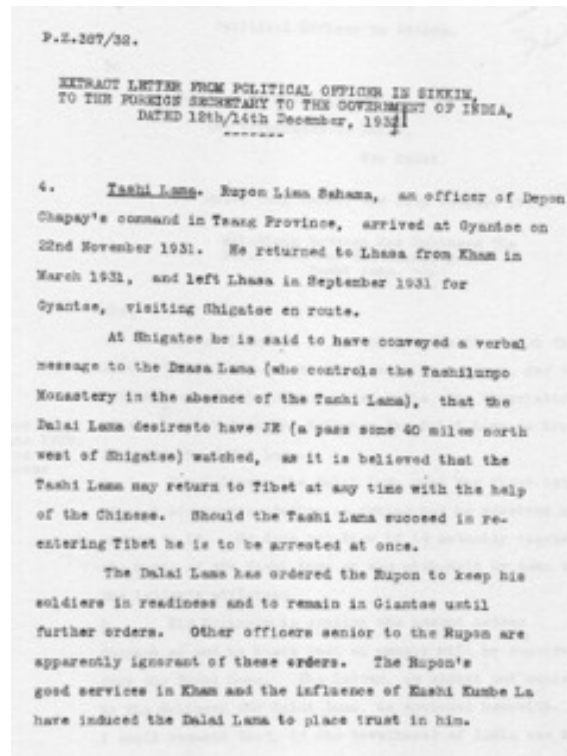
⁵⁰⁴ Nicholas Roerich, *Shambala*, p. 6, Nicholas Roerich Museum, New York, 1978.

⁵⁰⁵ Nicholas Roerich, *The Heart of Asia*, p. 149, Roerich Museum Press, New York, 1930.

⁵⁰⁶ Nicholas Roerich, *The Heart of Asia*, p. 78, Roerich Museum Press, New York, 1930.

⁵⁰⁷ Fabienne Jagou, *The Ninth Panchen Lama*, p. 65, École Française d'Extrême Orient, Paris, 2011.

The Panchen Lama also tried to return to Tibet, sending his representative, Ngagchen Rinpoche, to plead for his cause in 1936, but he was told to return by sea and unarmed, while he wanted to go back by land, accompanied by an armed Chinese guard. He was right, because he would have been arrested immediately, as this document, kept at the British Library shows;-



The political conditions in Tibet had long been dire. The ninth Dalai Lama died at the age of eleven, the tenth at twenty-three and the eleventh at seventeen, the twelfth at twenty.⁵⁰⁸ Poison reigned supreme; Lungshar still dominated the political scene, as late as April 1934.

Reting Rinpoche, a *Gelugpa* Lama, who was appointed Regent, after the death of the 13th Dalai Lama on December 17th, 1933, came to power in 1936, but his life was devoted to pleasure; he was supposed to be chaste, but he had an unrestrained sex life, with both sexes and was, according to Richardson, (British representative in Lhasa), driven only by self-interest.

According to *Ngagchen Rinpoche*, the representative of the Panchen Lama, who was an exalted Lama, from whom the lineage of *Kalachakra* initiations, in Lhasa was derived: "He is hopelessly venal, even in small matters and disinclined to view any matter otherwise than from the point of view of his own financial advantage."⁵⁰⁹

Many men are centaurs, deeply identified with the animal part of themselves; they consider the horse they are riding part of themselves and are led around by animal cravings. When they disidentify from desires and the body, which, being formed by involuntal, sensation-seeking lives, rightly pulls in the opposite direction from that of pure consciousness, then they are able to master their animal desires. They then recognize themselves, as true horsemen and regain the self-mastery they had lost in their childhood, when the process of identification with form was right. The soul experiences the imprisonment, pain and limitations of the form, to appreciate its infinite freedom once freed. Men mature by understanding, that there is no freeing self and that it is precisely from the idea of lower self, or personal selfish ego, that one must free oneself.

⁵⁰⁸ Charles Bell, *Tibet Past and Present*, p. 45, Oxford University Press, Oxford, 1924.

⁵⁰⁹ Melwin Goldstein, *A History of Modern Tibet*, p. 331, University of California Press, Berkeley, 1989.



Ngagchen Rinpoche, Gyantsé, 1936



Tibet.

We now get to the most important evidence pointing out that D.K. was the Panchen Lama.

Henry Carpenter's testimony.

Anyone who has read Bailey's Autobiography knows, that a man from New York was able to get, through his friendship with Lord Reading, as far as Gyantse in Tibet, where he received from the 'Tibetan Master', a large package of incense, intended for Alice Bailey. His name was Henry Carpenter. He was a Connecticut-born mechanical engineer, who graduated from Yale University in 1891 and became managing director of a gas meter company.

When Carl Gustav Jung suggested to someone that it might not have been a living person, but her higher self who dictated to A.A.B, she might have replied, if she had met him; "How could my personified Higher Self, send me parcels of incense from India? For that is what He has done."⁵¹⁰

Why did Carpenter want to see the Masters? I confess that I have the impression that I knew Carpenter well in my previous life. To have known a Master, is not necessarily to have seen his form, but above all to have understood and gone along with his will, and Carpenter was

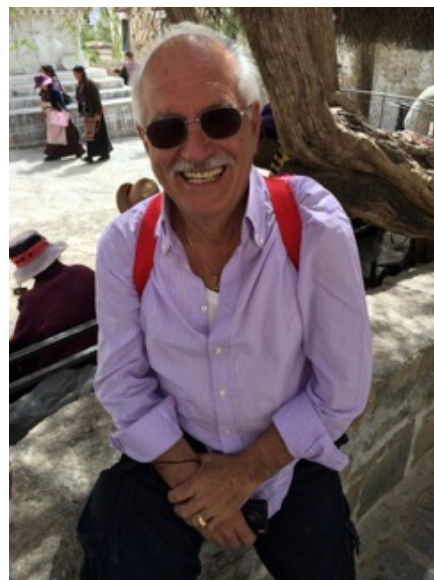
⁵¹⁰ Alice A. Bailey, *The Unfinished Autobiography*, p. 164, Lucis Press Limited, London, 1951.

endowed with telepathic skills, especially in relation to his wife. So much so that he had planned at first to take his goddaughter *Tenduf-La*, who would later marry Pat or Palsang, youngest son of General Sardar Bahadur Laden-La of Darjeeling, (another disciple of the Hierarchy), to America, to train her in telepathy. Carpenter, tried by life because he had lost his first child on the same day of his birth, set the goal to help A.A.B. by traveling to Tibet.

Carpenter's desire to meet them was also partly the will of the Masters, since Alice Bailey, as we have already seen with Jung, had to be defended with firm evidence against future attacks to her credibility. Somewhat like the turban Morya left to Olcott in New York and the Masters' meeting with people outside the circle of H.P.B.'s friends. There had to be some evidence, that their physical presence was a reality.

In fact, it was in 1923 that Carpenter began working with A. Bailey, right after the establishment of the Arcane School, and according to Alice's testimony⁵¹¹ he would arrive at the headquarters at eight in the morning and finish work at eight in the evening. Realizing the enormous amount of work and the fatigue of Alice, who in addition to the paperwork of the office, and answering to up to two thousand letters daily, as well as caring for her family, was busy at night receiving teachings. Therefore, out of compassion, Carpenter wanted, to beg the Masters to lighten her workload, in one way or another.

Early in June 1926, Carpenter was in Darjeeling and through his friend Laden-La, who owned a hotel there, he had sent the Dalai Lama a letter, a copy of which I enclose below and the original can be seen on the website of the stunning and scenic *Windamere Hotel*, in Darjeeling. Carpenter asked for a visa to get as far as Shigatse, where he intended to meet the three Masters. He did not get it, but as Deki Rhodes, the granddaughter of the Darjeeling Chief of Police, General Laden-La, says, he was allowed to proceed up to Gyantse.⁵¹²



2016. The author in Shigatse, Tibet and at Tashi Lhunpo Monastery, happy to be back home. It is the right desire that draws us to the right place. Nothing important happens by chance in our lives.

⁵¹¹ Alice Bailey, *Unpublished Friday Dialogues, July 9, 1943*, from the School for Esoteric Studies website.

⁵¹² Nicholas and Deki Rhodes, *A Man of Frontier S.W. Laden La (1876-1936)* pag. 58, Kolkata, 2006.

MOUNT EVEREST HOTEL

DARJEELING, JUNE 2nd. 1926

To,

HIS HOLINESS THE DALAI LAMA,

Lhasa, Tibet.

May it Please **YOUR HOLINESS:**

It is with profound reverence
and love that I address these lines to **YOUR HOLINESS,**
asking your help.

The Masters of the Wisdom who reside
in the vicinity of Shigatse, whom I have mentioned in
the foregoing, are known to occult students in the
Western World as follows,

The Master Korya,
The Master Koot Hoomi Lal Singh, and
The Master Gjual Khool.

The latter also being known as a Tibetan.

It is my desire to reach Shigatse,
that I may confer with and receive instruction from
these Masters, in order that I may be more effective
assistance in forwarding their work, and I have
no political interest or aim, or other reason,
when I beg you to grant me permission to proceed
to, and remain at, Shigatse.

The Government of India only allow me
to go as far as Gyantse, where I can only remain
for a period of six weeks, and where I will probably
arrive about the twenty ninth of June.

Should **YOUR HOLINESS,** find my object
worthy, then I beg you to send me your permission to
go to Shigatse, so that I may receive it before leaving
here on June seventeenth, or from your official at
Gyantse, or addressed to me at Gyantse, so that I may
continue from there as soon as possible.

Very reverently,

A. Carpenter

Copy of the letter at the *Windamere* Hotel, belonging to the Laden-La family.

In February 1979, I met in Darjeeling the friendly owner of the *Windamere* Hotel: Mrs. Tenduf-La, who was the wife of Palsang, General Laden-La's youngest child. She was most kind and told me that she still remembered Carpenter very well; she had not seen him since he left for America in 1930, as he had died in Calcutta, on March 5th, 1936, as soon as he arrived back in India, for the third time.



With Mrs. Tenduf-La, outside her Hotel, in Darjeeling (March 1992). Karma brings back together!



Views of the Himalayas and the Kanchenjunga Mountain, from Tiger Hill, Darjeeling, 2600 mts.

Sikkimese lady Mrs. Tenduf-La, passed away in 2004, at almost one hundred years of age, but at the beautiful *Windamere* website, you can still see the picture of the peculiar boots, that Carpenter had left in her hotel, as he intended to return there for a third time.



Late in June 2006, I conducted research for a week, at the British Library in London; after getting microfilm reproductions of the originals of *The Mahatma Letters to A. P. Sinnett*, in the Ludlow Diaries 1925-1926 manuscript (MSS EUR D979). In these, I found evidence of Carpenter's stay in Gyantse, in the second half of July 1926. I enclose below photocopies of excerpts from his diaries.

14th Williamson arrived to day.
I had a long talk with Carpenter to-day. Funny man. I don't

19th Carpenter came to visit the school to day.
as usual I asked him to give the boys dictation & generally talk with them. They did not do so badly at

1st August Carpenter departed to day for Darjeeling. If he had had any experience of Tibetans he would never have built any

The Naturalist, Ornithologist and Botanist, Frank Ludlow, director of the local English school for Tibetans, spoke of Carpenter as a singular person and mentioned his peculiar boots. To understand why, one only has to read the content of his letter to the Dalai Lama, in which he asserted that he wanted to contact the three Theosophical Masters in Shigatse (about whom the Dalai surely knew nothing, since despite appearances at the time of the Panchen Lama's escape in 1923, he wanted him killed). The Dalai Lama maintained this animosity until his death and this was the reason why the Panchen Lama was against returning, as long as he was alive. Of course, Carpenter was not aware of this. Nicholas Roerich, on the other hand, who arrived in Darjeeling in December 1923, knew about it and who worked extensively in the East and in the Russian-speaking world.⁵¹³

On July 14th, 1926, Ludlow personally met Carpenter in Gyantse and on July 19th, he gave him a tour of the school for Tibetans and asked him to speak English with the students. Under the August 1st, entry, we find that Carpenter left for Darjeeling that same day. This is evidence documenting his first trip to Tibet. This first attempt produced no results, as Ludlow mentions in the last line.

He returned there, however, early in January 1930⁵¹⁴ and met Chiang Kai-shek's messenger, *Könchok Chung-ni*, Abbot in the Tibetan Yonghegüng Monastery in Beijing, where the Panchen Lama had often resided and still resides today. Könchok delivered the incense to Carpenter at Gyantse, so that he could take it to Bailey. When Carpenter reported his meeting to Darjeeling Police Chief, S. W. Laden La, the latter at first did not believe him, but soon after, as Alice Bailey stated,⁵¹⁵ he admitted his mistake. That same year Carpenter met the Panchen Lama at Mukden, (now Shenyang) China and then, by the end of 1930, he returned to New York, to report and bring the incense to Alice Bailey.

At the end of 1929, Chiang Kai-shek wanted to write and ask eight questions of the 13th Dalai Lama, through the Tibetan abbot *Könchok Jungni* of Beijing's Yonghegüng Monastery, accompanied by two other official representatives.⁵¹⁶ This monk, appointed to the post by the Dalai Lama, arrived there in Tibet via India, leaving Nanking on November 7th, 1929 and arriving in Lhasa on January 16th, 1930. He then returned to Nanking on August 30th, 1930.⁵¹⁷

Of course, he inevitably passed through Gyantse early in January. In the meantime, Carpenter, who had returned a second time to Gyantse, was stationed in the Dak bungalow in which he was confined and received from the hands of this Abbot, the package of incense sent to him expressly by the Panchen Lama, who was resident at the Tibetan monastery in Beijing.

In the same year, at Mukden, China, Carpenter met the Panchen Lama and then, as his goddaughter Tenduf-La told us, left in the second half of 1930 for America, to report to Alice Bailey. However, as Alice Bailey herself said, he had failed to realize that the third Master in his letter, Gjual Khul, or D.K. was the Panchen Lama himself! It was simply not his merit or personal karma to know this.⁵¹⁸

The exact day and month of his arrival in New York, should likely be known either by the [School for Esoteric Studies](#), or by the [Arcane School](#) of New York. Carpenter also brought three sacred objects to unify the three Western centers. One of them, large, gilded and two-pronged, stands today in the meditation room of the Arcane School in Geneva.

⁵¹³ George Roerich, *Sur le Pistes de L'Asie Centrale*, p. 2, Librairie Orientaliste Paul Geuthner, Paris, 1933. (Gift from Daniel Entin of Roerich Museum of N. Y. to help me in my travels in Mongolia. Thanks, brother!).

⁵¹⁴ Alex McKay, *Tibet and the British Raj. The Frontier Cadre 1904-1947*, pag. 95 Curzon Press, Richmond, 1997. "Yet Carpenter was allowed to return to Gyantse in 1930, although he never reached Shigatse." L/P&S/12 4166-3129, Gyantse Annual Report, 1930-31. Political and Secret Files and Collections.

⁵¹⁵ Alice Bailey, *The Unfinished Autobiography*, pag. 166 ingl. Lucis Press, New York, 1951.

⁵¹⁶ Melwin Goldstein, *A History of Modern Tibet*, p. 214, University of California Press, Berkeley, 1989.

⁵¹⁷ Tieh-Tsens Li, *The Historical Status of Tibet*, p. 152.

⁵¹⁸ Alice Bailey, *Unpublished Writings Discussions of Friday, July 9, 1943*. Pdf in the School for Esoteric Studies site.



The 9th Panchen Lama, Lobsang Chokyi Nyima, *overshadowed* by Master D.K. 1883-1937.

In late July 1925, the Panchen Lama went on a pilgrimage to Mount Wutai Shan, the seat of Manjushri, and spent three months there, visiting the various temples, distributing alms to the monks, and then concluding the journey with a retreat in total seclusion, that lasted twenty-one days.⁵¹⁹

Further evidence of D.K. being the Panchen Lama, can be found in the following worn-out photo below and found on the bedside table of a deceased person, probably Marilyn Mueller, who was working with the Meditation Mount in Ojai, California, a center established in 1971 by Florence Garrigue and Frances Moore.

Florence Mixer Garrigue was born in 1887 and died in 1985 at age 98. She had become acquainted with Bailey's texts in the early 1930s and had then worked with the Arcane School in New York since 1943. She was a great organizer, who operated in complete poverty, establishing the Meditation Mount center in 1971, when she was already 80 years old. Assagioli was the mind and she was the arm. Frank Hilton provided the capital.

It became the finest esoteric and architectural center in America, that distributed free handouts. It had 10,000 students a year, exceeding the number of those at the Arcane School. Frances Adams Moore was actively cooperating with her and I met the latter in Florence, at Assagioli's home in 1970.

⁵¹⁹ Ya Hanzhang, *Biographies of the Tibetan spiritual Leaders Panchen Erdenis*, p. 263, Foreign Language Press, Beijing, 1994.

An unusual fact: In 1988, Francis hosted me for four days at Meditation Mount and since 1988, even gave up her summer vacations, in order to carry out her intense work.

On the back of the following photo, I read these exact words: ‘*A young D.K., given by Alice Bailey*’. I think it belonged to Florence Garrigue who then gave it to Frances Moore before she died. In turn, Moore passed it on to Marilyn Mueller.



Panchen Lobsang Chogyi Nyima in the worn version of A. Bailey and in the original



Florence Garrigue



Frances Moore

Definitive proof of D.K.’s identity, was provided by Alice A. Bailey’s grandson, Gordon M. Pugh. Gordon was the son of Mildred, Alice’s second daughter. Shortly before his death, in December 2019, he felt it was his duty to do a great service to humanity by revealing who D.K., or the “Tibetan Master”, was. We express our deepest gratitude for his decision.

In December 2019, a hundred years after D.K. and A.A. Bailey began working together, Gordon reported to Rosa Bates, to whom we should be grateful for her long, excellent research work, that the photo half-hidden behind the Christmas tree, is that of the Master *Djwhal Khul*, “**The Tibetan**”. This photo depicts Gordon himself at the age of twelve, posing together with his mother and Foster Bailey under Alice’s portrait, while they were living at the Baileys’, during Christmas of 1948. The portrait of the Master coincides perfectly with the photo in Mueller’s possession and consists of an enlargement of a classic photo of the 9th Panchen Lama, which was probably brought to Alice Bailey by Henry Carpenter. As I was finishing the writing of this book, a friend sent me this important image of Foster, taken from the video “Rose Bates, Alice Bailey’s Grandson’s Memories Photos”

<https://www.youtube.com/watch?v=oRnBfoxaWN0&t=22s>



We were told that the reason why the Blavatsky-Bailey teachings were given, is the Reappearance of Christ, to be requested daily by Humanity with the Great Invocation, which embodies the Will of the Planetary Logos⁵²⁰ and can be recited in a few minutes. If we knock, we will be opened and we will become conscious collaborators of the messengers of the Masters, D.K., and of the Hierarchy, as per his specific request:

“If disciples are to do group work together on mental levels, they must clear their minds of prejudice, hatreds and any tendency to superiority and criticism... very few of you have your minds clear from prejudice and free from hatred... If it is so hard, my brothers, to arouse aspirants, such as yourselves, to urgent service and a full sense of responsibility; if men and women with all the information that you possess cannot be aroused to sacrificing effort, you can gain some idea of the magnitude of the task with which the Hierarchy is confronted at this time. You can realize, perhaps, the sense almost of frustration which could sweep over me (if I were limited by any time concept) when, for instance, those to whom I look for cooperation, are preoccupied with their own affairs, have no sense of immediacy and prefer to concentrate upon their own development, their own families, their own problems, rather than achieve the larger world view, which would lead to full cooperation. The averting of a world debacle, is the aim of our effort and towards this aim, I have asked your help.”⁵²¹ Written in January 1939, for the USA and the neutral nations.

⁵²⁰ Alice A. Bailey, *The Externalisation of the Hierarchy*, p. 147, Lucis Publishing Company, New York, 1981.

⁵²¹ Alice A. Bailey, *The Externalisation of the Hierarchy*, p. 78-79, Lucis Publishing Company, New York, 1981.

32. Limits of Hierarchical Action, Freedom and Vision of the Future

“The Hierarchy itself, with all its knowledge, vision and understanding and with all its resources, cannot coerce and cannot forecast what mankind will do. It can and does stimulate to right action; it can and does indicate possibility and responsibility; it can and does send out its teachers and disciples, to educate and lead the race; but at no point and in no situation does it command or assume control. It can and does bring good out of evil, illuminating situations and indicating the solution of a problem, but further than this the Hierarchy cannot go. If it assumed authoritative control, a race of automatons would be developed and not a race of responsible, self-directed, aspiring men. This must surely be apparent to you and may serve to answer the question which is uppermost in the minds of the unthinking, occult students today: Why could not the Hierarchy have prevented this catastrophe? Unquestionably the Masters of the Wisdom with Their knowledge and Their command of forces could have interfered, but in so doing They would have broken an occult law and hindered the true development of mankind. This, They will never do. At all costs, man must learn to stand and act alone. Instead, having done all that was permissible, They now stand beside suffering and bewildered humanity and - with the deepest compassion and love - will help men to right the wrongs they have initiated, to learn the needed lessons and to come through this crisis (which they have themselves precipitated) enriched thereby, and purified in the fires of adversity. These are not platitudes, but eternal truths.”⁵²² Written in September, 1939.

Regarding the hazard of writing about the Masters, everyone has the freedom to do so, and many today could confirm the existence of at least one Master. I would like to remind everyone that in the spiritual vision of the great disciple Franklin D. Roosevelt, the first of the four freedoms he enunciated as a doctrine on January 6, 1941 was this: "Freedom of speech and expression throughout the world"⁵²³ followed by freedom of religion, freedom from misery and freedom from fear (which means such a drastic reduction of armaments throughout the world, that no nation would be able to carry out an act of physical aggression against any neighbor.) The fact that especially the fourth freedom is still a distant hope does not mean that we should not strive with united intention, to make it a reality as soon as possible.

The world order that the Axis powers wanted to impose on the world was this; "Might is right. The German belongs to the super-race, and only the rule of force is right; war is a natural process and therefore eternally right; the individual has no rights; he has no freedom except in so far as he serves the state; there will be no liberty of thought or conscience, and the private citizen will have no right to an opinion; men will be drafted like slaves into the service of the state."⁵²⁴ This is what was being taught to Hitler's youth and we have seen the results. Let this not become the watchword of the youth of our days (2022), because "the Hierarchy is *inflexibly* against any demonstration of the principle of non-freedom... Today this totalitarian evil finds expression in the plans of the Russian oligarchy, in the Zionist movement, and in all groups that seek to shackle and imprison the spirit of man.", written April 1948, Alice Bailey *Externalisation*, pag. 637.

"*Hatred, separativeness and aggression, are the three major sins of humanity.*" "Our period is simply one in which human selfishness has come to its climax and must either destroy humanity or be brought intelligently to an end."⁵²⁵

“Would you have me picture to you the great band of disciples, initiates and aspirants as a band of pacifists, cherishing the form side of life, afraid of death and remaining passive in the face of the death struggle of human liberty, of life, conscience and mind? I tell you that this I cannot

⁵²² Alice A. Bailey, *The Externalisation of the Hierarchy*, p. 113. Lucis Publishing Company, New York, 1981.

⁵²³ Alice A. Bailey, *The Externalisation of the Hierarchy*, p. 319. Lucis Publishing Company, New York, 1981.

⁵²⁴ Alice A. Bailey, *The Externalisation of the Hierarchy*, p. 188-189. Lucis Publishing Company, New York, 1981.

⁵²⁵ Alice A. Bailey, *Externalisation of the Hierarchy*, p. 173 and 197. Lucis Publishing Company, New York, 1981.

do. The Hierarchy is very different from this. Pacifism, as interpreted by you, has no place in its ranks. The destruction of form in battle (which causes so much fear to many of you) is of small importance to those who *know* that reincarnation is a basic law of nature and that *there is no death*. The forces of death are abroad today, but it is the death of liberty, the death of free speech, the death of freedom in human action, the death of truth and of the higher spiritual values. *These* are the vital factors in the life of humanity; the death of the physical form is a negligible factor in relation to these, and one easily righted again through the processes of rebirth and fresh opportunity. I would say to those who preach a passive attitude in the face of evil and human suffering and who endorse a pacifism which involves no risks: With what do you propose to fight the forces of aggression, of treachery, evil and destruction which are today stalking over our planet? What weapons do you bring to this combat? How will you begin to stem the onslaught and arrest the whirlwind? Will you use prayers for peace, and then patiently wait for the forces of good to fight your battle and for God to do the work? I tell you that your prayers and your wishes are unavailing when divorced from right and potent action. Your prayers and petitions may reach the throne of God, symbolically speaking, but then the reply comes forth: The Forces of Light will strengthen your arms and turn the tide in your favour *if* you stand up and fight for that which you desire. Who will arrest the progress of aggressive selfishness if the men and women of goodwill rest back upon their idealism and do naught that is practical to justify their hope or aid in the materialisation of the desired ideal?"⁵²⁶ June 30, 1940. Appeal to USA and neutral Nations.

Appeal by Roberto Assagioli of April 27, 1945, the Wesak in which the Christ decided His Reappearance.

From *The New World Order in Prospettive sul futuro*
<https://www.psicoenergetica.it/scrittiassagioli.htm>

I appeal to all of you, not to commit yourselves or join an organized movement, but to love everyone, whatever their nationality and wherever they live in the world.

I appeal to all of you, to call you back from your dreams of vague beauty, of impossible utopias and from your indefinite desires, so that you may want to look at life as it is today squarely in the face and then begin, in the very place where you are, to make it better around you.

I appeal to you to study and experience right human relationships, starting with your personal relationships, with your family and with your friends and acquaintances. The aim to be achieved is that right relationships are progressively established between individuals, between groups, right national and international relationships.

I appeal to you to take upon yourselves the task of educating those with whom you get in touch, so that they too may begin to work along the same healthy directives.

I appeal to you to realize clearly that in this work no effort is in vain, no person is useless; everyone has their own place and practical value.

I appeal to you to recognize that the will to good is a dynamic energy that is expressed through individual activity aimed at the good of the whole community. Such dynamic power has never been used collectively until now and it can save the world today.

Based on and freely adapted from Alice A. Bailey, The Externalisation of the Hierarchy, p. 210-211 Lucis Publ. Company, New York 1981

⁵²⁶ Alice A. Bailey, *The Externalisation of the Hierarchy*, p. 232-233. Lucis Publishing Company, New York, 1981.

3. Method of the Buddha and Nāgārjuna to transcend, to go “beyond” individualism



Nicholas Roerich, Young Lama (1945) Moscow Museum

The two truths. In the light of the *Heart of Transcendent Wisdom*, the *Prajñāpāramitā* that makes one experience vacuity, beyond the conventional and illusory reality or *Samvṛtisatya* or the beings and phenomena as they appear, there is another reality. This is vacuity, the ultimate reality of beings and phenomena, as they are, or *Paramārthasatya*.⁵²⁷

This vacuity consists of the lack of inherent or independent existence of the self and of the phenomena. The room in which I am writing these lines is vacuous, but this does not mean that it does not exist, or that there is no one inside it. It means that the mental image of the room appears to my mind, that perceives it as having an existence which is independent of causes, conditions, basis of imputation and even from the mind perceiving it. Instead, it does not exist independently of these causes and conditions. It is *the attachment* to it, that is self-limiting and prevents us from travelling and considering the world as home.

Is the world a product of our mental representation as quantum physicist *Schrödinger* says? “Consciousness is the theater that contains everything and nothing exists outside of it.”⁵²⁸

Buddha in the *Heart Sutra*, the greatest of all his discourses, which having a hidden meaning, also needs an oral teaching like the tantras, states; “*Shariputra, all phenomena are empty.*” What is *Prajñā* or Wisdom? It is the integrating principle that perceives the whole instead of the parts and makes the whole acquire new meanings. It was while reflecting on the difficult concept of *śūnyatā*, the vacuity of the wheel of dependent origination portrayed in the *Stanzas of the Middle Path* (Tib. *dbu ma*) or *Mūlamadhyamaka kārikā* of *Nāgārjuna*, the second Buddha, that *Tsongkhapa* became the last in time to attain the highest degree of realization attainable on earth.⁵²⁹ He was born in 1355⁵³⁰ experiencing *Samādhi*⁵³¹ before the age of twenty and became enlightened at the age of forty-two, in the Wölka Valley, Tibet.

The turning point for *Tsongkhapa* came when he realized, experimentally and not just conceptually, that the phenomena and the lower self are empty of intrinsic existence. The insight or *Prajñā* came to him while reading *Buddhapalita's* commentary on the *Stanzas*, particularly the paradox at the beginning of Ch. XVIII: “If the self were the *skandhas* or aggregates, it would have birth and death as properties. If it were different from them, it would not have their characteristics.” He realized *Shunia Samādhi* and entered the “Path of Vision” or 3^d initiation, which is *the death of the concept of “I” or, rather, its transcendence and transformation.*

The bursting of energy from the heart center, Middle Way between the extremes of the head and base, is forgiveness and *compassion* for the little ones, for those who, not understanding, hinder. *It is the main effect of the experience of vacuity* and marks the beginning of coming out of *samsāra* with the awakening of one of the five orders of the petals of the head.

⁵²⁷ H. P. Blavatsky, *Secret Doctrine, Cosmogogenesis* p. 2416, http://www.istitutocintamani.org/libri/Blavatsky_s-books.pdf and H. P. Blavatsky, *The Voice of Silence* p. 62, note.

⁵²⁸ Walter Moore, *Erwin Schrödinger. Life and Thought.* Cambridge University Press, 1989.

⁵²⁹ *The Mahatma Letters to A. P. Sinnett*, p. 4.175, http://www.istitutocintamani.org/libri/Blavatsky_s-books.pdf

⁵³⁰ Helena Petrovna Blavatsky, *The Secret Doctrine, Vol. I Cosmogogenesis* p. 134

⁵³¹ Helena P. Blavatsky, *The Voice of Silence* p. 21, note: “*Samādhi* is the state in which the ascetic loses consciousness of every individuality, including his own. He becomes--the ALL.”

The important part of the Stanzas or *Fundamental Wisdom* of *Nāgārjuna* (who was born in 223 B.C., see H. P. B.'s *Theosophical Glossary*) can be read in Ch. VI. It stands in the middle between the extremes of nihilism, which completely denies the existence of self and the phenomena, and absolutism, which advocates eternalism or the extreme of their inherent existence. Other illuminating passages:

"The Buddha's teaching on the *Dharma* is based on two truths (*satyadvaya*). A conventional truth (or empirical truth characterized by diversity, differentiation and experienced through sense perception, language and thought) and an ultimate truth (the vacuity or absence of intrinsic existence of all compound phenomena.)" Chap. XXIV, 8.

"By the misunderstanding of vacuity, a person endowed with little intelligence is destroyed as one who grasps a cobra the wrong way." Chap. XXIV, 11.

"For the one to whom vacuity is clear, everything becomes clear. For the one who has not realized it, nothing becomes clear." Chap. XXIV, 14.

The *skandhas* or bundles of attributes constitute the human personality and there are five: Form, in Sanskrit *Rūpa*, sensations *Vedanā*, mental concepts *Samjñā*, karmic actions or formations *Sanskārā* and consciousness or *Vijñāna*.

For example, a boy's body or *Rūpa* likes *Vedanā* the chocolate, how to get it? He has an unhappy or wrong *Samjñā* idea and takes action *Sanskārā* by stealing money from his mom's purse, without her knowing, thus creating negative karma. This is all driven by a childish consciousness *Vijñāna*, (Tib. *rnam shes*) centered on satisfying pleasure and not on what is right, because he should have asked his mother permission to take the money. As an adult, the process will be repeated with more subtle pleasures. The personality likes to know, to be loved and to command, being distant from the wisdom (*jñāna*, Tib. *ye shes*) and uses the dualistic mind (Skt. *citta* Tib. *sems*) for its own selfish purposes and benefit, but at the expense of others. In contrast, the "mind of reality" (*dharmatācitta* Tib. *chos nyid kyi sems*), described in the *Mahāyānasūtrālaṃkāra* 13.19 dictated by Maitreya to Aryāsaṅga, is naturally luminous (*prabhāsvara*), just as water may be dirty, but in its essential nature is clear, just as in rain. Selfishness and money sometimes cost too much, a wasted life!

Below is part of the quintessence of the *Mother of* (she who makes us become) *Victors* or Buddhas, *the Perfection of Wisdom*, the king of the Sutras of Buddha, with its four meanings.

"Form is not different from vacuity; vacuity does not differ from form. Form itself is vacuity; Vacuity itself is nothing but form. Similarly, sensations, mental concepts, actions and consciousnesses are empty." *Heart Sutra or Prajñāpāramitā Hṛdaya Sūtra*, Tib. *Sherab Nyingpo*. Summary in one page, but also in one letter, the privative A.

I believe that the explanation of this passage lies in these words of the Buddhist Master K.H.

"The idea that things can cease to *exist* and still *be*, is a fundamental one in Eastern psychology. Under this apparent contradiction, there rests a fact of Nature, to realize which in the mind, rather than to argue about words, is the important thing. A familiar instance of a similar paradox is afforded by chemical combination. The question whether hydrogen and oxygen cease to exist, when they combine to form water, is still a moot one; some arguing that since they are found again when the water is decomposed, they must be there all the while; others, contending that as they

actually turn into something totally different, they must cease to exist as themselves, for the time being; but neither side is able to form the faintest conception of the real condition of a thing, which has become something else and yet has not ceased to be itself. Existence as water for oxygen and hydrogen, may be said to be a state of Non-Being, which is more real Being, than their existence as gases; and it may faintly symbolize the condition of the Universe when it goes to sleep, or ceases to be, during the Nights of *Brahmâ* - to awaken or reappear again, when the dawn of the new *Manvantara* recalls it, to what we call existence.”⁵³²

Each one of us is the Way, the Path, which does not come from outside, one just needs to become aware of it. This is done through right thinking, or building with mental substance, the *Antahkārana*, the Rainbow Bridge mentioned by D.K. in Bailey's texts. This will enable us to reach the other shore, which is the meaning of the expression *pāramitā*, the shore of Nirvana. The ancient Egyptians called it "Day come to us" and Christians called it "Day of Judgment".⁵³³

Vacuity is the experienced, *inherently non-dual*, nature of reality. If we free ourselves from the dualistic view of the reality, we will understand that the way things appear to us is only a projection of our mind that fails to go beyond the misleading subject-object concept. We need a meditation that excludes conceptualizing, analyzing and using the mind. If we practice in the right way the technique of the Observer as described by Master D. K. we will slowly bring ourselves to the plane of the Buddhi. The whole world is already in us! Let us explore the way of perceiving the reality of phenomena without the veil of the dualistic mind! In the silence and unmanifest or point in the center the search ends! Buddhi, vacuity, formlessness, transcend individual consciousness and multiplicity and be born into divine or group consciousness! One becomes the seed of the Monad planted in the cosmic physical plane! God's eye of fire.

“Let there be peace on earth, and let it begin with us.”⁵³⁴

Virgil believed that peace will begin when mankind's execrable hunger for gold ends.⁵³⁵

In order to achieve peace, it is essential for everyone to have their necessities and time on their hands, which is so precious, to do good! He is not poor who has little, but he who desires the most! Therefore, these famous phrases of three Masters, Morya, Koot Hoomi and Jesus should be recalled in this regard:

"Whose hand is stretched forth to the bolt of My House? Travelers, thou shalt enter. Thus will we attain."⁵³⁶ "A man who places not the good of mankind above his own good is not worthy of becoming one of our *chela* - he is not worthy of becoming higher in knowledge than his neighbour."⁵³⁷ "It also happens to the King that, when he is doing good, to hear evil spoken of himself."⁵³⁸ "It is easier for a rope to go through the eye of a needle than for a rich man to enter the kingdom of heaven!"⁵³⁹

The Essence of Vacuity. "Seek not, O twice blessed One, to attain the spiritual essence before the mind absorbs. Not thus is wisdom sought. Only he who has the mind in leash, and sees the world as in a mirror can be safely trusted with the inner sense."⁵⁴⁰ Apart from sensations, feelings, thoughts and the sense of separated self what remains? *The Space.*

⁵³² Helena Blavatsky, *The Secret Doctrine, Cosmogogenesis* p. 84. In Blavatsky's Books, p. 51 freely downloadable from http://www.istitutocintamani.org/libri/Blavatsky_s-books.pdf

⁵³³ Helena Blavatsky, *The Secret Doctrine, Cosmogogenesis* p. 155 and 159.

⁵³⁴ Alice. A. Bailey, *The Externalisation of The Hierarchy*, p. 174, Lucis Publishing Company, N. Y., 1981.

⁵³⁵ Virgilio, *Eneide*, 3, 57 "Auri sacra fames."

⁵³⁶ Helena Roerich, *Leaves of Morya's Garden Vol. II, Illumination*, Part IV, 19. Agni Yoga Society, 1973.

⁵³⁷ *Lettere dei Mahatma a A. P. Sinnett in Blavatsky's books* Letter 38, signed M. pag. 4383 downloadable free from http://www.istitutocintamani.org/libri/Blavatsky_s-books.pdf

⁵³⁸ *Lettere dei Mahatma a A. P. Sinnett in Blavatsky's books* Letter 4 signed K.H, pag. 4143, downloadable from http://www.istitutocintamani.org/libri/Blavatsky_s-books.pdf Also Marc Aurelio, *To himself*, Libro VII, 36.

⁵³⁹ *Gospel of St. Matthew 19:23-30.*

⁵⁴⁰ Alice A. Bailey, *The Rays and the Initiations*, p. 761, Lucis Publishing Company, New York, 1988.

34. When will the Comet Light and the new Avatar reappear?

Among the books I own, there is one about prophecies. They were written in 1935 by the good Pope, John XXIII, when he was only a Bishop and Apostolic Delegate to Turkey, and published in 1976. Many have already been fulfilled. I mention only two that have yet to be fulfilled. The first one is about death, it is called *Newa* and it is easy to solve, so you should read and interpret it yourself. The second one speaks of birth and in my opinion, it is the right answer to the above question, so that, as predicted by H.P. Blavatsky, *He* can operate powerfully in the last quarter of this century. It proclaims:

“Open your heart to the lily. The voice will be powerful,
announced by trumpets...
Our Father, who art in heaven, thy kingdom come.
Your will is done, in heaven and on earth.
It is twenty centuries plus the age of the saviour. Amen.”⁵⁴¹

We were told that the date will be set by the Hierarchy, at the Council to be held in 2025.⁵⁴²

But the earlier date has a good chance of being the true one because it coincides with the doubling of the era given by *Hamza* and the *Wesak*, or full moon of Taurus in 2033.

“One thing it is most necessary to have in mind. It is *not* for us to set the date for the appearing of the Christ, or to expect any spectacular aid or curious phenomena. If our work is rightly done, He will come at the set and appointed time. How where or when He will come, is none of our concern. Our work is to do our utmost and on as large a scale as possible, to bring about right human relations, for His coming depends upon our work. All of us can do something to bring the present terrible world situation to an end and to better conditions: the least of us can play our part, in inaugurating the new era of goodwill and understanding. It must be realized, however, that it is no millennium for which we work, but that our main objective is, at this time, twofold:

1. To break the ancient and wrong rhythms and establish new and better ones. It is here that *time* is a paramount factor. If the crystallization of the ancient evils, which produced the world war is delayed, and the reactionary forces in every nation are blocked, we shall be making way for that which is new and for the activities of the New Group of World Servers everywhere - because that group is the agent of the Christ.
2. To fuse and blend the united aspiration and longing of the people everywhere, so that the sound of humanity's demand may be strong enough to reach the spiritual Hierarchy.

This will require sacrifice, understanding and a deep love of our fellow men. It will also require intelligence and wisdom and a practical grasp of world affairs. As right human relations (a basic world need) are established, following the method of goodwill, the Christ and His disciples will steadily get closer to mankind. If the initial premise is accepted, that the Christ is on His way, then the spiritually oriented people, the disciples and aspirants of the world, will inevitably work - but the premise must be accepted, if the incentive is to prove adequate. It is with this thought that we look into the future. The *fiat* of the Lord has gone forth. Christ stands attentive to the demand of humanity. That demand is rising and mounting every day and ‘in such an hour as you think not, *He will come*.

⁵⁴¹ Pier Carpi, *Le profezie di Papa Giovanni*, p. 162 and p. 90, Edizioni Mediterranee, Rome, 1976.

⁵⁴² Alice. A. Bailey, *The Externalisation of The Hierarchy*, p. 530, Lucis Publishing Company, N. Y., 1981. "At the great General Assembly of the Hierarchy - held as usual every century - in 2025, the date in all probability will be set for the first stage of Externalisation of the Hierarchy." After 75 years, we are waiting for the resumption of dictation.

The sons of men are one, and I am one with them.
I seek to love, not hate;
I seek to serve and not exact due service;
I seek to heal, not hurt.
Let pain bring due reward of light and love.
Let the soul control the outer form,
And life, and all events,
And bring to light the Love
That underlies the happenings of the time.
Let vision come and insight.
Let the future stand revealed.
Let inner union demonstrate and outer cleavages be gone.
Let love prevail.
Let all men Love.”⁵⁴³

The Rules to become disciples, or Solar Souls imbued with Joy, were given in Alice Bailey's *A Treatise on White Magic*. Those who begin to apply them, will receive help from the Masters, for today is the time decreed by the Lord. *Dominus* or Lord, was the title given to the Sun by the Romans, *Dies domini, dies solis*, Sunday, Sun-day. December 25th was the *Dies Natalis Solis Invicti*, the birth of the Saviors of the world, who embodied in themselves the Solar Soul experience, that is Love, whether they were the Persian *Mithras* in the Phrygian freedman's cap, the Egyptian *Osiris*, the Greek *Bacchus*, the Phoenician *Adonis, Attis* of Phrygia or the Mahayogi *Shiva*. By the end of the century, many may deservedly wear this symbol of liberation. But the practice must be started today.

Here is *Attis*, depicted with wings and in a Phrygian cap.



Top of *Beluha* Mountain, Altai, cradle of a new and pure spiritual world.

When a man believes in himself, he also believes in God, because He lives within the core of our heart always, especially when we are in desperate conditions.

⁵⁴³ Alice A. Bailey, *The Reappearance of the Christ*, pp. 188-190, Lucis Publishing Company, New York, 2017.

Information technology has turned us into one village that should express unity in diversity. This book has no price, but we ask the reader to spread it, so that mankind, like Mithras, may slay the bull of bestiality and human passions, stimulated by the scorpion's pinch to its scrotum, that fuels avidity and aggression for new conflicts! Humanity will thus be able to survive the watershed of 2025, as indicated by the Masters on p. 14 of this book and experience a great spiritual opportunity. Let love prevail! *Ad Maiora*. Here's to better things, and to Life, Brothers and Sisters!



From George Roerich, *Tibetan Paintings*, Plate X, p. 52-53, Paul Geuthner, Paris, 1925

We open and close this text with Maitreya. At its heart or center is the Meditation to invoke him. Maitreya, in *Dīgha-Nikāya III* and in *Lalita Vistara V*, is called successor of the Buddha. This future duty is indicated either by a diadem or a *chorten* on his head, as can be seen on this thangka of Maitreya found at *Tashi Lhunpo*. Atīsha on the lower left, Lama Tsongkhapa on the right. Painted at the request of the 9th Panchen Lama Chokyi Nyima, it depicts the last three awakened bodhisattvas and expounders of the *Path of Compassion* and the gradual path to the awakening, the *Lam-rim*. Those who practice their magnificent and profound teachings, now available in various languages, will never be disappointed.

There are two keys to open the *true* doors of initiation today.

For the West, the book "*The Rays and Initiations*" by Alice Bailey, dictated to her by the 9th Panchen Lama. *For the East* "*Liberation in the Palm of your Hand*" by Pabongka Rinpoche, who, as every gelugpa lama knows, was the reincarnation of Atīsha who, in 1397, blessed lama Tsongkhapa's head with a book of *Buddhapalita*, to help him reach enlightenment.

Nāgārjuna wrote in *Yuktiṣaṣṭikā* sutra 56. "Desire arises because one thinks of something pleasurable. One gets rid of desire by turning away from it, but one attains nirvana only by *considering it as empty as a ghost.*"

Today his chief disciple, now Master D.K., tells us this in other words. *The New Age initiate*, inflamed by the will-to-love "*has learnt on earth that the astral plane is in fact non-existent.*"⁵⁴⁴

Let us free ourselves through meditation from the ocean of false conceptions, in order for us to be glad!

"As a well-spent day brings happy sleep, so a life well spent brings happy death." Leonardo da Vinci.

As the first Letter of Saint John says in 4:7:

"Let us love one another and all that lives, for love is from God and God is Love."

⁵⁴⁴ Alice A. Bailey, *The Rays and the Initiations*, p. 202, Lucis Publishing Company, New York, 1988.

Conflicting Principles:

To those who, in the future, should try and invalidate the principle of human self-determination, through world or state organizations, please desist. Either through vaccines or subcutaneous chips, imposed on man to control him like a farm animal; or through pre-announced pandemics provoked for economic and political purposes. Since the vaccines circumvent immune defenses, they are now the most powerful weapon in the world and perhaps somebody wants to impose them and have a monopoly on them. One million Indian women were sterilized without their knowledge, because of a tetanus vaccination. They will face the united power of the White Hierarchy, which will vigorously defend humanity's decision-making freedom, endangered by those who try to enslave the human minds through shocks,⁵⁴⁵ fears and false information, just as Hitler's propaganda did not so long ago, convincing millions. At a Nov. 7, 2017 conference in Paris, Luc Montagnier, the 2008 Nobel laureate (for isolating HIV), opposed mandatory vaccination for children under the age of two, given the presence of aluminum in the vaccines and its possible connections to the huge worldwide increase in autism. In March 2018, at the Order of Biologists conference in Rome, he said that the precautionary principle should be prioritized and that mandatory vaccines would be a medical and political mistake. On April 16, 2020, he asserted that Covid did not originate from bats, but was manipulated by adding an HIV virus sequence. On February 24, 2023, the HAS, the French high health authority, no longer recommends vaccination against Covid-19 for the general population, implicitly agreeing with the much-vituperated Montagnier! Master Morya on vaccines: "Inoculations are good, if the vitality is equal to them, otherwise they are like a destructive plaster. A being, who possesses full vitality is in no need of inoculations."

Leaves of Morya's Garden II, sutra 145

"Civilization in the absence of true knowledge and culture is the curse of the world and its destruction. An example is all the inoculations, poorly studied vaccinations, injections and inventions of horrible bombs, that threaten not only the planet, but the entire Solar System."

H. Roerich *Pisma, Letters Vol. IX*, No. 137, Dec. 12, 1952 to Z. G. Fosdick

"*All prophylactic vaccinations, except penicillin, are in my case dangerous.*"

H. Roerich, *Pisma, Letters Vol. IX*, No. 289, Feb. 27, 1955 to K. Campbell.

"The *material goal* which all who love their fellowmen and serve the Hierarchy today is *the defeat of totalitarianism or the imposition of ideas* that infringes human free will and which keeps humanity in ignorance. Any Catholic or Protestant system that *imposes* its concepts and its will upon its adherents is the basis of evil today and is not only the method of the U.R.S.S. but is in all systems of government, education, family and community and is the imposition of the will of the few on the totality of men. *Your spiritual goal* is to prepare men's minds to accept the fact that the reappearance of Christ is imminent, that there is a Hierarchy and a Plan ... and that Christ will come because he loves mankind." Alice Bailey, *The Externalisation of the Hierarchy*, p. 701.

As Morya's far-sighted and victorious disciple Foster Bailey put it: "*Indeed, the price of democracy is eternal vigilance*". There is always a threat to democracy everywhere, and in the United States, that threat is organized and blatant and encouraged by the government itself."⁵⁴⁶

Let us reread that enlightening and prophetic text and wake up, for today world democracy, due to underhanded attacks the media do not talk about, is in dire straits! I ideally embrace my future readers, bowing to the Maitreya in them, wishing He will shine more and more, keeping them free and independent in judgment, which, says the Buddha, is to be exercised only after careful scrutiny and according to one's conscience.

The *Great Beings* have been a sublime but difficult subject to cover, and I apologize if, in doing so, I have oversimplified it, or narrated it in a partly personal key, but I could not help but act spontaneously as the ideas came. *Namaskar* (*Sanskrit*, I salute the Divine in you).

⁵⁴⁵ Naomi Klein, *The Shock Doctrine: the Rise of Disaster Capitalism*. Penguin Books, London, 2005.

⁵⁴⁶ Foster Bailey, *Things to Come, Chapter Democracy Threatened*, pag.172. Lucis Press, New York, 1974.



སངས་རྒྱས་ཚེན་པ་ཅེན་པོ་མཁྱེན་ནོ

Sangs rGyas Tshong Kha Pa Chen Po mkhyen No

Sanghie Tsongkhapa Cenpo, Chien No, Great Buddha Tsongkhapa, you deal with it! (7 times)

"Through that same conception or idea (*cittena*, Sanskrit) that imprisons fools in *samsāra*, *yogīs* are led to the abode of the *tathāgata*, (of the enlightened)." ⁵⁴⁷ It is self-evident, but difficult to understand, that the sea unites the countries it separates.

Of course. It is sufficient to recognize ourselves as the Self and not as the body, thus dominating our passions and using the same energy, sublimating it for the purpose of realization. As Plato tells us, ideas govern the world or the mind creates its own reality and everyone, even the scientist, is conditioned by it! ⁵⁴⁸

I will comment in brackets the following words of the embodiment of omniscience, Master D.K., actual channel for the Christ or Maitreya.

"Discover the serpent of illusion (the unreality of the sense of the separate self by applying a mental analysis as stringent and thorough as that of the unsurpassed, enlightened philosopher Nāgārjuna's logic) with the help of the serpent of wisdom (the *Prajñā pāramitā*, one of the six perfections of Mahayana Buddhism, Divine Wisdom or Theosophy with its balanced philosophical vision) and the slumbering serpent (the hidden, negative energy of matter curled up in the center at the base of the spine, the *kundalinī*) will rise (naturally and not prematurely and dangerously) to the meeting point. " ⁵⁴⁹

For the esotericist, the Magic of the divine Plan is implemented and the Caduceus is no longer the symbol of Mercury, messenger of the Gods, showing us the goal to reach, but one of an ultimate involution and evolution, of an accomplished reality. In Christian terms the Assumption of Mary takes place, or the ascension of matter into heaven to join in marriage with the spirit aspect in the head, the two will again be one and all will be accomplished. In the words of the biblical prophet, "The melodies sung by the morning stars will echo, the children of God will exult with joy as God and Christ proclaim together, "There shall be no more sin nor death!" For the Buddhist, the balance of the middle path, free from extremism and the synthesis of opposites, is achieved; the wheel of reincarnations stops; it is the Nirvana. Porphyry speaks of it in Platonic terms in his *Life of Plotinus*, 15, with his "*Sacred Wedding*" showing himself as a poet, philosopher and above all a Hierophant. As far as alchemy is concerned Christian Rosenkreuz speaks of it in his *Chemical Wedding*. The Great Work of the Divine Builders is completed. A Master of Wisdom is born consciously! "Initiation V. The disciple appreciates for the first time the significance of the will and uses it to relate the head centre and the centre at the base of the spine, thus completing the integration process started at the third initiation."

Alice Bailey, *The Rays and Initiations*, p. 688.

⁵⁴⁷ Nāgārjuna, *Pañcakrama III*, 16. (*The Five Stages or Initiations*). Also, *Dergé Tengyur* 52b.

⁵⁴⁸ "We create ourselves our *Devachan* as our *Avitchi* while yet on earth." *The Mahatma Letters to Sinnett*, p. 124.

⁵⁴⁹ Alice Bailey, *A Treatise on White Magic*, p. 208, Lucis Publishing Company, New York, 1969.

A note on cipher language.

About the previous note, taken from the Tibetan *Tengyur* Canon and the *Kangyur*, I hereby quote a few sentences by H.P.B. who demolishes any hope of understanding for many a Tibetologist. "Could they even by chance have seen them, I can assure the Theosophists that the contents of these volumes could never be understood by anyone who had not been given the key to their peculiar character, and to their hidden meaning. Every description of localities is 'figurative in our system; every name and word is purposely veiled; and a student, before he is given any further instruction, has to study the mode of deciphering, and then of comprehending and learning the equivalent secret term or synonym for nearly every word of our religious language. The Egyptian enchorial or hieratic system is child's play to the deciphering of our sacred puzzles. Even in those volumes to which the masses have access, every sentence has a dual meaning, one intended for the unlearned, and the other for those who have received the key to the records." Signed by the *Chohan Lama of Rinch-cha-tze* (tib.) Head of the Secret Archives and Libraries of the *Dalai and Panchen Lama*.⁵⁵⁰ What do Master D.K., Pythagoras, Nāgārjuna and Dante have in common? A lot, since all four of them worked for freedom and liberation, but among other things, the encryption of some words in their esoteric texts is based on counting the alphabetical letters by 9. According to Master D.K.: "9 is the number of Initiation or Shamballa... *The number gives the key to the form and purpose of life veiled by form.*"⁵⁵¹ We have already covered Pythagoras' vision of numbers. But quoting Iamblichus, who in turn takes after the Pythagoreans, we may repeat that: "All things were made through number and 9 is the extreme limit of number."⁵⁵² According to Nāgārjuna: "Vowel and consonant phonemes follow the counting by 9. He who knows them is the Teacher of the world (*Jagadguru*). From *Pañcakrama*, I, 35.

According to Dante: Dante and Beatrice (*BEATRIX*, lat.) were nine when they fell in love. "She herself was *this number*. This woman was accompanied by this number *nine* to make it understood that she was a *nine*, a miracle (*mira coelum* (lat.), see the last verse of the three cantiche, where the stars are) *whose root*, i.e. of the miracle, (*the King, I, IMPERATOR, 9 letters, Frederick II of Swabia, miracle or stupor mundi*) is the miraculous *Trinity*." From *Vita Nova, XXIX*. "O thou who scornest the ninth figure (*I, acrostic for Imp-era-tor or nine letters and ninth letter of the alphabet*) and you are less than its antecedent (*H, acca*), goes and doubles its subsequence (*KaKa, shit*), for more did not nature make you." Dante's scurrilous epigram against a Guelph, minor works with commentary by Trivulzio. Naples. 1855, Vol. I° p. 121.

1	2	3	4	5	6	7	8	9
A	B	C	D	E	F	G	H	I
J	K	L	M	N	O	P	Q	R
S	T	U	V	W	X	Y	Z	

As in the word "S.H.A.M.B.A.L.L.A. or 1.8.1.4.2.1.3.3.1. which is equivalent to 24 and 6... The goal of the initiatory process is to admit mankind into realisation of and identification with the will or purpose of Deity. The number 6 is the number of form or of manifestation."⁵⁵³

What is it worth esoterically for Pythagoreans to swear by *Tetractys*? Pythagoras aka KOOT-HOOMI = 2662+86649=16+33=49=13=4. It means to swear by the Guru. The King, MORYA = 46971=27= 9. As Plato said we must seek to purify and elevate ourselves by studying the five mathematical sciences; arithmetic, geometry, stereometry, music and astronomy. They lead to truth and are essential for the philosopher to tap into being, putting his head outside of becoming. (525C)⁵⁵⁴

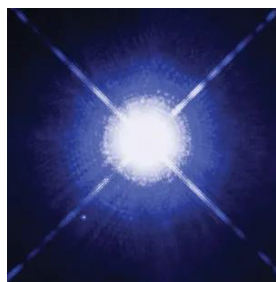
⁵⁵⁰ Helena P. Blavatsky, *Collected Writings, Vol. VI*, p. 96. Theosophical Publishing House, Wheaton, 1975.

⁵⁵¹ Alice A. Bailey, *The Rays and the Initiations*, p. 81. Lucis Publishing Company, New York, 1988.

⁵⁵² Iamblichus, *The Theology of Arithmetic*, p.10, note. Phanes Press, Grand Rapids, Michigan, 1988.

⁵⁵³ Alice A. Bailey, *The Rays and the Initiations*, p. 79. Lucis Publishing Company, New York, 1988.

⁵⁵⁴ Plato, *Republic*, VII 521 C - 527 D.



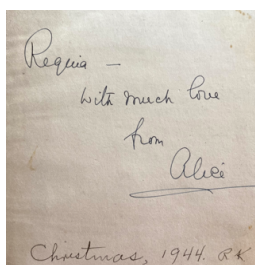
Sirius A, photographed by the Hubble telescope, with Sirius B at lower left.

*Oh, splendid Sirius, brightest star in the sky, once known as the great sorceress Isis, Divine Energy and Heart Center of the universe,⁵⁵⁵ You who make the hearts of men, of all living beings and of the humblest gnat beat, You, who are One, but hide in so many different forms that we cannot comprehend the wonders of Your famous magic, send us, we pray, on the wings of Your light the messenger who embodies Your powerful energy, **Lord Maitreya.***

Today the earth only needs the Will to Love and not the aggression masquerading as self-defense!

Are not ideas or thought-forms, effulgent spheres of light born-from-the-mind that, like stars, illuminate from the mental plane the manifested form? Esotericist's task is to create them and sends them forth in the space, someone will perceive them! This is what the Masters do!

The single individual, believing himself to be powerless, might wonder how he can contribute to fostering peace and solving the problems caused today by conflicts among various nations, caused by a powerful few, whose perverted minds are driven by material ends. The *Timeless Wisdom* replies to him that his personal contribution can be most important if he, by eliminating his own *aggressiveness*, sets himself as an example, for surely others will imitate him, as happened to the saint *Milarepa* who was able to redeem himself and become harmless after killing, in revenge, his own relatives. Such wisdom speaks to us through *Patanjali*, the greatest exponent of Raja Yoga, the royal yoga, who, in the book *The Light of the Soul*, translated by Master D.K and annotated by Alice Bailey, on p. 194 provides the right solution in sutra 35: *In the presence of him who has perfected harmlessness all enmity ceases.* In 36: *When truth to all beings is perfected, the effectiveness of his words and acts is immediately to be seen.* In 37: *When abstention from theft (the cause of almost all wars n.o.a.) is perfected, the yogi can have whatever he desires.*



For those who have esteem and gratitude for Alice Bailey's telepathic service, here is a dedication from her autograph to her friend Regina Keller, made on the first volume of *The Discipleship in the New Age*, that she offered her in Christmas 1944.

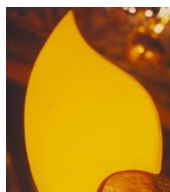
⁵⁵⁵ Alice A. Bailey, *Esoteric Astrology*, pp. 196, 416 and 427, Lucis Publishing Company, New York, 1965.



The liberated Persian in the red Phrygian hat, a symbol of freedom and of the *Avatar*, is born at the winter solstice, is psychopomp and transfers beings to the Paradise. He, by stopping the process of becoming or the progressive limitation of the unlimited, reverses the process, enacting a progressive annihilation of his own limitations, thus being born into a new state of being. *The illusion represented by the concept of the own self dies* and the wisdom serpent, the symbol of rebirth, feeds on the blood of *this sacrificial but joyful inner act*. In Tibet this stage of the path or fourth initiation is called that of *Arhat* or རྒྱ་བཅོམ་པ། *dra ciom pa*, literally "*inner enemy destroyed*," see [A Tibetan-English Dictionary](#) by Sarat Chandra Das p. 277. The superficial part of man, the purely animal and passionate mask and, in particular, *one's separate sense of self* or *gan zag* p. 209, *dies* and one becomes ready for the next fifth path in which one becomes *thar son*, p. 574 or liberated, the one in which one enters *the ranks of the Masters of Wisdom* because one has attained *thar pa*, p. 573, liberation. As is stated in A. Bailey's *Initiation, Human and Solar* on p. 18 "*The whole evolution of the human spirit is a progressive at-one-ment... The approach to unity is through destruction of the lower, and of all that forms a barrier... This fifth initiation corresponds to the first cosmic initiation, that of 'entered apprentice' in Masonry; and makes a Master an 'entered apprentice' of the Lodge of Sirius.*"

This *first cosmic initiation* is symbolized by Sirius, star of the Dog, which feeds on the blood of the Bull, symbol of *desire*, but also of *Enlightenment* when the eye of Taurus or *Aldebaran* is opened, and is denoted by a peace or serenity *that surpasses any description*. "*The Eternal Pilgrim, the Monad, the only principle in us eternal and immortal,*" [H.P.B. Secret Doctrine Vol. I, Cosmogogenesis, note p. 45, Blavatsky's books p. 2402](#), has returned home!

This is how *the greater Mysteries* were illustrated with symbols in ancient times and if one wants to live them today, let us put into practice that treasure of *Psychosynthesis in three pages*, Roberto Assagioli's [The Decalogue of the Wisdom](#) which begins, "*If you find yourself overwhelmed by difficulties...*"



We end on a positive note, the prediction of One Who knows well the Divine Plan for Humanity and toward whose collaborative realization, by the end of the century, He Who Comes and Who Loves Humanity and every true aspirant and disciple in the world is earnestly committed. They will fight for the values to live for, but, in the moment of danger, with the supreme detachment of those who are centered in the higher spheres, who live in the Eternal and recognize themselves as immortals.

*“There is ultimately only one world and one humanity, and in a shorter time than you may think, borders and territories will count for very little. The only important factor will be the citizenship of the world.”*⁵⁵⁶ (Dictated in 1949)

For those who love fratricidal wars, we recall a Latin motto: “He who conquers himself conquers twice!”

⁵⁵⁶ Alice A. Bailey, *Treatise of the Seven Rays Vol. V° Rays and Initiations* p. 634, Lucis Publishing Company, New York, 1965. (Dictated by Master D.K. “the Tibetan”).

