

Seven Hints for Initiation

excerpts from:

AAB-DK's *Discipleship in the New Age, Vol. II*

I would ask you to read them several times straight through with concentrated thought and to note how closely they are related to each other, and how they cast a light upon the initiatory process which is unique, synthetic in value and enlightening. As I have told you, they are each of them subject to seven interpretations, but for our purposes we will confine ourselves to the study of them from the angle of **accepted discipleship**, i.e., of the disciples working in an Ashram and preparing for **service** and for **initiation**. [p. 388]

- **Hint I:** The changes brought about in the Hierarchy have been the result of the work of the disciples of the world.
- **Hint II:** Human planning today is one of the first indications of the emergency of the will aspect.
- **Hint III:** Disciples in all Ashrams have a task of "modifying, qualifying and adapting the divine Plan" simultaneously. Why is this so? Why is the Plan not *imposed*?
- **Hint IV:** The initiate knows because he works. What does this hint mean to you?
- **Hint V:** The key to the correct interpretation of a hint lies in its association with the idea of direction in time and space.
- **Hint VI:** The disciple must recognise the hint which is related to *his* point in consciousness... My one effort is to indicate the relation between initiation and revelation.
- **Hint VII:** One of the marks of readiness for initiation is the ability to see the expanding and inclusive Whole, and to note the law which is transcended when the part becomes the Whole. [pp. 387-388]

Abridged* and Reformatted (JB)

Version 2008.02.07

from version July 2001 (VSK)

[http://www.makara.us/05ref/01books/FHP/FHP_DINA.doc]

* The complementary text may be found in the companion compilations: *Six Formulas and Five Points of Revelation*.

1. General Considerations

1.1 Definition

- ... a hint is in reality and when properly considered, *the seed or germ of an intended revelation*. [p. 319]
- A hint ever evokes a question... [p. 301]
- A hint is not a static point of information. Correctly approached, it becomes the dynamic, underlying next step forward upon the Path of Return. [p. 395]
- ... a test of the disciple's intuition [412]

1.2. Source:

- ... as they are thus preserved in the Archives of the Hierarchy [p. 356]
- These seven hints are used in **all** Ashrams as teaching measures... [p. 355]

1.3 Purposes of the Hints

- [I will] unfold to you and reveal the *techniques of work, preparatory to initiation*. I referred to this earlier (in Vol. I, Page 99): "As time goes on, I shall bridge between the old techniques and the newer modes of training by using a part of the ancient technique, now becoming somewhat obsolete, and give you hints as to the nature and methods of educating accepted disciples in the processes of initiation."

You will note, therefore, that it is my intention to give you such hints. This I shall do **from the angle of initiation and in preparation for the second or the third initiation**. Bear this in mind. Hitherto I have not taught you from that particular angle, but I have instructed you as accepted disciples *in training for preparation*--a much earlier stage. [p. 18]

- The accepted disciple never receives any detailed information or instruction; he is given no list of rules which must govern his daily life and no minute instructions as to what he must do to "take initiation." He receives--at specific "points in time"--according to his success in expanding his consciousness, certain definite hints. These hints have, in the past, been given without calling attention to the fact that they are hints. The disciple either recognised them for what they were and profited thereby, or else he failed to sense their import and so delayed his moving forward. In this **group experiment** which I am undertaking, I propose to change this somewhat and I shall let you know which are the hints I give, so that *together* the group may profit by them, stimulated by each presented idea and thus evoke together the overshadowing soul. This will result, eventually, in an inflow of light from the Spiritual Triad via the group antahkarana, constructed of the "rainbow bridge" of each disciple. [p. 19]
- In past instructions we have seen that teaching upon the subject of initiation is given by

me (as by all the Masters) in three ways:

- By *Hints*. These--if seen and followed--will evoke the **intuition**. Initiation is never taken unless the intuition is becoming active. Spiritual instinct, the lowest aspect of the intuition, indicates readiness for the first initiation; an illumined mind and spiritual intelligence are the definite sign that a man can take the second initiation, whilst spiritual perception or intuitive instinct signifies preparedness for the Transfiguration, the third initiation.
- [By the use of certain great Formulas]
- [Through the presentation of Points of Revelation] [p. 267]
- When I say this I give you a hint, reminding you that the candidate for initiation grows by the recognition and the interpretation of hints, and by extracting from a hint its true significance. [p. 269]
- In these three hints lie much scope for individual education and expansion of consciousness, and it is **in the right use of these hints that the disciple learns to serve with adequacy and precision and to render satisfactory service to the Hierarchy**. I shall ever indicate to you when I give you a hint, and upon these hints I would ask you to concentrate. I shall not always elaborate as I have done today, for you must grow by solving your own problems. [p. 278]
- [The Master] gives him occasional hints, and as the disciple acts and works upon the hinted suggestions, the hint becomes a clear direction and a luminous area of enlightenment.

I have been working with all of you in this manner for more than ten years now; I have sought to bring about a definite awakening to latent possibilities and to those capacities for cooperation which must be eventually realised by the disciple. [p. 301]

1.4 Recognition of the Hints

- I have continually laid the emphasis upon the need of disciples to **think esoterically**, and this is perhaps the most difficult demand that I can make upon you. A consideration of these hints should teach you much, for they are not what they seem upon superficial reading, and the effort to understand and to interpret should lead you far on your way towards "**occult thinking**." The Masters do not convey teaching through the medium of hints which could be safely given in a more open form. They have no intention at any time to be mysterious or to hold back teaching from the enquirer. Their **method** is, in reality, threefold:
 1. The presentation of those truths which obviously grow out of a recognition of truths already presented. There is here usually a close adherence to the esoteric teaching of the time, and this method is essentially a *linking* presentation.
 2. Occasionally (usually once in a century after Their Conclave at the close of the first quarter) there is the imparting of a more advanced body of teaching. This teaching will only be recognised by a few of the foremost disciples in the world; it

will, however, prove to be the ordinary form of occult teaching during the next developing cycle. It is this type of work which I have been endeavouring to do with the aid of A.A.B.

3. There is also the teaching which is definitely given within the Ashram, and which is not, at the time when the other two forms are prevalent, reduced to writing; it will find its way out into expression as need arises and as opportunity is offered to the disciples who are its custodians. Its presentation is dependent upon the unfoldment--rapid or slow--of the lesser disciples of the world.

All these three methods are in use at the present time. [pp. 317-318]

- There is one mistake which esoteric students are prone to make; they are apt to believe that a hint is so carefully veiled and so cautiously concealed that it is only discoverable after most persistent search. Such is not the case. A hint is usually quite **obvious**, and should be; however, its meaning, as it concerns the life, work and activities of the disciple, is the factor which presents difficulty and calls for careful reflection. [p. 341]
- Hints given by a Master are never **obvious** in their significance; any apparent simplicity is the veil of deeply hidden truth, and it is for this that the disciple must search. [p. 411]
- In the olden days, as you well know, the Master would say to a disciple: "Here is a hint" and, having stated it, He would proceed to enjoin upon His disciple the necessity to withdraw and search for the true meaning until he found it; then, and only then, could he return for a *consequent* new hint.

Today, this method is no longer being used, and this change constitutes one of the modes of training the disciples of the New Age. **The modern disciple has to recognise the hint which is related to his point in consciousness and which is to be found in the mass of instruction made available for his use.** He has to seek for the--to him--most deeply esoteric statement he encounters in the current teaching; from this isolated hint he has to abstract the significance, after removing it from its context; later, he must learn and profit from its meaning. [pp. 318-319]

- Study these [hints] and see what is their relationship and what you feel is the inner meaning which they are intended to convey. [p. 320]
- You will see, therefore, from this brief exegesis how each of these hints carries in it more than you might imagine or anticipate; each of them hides in its heart and at the very centre of its meaning the germ of an expanding realisation. Keep this thought ever in your minds as you seek to learn the significance of an esoteric hint and begin to draw correct inferences from the veiling symbology. [p. 423]

1.5 Interpretations of the Hints

- You will note that all of these four hints or seed ideas (for much expanded thinking, leading to renewed activity) have to do with humanity and not with the individual man. This is a point of importance to bear in mind, for it again indicates the distinction between the training being given now and that which was given in the past. I, for instance, am not (in these group instructions) giving you individual hints as to your own

lives. This I have done in the past, as have all Ashrams today, as they make their transition between the old and the new, emerging techniques; they have to employ compromise and adapt to that which is coming; the future will see, therefore, a gradual cessation of personality hints. In the future, the true method will be to develop in the disciple the sense of synthesis and of "place" in the One World, and thus decentralise him. The theme of *direction* underlies the system of instructing by means of hints. [p. 302]

- A key to the correct interpretation of a hint lies in its association with the idea of direction in time and space. And, my brother, in the above sentence I give you the hint which I have in mind for your consideration this year. The word "direction" is the key to the evolutionary process, to the concept of light, to the secret of Masonry, and to the motivating power behind manifestation. More I will not indicate, but I seek your intelligent assent to that word.

It will become increasingly apparent to you that the entire life of a disciple becomes one of reflective meditation. Meditation forms may at some point of unfoldment drop away, but the habit of meditation will become a permanent and considered habit and will know finally no termination; when that point is reached, the idea of direction will take on divine significance. Here is a second hint on the same theme. [p. 303]

- One thing you are all apt to forget as you hunt feverishly for the hint, and that is: it is a *hint for the searching disciple*. It is not of general application as far as my intention is concerned, but must contain something each of you needs in order to take the next needed step forward during the year following your receipt of the instruction. Had you considered it in that light? [p. 342]
- These *hints* are therefore intended for the guidance of the disciple in training ...

It is through the medium of a hint that the Master in any particular group conveys to a disciple His desire for the disciple. In past times, the hint given was obvious and clearly stated by the Master. Today, owing to man's greater intellectual perception, the **hint** is still obvious, but it is **contained in group instructions, given not to the individual but to the members of an Ashram** at some particular stage of development--as is the case with all of you who receive these teachings.

You now have seven hints which are capable of a **dual interpretation**, of **individual** reception, and of **group** conditioning. It is with the aspect of individual receptivity that you should be concerned, for the effort to apply these seven hints to your daily life of service will train you in the techniques of my Ashram. [p. 343]

- Thus far I have given you--for your searching consideration--seven hints. I intend to give you *no more than these seven*, because what you now have will prove adequate for many years of study. Each of them, in fact, could provide the theme of a book, and the search for their meaning will take all that you have of mental and intuitive perception. The significance which is immediately apparent is the one which probationary disciples can well see, grasp and appreciate. Disciples can, however, arrive at much deeper significances, and it is to these that the group attention is now called.

Let me point out that the apparent significance is applicable to the training and the unfoldment of the individual aspirants, and is therefore in line with the ancient use of

hints by the Masters of the Wisdom. But the **deeper meaning** (for which you must search) is not so easily seen and is concerned with **hierarchical impression**, involving necessarily ashramic intention and its **precipitation in service**. It is here that the Points of Revelation are to be found of prime importance, and the reason why I am laying much emphasis upon this little-understood theme of revelation.

As you already know, a hint is susceptible of many interpretations, according to the point in evolution and the grade of the disciple. A Master can gauge a disciple's ability to pass onward and arrive at his attained status by his mode of handling a hint. In the preceding instruction I posited for you a series of questions relating to the subject of hints, but I did not tell you that they were in the nature of a test. They were framed in words that appeared to make them of general and personal application. Did you deal with them as such? There was no need to do so and (if you have truly understood what I have indicated re hints) you must have wondered why the questions were drafted in that particular form; you would then have proceeded to consider their themes and the answers required from the standpoint of the Ashram, which is not the standpoint of the individual. I know not what you did. I can only hope for your right approach. [pp. 354-355]

- For your instruction, I propose to take these seven hints and--in this instruction and the next--I will "open up" the hint for you and try to show you a little (not all) that a hint, rightly approached, can convey. As I do so, it will become apparent to you that you must always have in mind three things:
 1. A hint today will concern the group--its interrelation, its fusion, its initiation and its service.
 2. A hint is intended to teach you something *new in your experience*, even if--as a theory--it may seem quite familiar to you.
 3. A hint, like all else in the occult teaching, is capable of seven interpretations which can roughly be divided into three. These three are that of the probationary disciple or aspirant, that of the accepted disciple and that of the Master or the higher initiate. That interpretation which I will indicate to you will concern the meaning which it has for the accepted disciple, and therefore its meaning for those of you who read these words.

The probationary disciple can arrive at the significance of a hint as it can be understood in terms of the three worlds, i.e., its physical application, its emotional or devotional expression, and its mental formulation; the disciple must interpret and apply it in terms of the Plan, of directed energy and of the Ashram, as it exists as the servant of humanity. If you will endeavour to arrive at this attitude and also at a spirit of true self-forgetfulness, you will assuredly learn much. I shall not be able to give you full and adequate interpretations or write you at length upon each hint, but I will give you enough to enable you to go deeper into significances than would otherwise be possible. Because we are considering the seven rays, do not waste your time attempting to assign the seven hints to the seven ray influences or to the seven principles. Disciples on all the rays can work with these hints in terms of the seven rays, if they so choose; but these seven terms of ray interpretation have to be used on each hint, a task which is too great for our present endeavour.

These seven hints are used in all Ashrams as teaching measures, and when I first gave them to you (scattered through the papers during the past few years, beginning in 1941 and more definitely isolated for your reflection since 1945) I did not mention this fact. You can see, however, the richness of the contribution of the disciples since the inauguration of the new technique. Since that time, disciples in all the Ashrams, and therefore on all the rays, *delved into meaning and arrived at revelation*. I have given you these seven hints in their simple modern rendering. I will try and give them to you in their more esoteric presentation, as they are **thus preserved in the Archives of the Hierarchy**. [pp. 355-356]

- ... it will show you also how hints are largely concerned with ashramic duty. [p. 362]

1.6 Hints and Revelation

- The hints given at this stage are related to the theme of revelation, or they concern themselves with the techniques which make revelation possible. The hint, for instance, with which you can work until you receive the next sequence of teaching is contained in this paragraph and the one above; you can discover it if you take each phrase, release your intuition and seek for meaning and significance related to the possibility of revelation. [pp. 319]
- You will note that the hints themselves frequently deal with the nature of a hint, because **a hint is in reality and when properly considered, the seed or germ of an intended revelation**. The Master knows well what is the next revelation which will be in order for the disciple in training; through hints He sows the seed of revelation, but it remains for the disciple to discover that which the hint is intended to produce, and to nurture the seed until it flowers forth in the beauty of revelation.

In seeking to elucidate these hints for you I am not doing work which you should do. I am, in fact, only marshalling, for your benefit the ideas, information and concepts which are already to be found in your subconscious mind--placed there through meditation, study and experimental critical living. Having done that, I leave it to you to proceed alone and unaided towards the moment of revelation. [pp. 388-389]

2. Specific Hints

2.1 Hint I

2.1.1 The Hint Itself

Hint I. The changes brought about in the Hierarchy have been the result of the work of the disciples of the world. [p. 387]

2.1.2 Key Words

Evolutionary Change, Reorganisation, Group Responsibility. [p. 358]

2.1.3 Related Questions

- That the great changes being brought about in the Hierarchy, and in order to make the work of the New Age adequate and to establish a closer rapport with Shamballa, have been the result of the work done by the working disciples of the world. Why the working disciples, brother of mine, and not by the Masters? **A hint ever evokes a question**, and it is in the answering of these questions that the disciples learn and eventually become Masters. [p. 301]
- That the changes brought about in the Hierarchy have been the work of the disciples of the world. Have you asked yourself (in studying this hint), *Why the disciples?* [p. 319]

2.1.4 Discussion

- ... divine purpose, however, implemented or engineered by the divine will, eludes as yet the most advanced.

The work of the next few centuries will bring about changes in this respect, and these changes will be brought about by the work done in the Ashrams of the Masters guided by the Ashrams of the Chohans, welded together in the great Ashram of the Hierarchy itself, and moving ever into closer relation with the great Council Chamber of Sanat Kumara, the Lord of the World, in Shamballa. This has to be brought about on Earth by disciples, acting under instructions such as I now give you and by their prompt collaboration with their Masters. The doing of this will invoke the creative imagination of the disciple, and this, in its turn will be conditioned and controlled by the illumined mind. [p. 137]

- *The first hint* dealt with the changes wrought by the work done in the Ashrams which are enfolded in the one great Ashram of the Hierarchy. I said that the results of this would be that a closer relationship would be established with Sanat Kumara and His Council Chamber. This will be the result of the work done by the **disciples of the world--in or out of incarnation**. I wonder how many of you pondered on the significance of the statement that the changes were brought about by the activity of the disciples; by this I mean not the senior initiates, but what you mean when you speak of a disciple. You might naturally have assumed that the needed changes would be instituted by the Masters, or by the Christ, or even by Sanat Kumara. But it is not so. Why is this? What idea lies behind my flat statement? The disciples of the world are the intermediaries between the Hierarchy and Humanity. They are the product of *immediate* human endeavour; they set the pace for human unfoldment; they are therefore closely en rapport with the consciousness of the race of men. It is the quality of the new disciples, the rapidity with which men find their way into the ranks of the disciples, and the demand which the working disciples in the world make on behalf of humanity (which they *know*) that brings about the needed changes. The Masters are trained in **the art of recognition**, which **is the consummation of the practice of observation**; They stand ever ready to make the needed changes in the techniques or curriculum whenever human nature outgrows the old presentations of the ever-needed truths. The need is indicated to Them by Their disciples, and They then initiate the required changes. When these occur at a time of crisis and are far-reaching in effect and are determining of

conditions for several thousand years to come, then the entire Hierarchy meets in conclave. Upon the basis of the light in this hint, you can for yourself infer much. [pp. 277-278]

- I used a phrase in my last instruction to which I would like to call your attention. I spoke of the coming ability of mankind to "**share in the great hierarchical task of illuminating, precipitating and lifting.**" These words signify far more than their obvious meaning, and I would like somewhat to elucidate.

Men are apt to think that the entire objective of the work of the Hierarchy is to find and admit men into hierarchical contact. It is that minor phase of hierarchical activity which appears paramount in your consciousness; is it not so? Your main hope is that as you unfold your latent possibilities, you will be able to help others to do the same. This is indeed a worthy thought, but is nevertheless based entirely on misapprehension. Let me, therefore, throw light upon the matter by quoting the *Old Commentary*:

"When light illuminates the minds of men and stirs the secret light within all other forms, then the One in Whom we live reveals His hidden, secret lighted Will.

"When the purpose of the Lords of Karma can find no more to do, and all the weaving and close-related plans are all worked out, then the One in Whom we live can say: 'Well done! Naught but the beautiful remains.'

"When the lowest of the low, the densest of the dense, and the highest of the high have all been lifted through the little wills of men, then can the One in Whom we live raise into radiating light the vivid lighted ball of Earth, and then another greater Voice can say to Him: 'Well done! Move on. Light shines.'"

You will note that the emphasis in these words is placed upon human accomplishment and not upon what the Hierarchy does for man. When men achieve illumination, intelligently precipitate the karmic quota of their time, and lift the subhuman kingdoms (with its reflex activity of lifting the Highest simultaneously), then they can and then they do share in the work of the Hierarchy. [pp. 314-315]

Elaboration on Hint I

- Hint One. As I have given this hint to you, the wording is as follows: "The changes brought about in the Hierarchy have been the result of the work of the disciples of the world."

Here you have a very simple statement but one which is distinctly bewildering in its implications. Its ancient formulation in the Archives consists of an injunction to the Master and runs as follows:

"Regard and recognise the changes in the hearts of men, and change the rules as men in time and cyclic change approach the Ashram. The Ashram stands not still. New life pours in from either side."

This will perhaps throw light upon the interpretation which I originally gave to you. One of the most difficult tasks which confronts the Master is to teach the disciple to think of the

Ashram and to act and serve, think and invoke, as a member of the Ashram would normally do.

Two thoughts, therefore, emerge from a study of the two versions of this hint:

1. That the **Law of Change** governs the Hierarchy just as it governs Humanity.
2. That the disciple who functions under this law has the following things to do:
 - a. Deal with the constantly transforming changes in his own personality.
 - b. **Adapt** himself to the rapidly developing and changing events which are taking place within the Hierarchy.
 - c. Contribute to the wise circulation and direction of the new energies which are pouring into and through the Ashram. This he does by realising himself as a centre of changing energies. This is the way the Hierarchy works.

You who read and study **the ways of the Ashrams at this time** are witnessing a period of extreme change, and adjustment and of a far-reaching reorganisation. For ever the occult law holds good: "as above, so below," and the reorganisation of planetary affairs which is taking place at this time is partially the effect of the changes produced in the Hierarchy by two major factors, to both of which I have frequently referred:

1. The higher and more intelligent type of disciple who is now affiliating with the Ashram and his instinctive demand for *group* work and recognition.
2. The new energies pouring through Shamballa into the Hierarchy; these are of an extra-planetary nature and have their source largely in the Aquarian quality of the present cycle; these energies are steadily eliminating the energies of the Piscean Age.

Therefore, my brother, from the angle of the searching disciple, this first hint (in one of its deeper meanings) provides you with three lines of thought or of **meditative reflection: Evolutionary Change, Reorganisation, Group Responsibility.**

The concept of service rendered by the Hierarchy is consistently present. The way to world change is also given. The Hierarchy as a meeting place of energies is emphasised and--in the disciple's consciousness--these factors begin to emerge as a vital vortex of force, receiving, distributing and under order--that order being the directed focussed will of the many Ashrams within the one Ashram. In those Ashrams, groups of disciples are working, blindly and ignorantly at first, but with a growing sense of responsibility, of relation and of direction. As they work for the Plan on the physical plane, they carry with them to the Ashram the registered sense and the acute realisation of the basic changes in the human consciousness which are the immediate results of world affairs; from their reaction, from the quality of their recognition of immediate need, and from their efforts to present the truth in terms of the "newest mind"--as it is occultly called--the Master in the Ashram can change His techniques, use new ideas upon receptive minds, and thus keep pace with the rapidly developing humanity with which He has to deal.

One of the ideas which a disciple should learn from his reflection upon this problem is that he *is* already a part of the Hierarchy whilst at the same time he is a part of struggling, unhappy humanity. Therefore, he is not alone or isolated; he is a part of the Hierarchy because he has "entered with his group"; this is a fact, even if he fails to comprehend the full implications of that phrase. At the same time, he learns that only in so far as he has developed group consciousness and is beginning to function as "one absorbed within the group" can he truly pass into a closer and more vitally contributory relation to the Ashram to which he belongs. [pp. 356-359]

2.1.5 Application of Hint I

... questions, addressed personally to you and to no one else; they require your personal application, understanding and reply:

How have I, **as a disciple of D.K.**, contributed to the work of inducing the Hierarchy to make certain needed changes where the task of influencing humanity is concerned?

This would involve a high-powered livingness. [p. 342]

2.2 Hint II

2.2.1 The Hint Itself

Hint II. Human planning today is one of the first indications of the emergence of the will aspect. [p. 387]

2.2.2 Keywords

Purpose. Hierarchical Planning. Programme. Hierarchical Pattern. Precipitation. [p. 360]

2.2.3 Related Questions

- That human planning and thinking, as the future is faced, are the first indications in the history of mankind of the emergence of the will aspect. Can you answer the question: Why is this indicated? [p. 302]
- That human world planning is today the first indication of the emergence of the will aspect. *Why* is this rightly so? [p. 319]

2.2.4 Discussion

- In spite of all signs to the contrary, in spite of the world war with its attendant horrors and in spite of the apparent unawakened attitude of the masses, a very real measure of **monadic energy** is present. Humanity will increasingly demonstrate this as the insistent demand for unity and the growth of **internationalism** will demonstrate. The objectives, goals, theories, aims and determinations of the bulk of mankind already testify to this.

These expressions of the evolutionary development of humanity are related to the first

manifesting qualities of the Will aspect. When I say this I give you a hint, reminding you that the candidate for initiation grows by the recognition and the interpretation of hints, and by extracting from a hint its true significance. The will is not, as so many believe, a forceful expression of intention; it is not a fixed determination to do thus and so or to make certain things to be. It is fundamentally an expression of the Law of Sacrifice; under this law, the unit recognises responsibility, identifies itself with the whole ... [pp. 269-270]

- *The second hint* I gave indicated that mankind had evolved so well that today the goals and theories, the aims and determinations now expressed in human thinking and writing showed that the will aspect of divinity, in its first embryonic manifestation, was beginning to make its presence felt. Have you followed this hint? Have you realised that the uprisings of the masses and their determination to overcome handicaps and all hindrances to a better world state are indicative of this? Do you grasp the fact that the **revolutions of the past two hundred years** are signs of the striving of the spirit aspect? That spirit is life and will, the world today is showing signs of new life. Think this out in its modern and immediate implications and see the way that the world is going under the inspiration of the spiritual Will. [p. 278]

Elaboration on Hint II

- Hint Two. "Human planning today is one of the first indications of the emergence of the Will aspect."

So this second hint runs. This sounds relatively simple and to be a rather trite statement, and that is because it gives in reality only a general idea and synopsis of the **ancient formula**. These formulas, which reach the candidate for initiation as hints, are fundamentally in the nature of instructions to the Master, and provide in their entirety a sequence of teaching and of progressive unfoldment of truth. This fact emerges more clearly in the original wording, as nearly as I can translate it for you, or rather, transfer into words what were **originally word symbols or ideographs**:

"When the stream of direction is noted by the one who seeks the inner side, then let the Master indicate the pattern and then await results. This may take time. Results come not through the action of but one; they appear when the many respond on Earth to that which comes *from the higher Centre through the One. This they do blindly, when at stage the first; later they move with care and right direction. Thus affairs are changed on Earth.*"

To the aspirant, the statement re planning fixes his attention upon the physical plane; he then begins to see what are termed "indications of direction"; he sees them in terms of humanity's immediate purpose and becomes aware of the tiny part which he can play by cooperation with this planning--or, perhaps, by repudiating it. Decision in both cases is dependent upon his background, training, circumstances and prejudices, plus his ability to make choices. This is as far as he can go, and he usually is quite satisfied with the part he has played in the various processes, and regards his choices and decisions as aspects of his mental determination.

But in reality he is at fault, and the case as he visions it is not so. He must learn to function entirely differently. This hint is not concerned with a part which an aspirant must play as an individual, nor does it include the factor of mental appreciation of the qualities

of his own nature. Where the true disciple is concerned, three things are involved and condition his whole approach to this **problem of human planning**:

1. Its relation to the Plan, as it has been communicated to him within the precincts of the Ashram.
2. His ability to use a measure of the true divine Will as it pours through the Ashram from Shamballa for the implementation of the Plan, and as constituting its directing agent.
3. The sequence of the planning as it materialises on Earth in relation to the *time* factor. Three things emerge in his thinking at this time:
 - a. The immediate steps to be taken in order to carry the Plan forward, logically, practically and with **the least expenditure of the destroying aspect of the will**.
 - b. The probable duration of the cycle in which the Plan can progress from its inception until its fulfillment.
 - c. An appreciation of *the unfolding pattern* of which the **material planning** is an expression. He needs to discover how far human planning conforms to that pattern. He must sense where nonconformity originates and what steps--as far as his particular point in evolution permits--the Ashram should take to offset the distortion of the Plan. Only in this way will he learn himself to plan.

You can see from the above what a different approach is here involved when a disciple deals with a hint, how wide are the vistas which are opened up, how subjective his predominating attitude must be, and how inevitably the group relationship to the planning becomes apparent and important to him as an individual as well as to the group as a whole.

It is for this reason that disciples in an Ashram are of **no political persuasion** and own to **no nationalistic bias**. This is not an easy thing for them to achieve at once, but the group consciousness gradually assumes control, and with it the disciple's ability to think and work with the group in terms of the Plan. He grasps eventually that in relation to humanity, the planning of the Hierarchy falls into certain definite phases of activity--all of them related and all of them tending towards the **externalisation of the Plan** in any particular century, cycle or world period. These phases are:

1. The phase of **Purpose**, originating in Shamballa and registered by the senior Members of the Hierarchy.
2. The stage of **hierarchical Planning**. This is the formulation of the Purpose in terms of possibility, immediacy, appropriateness and the availability of the disciples, plus the energies to implement the Plan.
3. Next comes **Programme**, wherein the Plan is taken up by the particular ashram involved in its implementation and is then reduced to the formative stages of human impression and direction, the conditions necessary to bring about its emergence, and the two phases of this conditioning. These are usually in two

parts; i.e., the destruction of all hindrances and the presentation of the Plan.

4. The emergence of the **hierarchical Pattern** (based upon the recognition of purpose, careful planning and a detailed and carefully thought-out program), both in the minds of the disciples in the Ashram who are involved in the implementation of the Plan, and among the intelligentsia on Earth. These two groups have the task-- the first group consciously and the other unconsciously--of bringing the pattern of things to be into the mass consciousness, by no means an easy task, as the present state of world affairs demonstrates.
5. Then comes the final phase of **Precipitation**, when all the subjective work has been done on the basis of possibility, and when the pattern and a part of the programme are recognised by the world thinkers in every nation, either favorably or with antagonism. The planning, having reached this final stage, then proceeds under its own momentum.

These are some of the ideas which lie behind the particular hint which I have given to you, as far as the disciple is concerned. According to his development and his point in evolution, so will be his emphasis; some disciples can aid the Master in the planning process because they are becoming sensitive to impression by Shamballa; others are engrossed in the formulation of the programme and in imparting some of its features to more limited disciples, thus setting them to work. A group of carefully chosen disciples are always held in the Hierarchy to work solely with the **pattern**; this is a most important phase of the work, requiring a spirit of **synthesis** and an ability to hold streams of hierarchical energy under control. Disciples who are not so advanced, and who are therefore closer to human thinking at the particular moment in history, undertake to supervise the precipitation of the Plan. Their work is necessarily far more exoteric, but is most responsible, because it is when the Plan has reached the stage of human implementation that error is apt to arise and mistakes can occur.

In every ashram are to be found those disciples whose task it is to make the needed readjustments of the pattern and the demanded changes in the programme as the **process of precipitation** goes forward. It is a law that human freedom may not be infringed. The staging of the Plan and its working out is, in the last analysis, an entirely human affair, once it has reached the stage of precipitation. It is dependent upon the responsiveness of human brains, and their recognition of need and its sources. This is a point which should be remembered.

The above short explanation of the implications of a hint, and particularly of Hint Two should show you how rich is the area or the atmosphere of a hint--if I may use such peculiar phrasing ...[pp. 359-362]

2.2.5 Application of Hint II

... questions, addressed personally to you and to no one else; they require your personal application, understanding and reply:

Is the Will aspect in my life beginning to create situations which are related to the hierarchical Plan which I--as a disciple--must follow?

This would involve a careful construction of the antahkarana. [p.342]

2.3 Hint III

2.3.1 The Hint Itself

Hint III. Disciples in all Ashrams have a task of "modifying, qualifying and adapting the divine Plan" simultaneously. Why is this so? Why is the Plan not *imposed*? [p. 388]

2.3.2 Keywords

Modify. Qualify. Adapt.

2.3.3 Related Questions

- That disciples in all the Ashrams have the task simultaneously of "modifying, qualifying and adapting the divine Plan." Why is this so? Why is the Plan not imposed? [p. 320]
- That disciples in all Ashrams have the task of "modifying, qualifying, and adapting the divine plan." Why has this to be so? This is a most significant and useful question. Why, brother of mine, is the plan not imposed? What are the distinctions between quality, modifications, and adaptations--for there is a distinction in each and every one of them. [p.302]

2.3.4 Discussion

The third hint I gave you was intended to suggest that it was the duty and the responsibility of the disciple, working under the inspiration of the Ashram, to "modify, qualify and adapt" the proposed plan of Shamballa (for which the Ashrams are responsible) in connection with the coming civilisation and culture. There is an "**art of spiritual compromise**" which must be learnt and which it is difficult to master, because it negates fanaticism, requires a trained and intelligent understanding of applied measures and truth, and also negates evasion of responsibility; it involves also a comprehension of the time equation, of differing points in evolution, plus experience in the process of discarding the outgrown and unnecessary--no matter how good it may appear to be. [p. 278]

Elaboration on Hint III

- Hint Three. "Disciples in all the Ashrams have the task of 'modifying, qualifying and adapting the divine Plan' simultaneously. Why is this so? Why is the Plan not imposed?" [p. 389]
- You will note immediately the relation of this hint to the first one given. The concept of responsibility underlies the significance of this hint, and in connection with it I would remind you that--from the angle of the esoteric science--**the sense of responsibility is the first and the outstanding characteristic of the soul**. In so far, therefore, as a disciple is in contact with the soul and is becoming a soul-infused personality, and is consequently under soul direction, so far will he undertake the task presented to him in this third hint. The "modifying, qualifying and adapting" process is carried on through the medium of an intellectually focussed personality and is aided by the comprehension of

which the concrete mind is capable. It is a result of the activity of the soul upon its own level and is related entirely to the hierarchical group intention and to the furthering of the divine Plan.

The apprehension of this Plan by the disciple will necessarily vary according to the disciple's point in evolution. In the very early stages of discipleship, his capacity to "modify, qualify and adapt" is small indeed, but each expansion of consciousness fits him increasingly to do this. You would find it of interest to study again the stages of discipleship as outlined in Volume I of *Discipleship in the New Age*. You would note how each stage (when it is a factual experience) enables the disciple to see the Plan from the angle of the Ashram and of the Master with increasing clarity; finally, there comes the time when the disciple arrives at the very heart of things and is so close to the heart of the Master that the hierarchical planning becomes something in which he shares and to which he contributes.

There are two thoughts which should be here considered. First of all it should be realised that the disciple, under the Law, has to master the technique of spiritual compromise, and secondly that the three words: **modify, qualify and adapt, have definite reference to the three worlds** wherein the Plan must manifest. There are two kinds of compromise, brother of mine. There is the compromise in which the balance is attained for the sake of expediency, and this is usually on the side of the least desirable, the more material and the easiest. There is also the **compromise** which swings decision (and decision is always involved in the furthering of the Plan) over towards that which concerns the spiritual values, and which will eventually bring about **the greatest good for the greatest number**. It is this art of compromise which the disciple has to learn, for little is gained by the imposition of the spiritual values. The compromise to be established by the disciple lies between the recognition of the stage reached by average humanity and the immediate aspects of the Plan which the Masters feel should be presented to, and recognised by, everybody.

The value to the ashram of a trained and functioning disciple lies in his ability to "see with the Ashram" that activity which is required, and the technique and mode of bringing about still another development within the eternal Plan; to this must be added the disciple's understanding of the civilisation and the culture of which he is a part and a comprehension of the field in which his endeavour must lie. Being a functioning human being and a part of the great panorama of life, he can interpret to the Ashram what he sees of extended evil, what he notes of humanity's striving, towards the good, and the **"revealing voice" of the speechless masses**; his suggestions as to the immediate mode of turning the **hierarchical ideas** into ordinary **human ideals** are of importance to the Master of his Ashram. His value in this aspect of the hierarchical work is that he is not a Master, that he is necessarily closer in touch with the daily life of ordinary human beings, and that the field of his activities is with personalities, whereas the Masters and the senior initiates work with souls. When a disciple is a truly soul-infused personality, he can give to the Master most valuable assistance. There are, it should be pointed out, **three types of hierarchical workers**:

1. Souls; i.e., those initiates who have taken the fourth Initiation of Renunciation and in whom the soul body, the causal body, has been destroyed. They are the **Custodians of the Plan**.
2. **Soul-infused personalities**; these are the disciples and the initiates of the first

three initiations, through whom the "souls" work in the carrying out of the Plan.

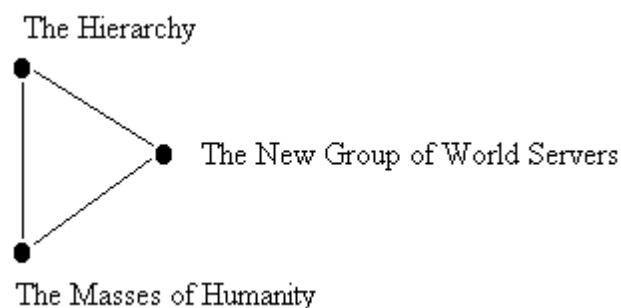
3. **Intelligent aspirants** who are not yet soul-infused personalities but who recognise the necessity of the Plan and who seek the welfare of their fellowmen.

The highest group formulates the Plan; **the second group "modifies, qualifies and adapts" the Plan** to contemporary human requirements and thus ensures the gradual and steady continuity of the Plan; the third group are the agents who carry this Plan to mankind and seek to make it workable, **guided by spiritual compromise**--the compromise evidenced by the second group.

Disciples, as they grasp the Plan and are spiritually informed as to the steps to be taken to modify the Plan upon the mental plane so that its acceptance by humanity is intelligently progressive and is not dynamically imposed with consequent disastrous effects, are the primary agents. They accept the responsibility for the needed compromise, for it is *their* responsibility and not the responsibility of the Masters. The various aspects of the Plan--as presented to them in the Ashram--are then modified and rearranged so that the Plan becomes a series of sequential steps and is not the violent impact of an unrealised idea. It might be said that the spiritual compromise of the disciple (working with the Plan) **transforms the basic idea (through mental modification) into an acceptable ideal.**

When the process of modification is completed, the idea--in the form of an ideal--descends to the astral plane, the plane of the emotions. There it becomes tintured with the duality which the working disciple believes will make the best appeal to the masses of men with whom he may be working, and particularly to the aspiring intelligentsia.

Today **two qualities** are "tincturing" the ideal of the coming civilisation for which all disciples are working: **Freedom and spiritual security.** This is true even if the man who talks in terms of security omits the word "spiritual." It is that for which they nevertheless seek. Then later, the ideal, "*duly modified and qualified*" is presented to the world of men upon the physical plane, is there *adapted* to the differing fields of thought, to the diverse types of consciousness, and to the nations and groups with which the **New Group of World Servers** is working. This triangle of workers is enfolded on all sides by the world of souls and of men; its apex reaches to the highest levels of the Hierarchy; its second point is anchored in the New Group of World Servers; its lowest point penetrates into the masses of men. You have, therefore:



There is a straight line of spiritual descent from the Masters into the ranks of men, and-- in the **New Group of World Servers--the task of "modifying, qualifying and adapting"** is carried forward. Mistakes are often made, because this triple work is dependent upon clear vision and a balanced judgment, but in spite of everything, the work goes on and (in the long last) that which is the divine idea does emerge as an accepted ideal and, in due time, is the means of carrying the entire human family onward along the Path of Evolution. [pp.390-393]

2.3.5 Application of Hint III

... questions, addressed personally to you and to no one else; they require your personal-application, understanding and reply:

In what way have I cooperated with the Plan in order to have "modified, qualified and adapted it" to meet the need I see?

This would involve careful soul-personality cooperation. [p.342]

2.4 Hint IV

2.4.1 The Hint Itself

Hint IV. The initiate knows because he works. [p. 388]

2.4.2 Keywords

Knowledge. Experiment. Experience. [393]

2.4.3 Related Questions

- That the initiate knows because he works. What does this hint mean to you? [p. 320]
- That the initiate knows because he works. Christ gave the same hint to His disciples when He told them that if they wanted to know the doctrine they must carry out God's will. Do these words convey any true meaning to you? [p. 302]

2.4.4 Elaboration on Hint IV

Hint Four. "The initiate knows, because he works. What does this hint mean to you?"

The entire story of evolution is covered in these few words. The Christ put it in other words when He said "If any man shall do His will, he shall know"; under the occult law, **doing ever precedes knowledge because knowledge is gained through experiment and experience.** The disciple or aspirant works always in the dark, particular in the early stages of his unfoldment, following a deep and hidden instinct towards right activity. By that hard and persistent performance of duty, under the pressure of conscience at first, under the impulse of his awakening soul, and under the influences of the Master, he

moves forward from darkness to light; he discovers that obedience to his spiritual instincts leads him inevitably into the realm of knowledge, and that knowledge--when acquired--is transformed eventually into wisdom. He then becomes a Master and walks no longer in the dark.

Aspirants usually bitterly resent the many cycles of darkness through which they seem to go; they complain of the difficulty of working in the dark and of seeing no light anywhere; they forget that the ability to work in the dark or in the light is all one inherent capacity. The reason for this is that the soul knows nothing but *being*, and light and dark are--to the soul--one and the same thing. Above everything else, knowledge comes through conscious experiment, and where there is no experimental activity no experience can be gained. Knowledge is the reward of both these factors--**a knowledge which is not theoretical but which is proven, factual, and the intelligent result of hard work**; it is also the result of frequent distress (rightly handled) and of spiritual anticipation [JB: "serene expectation"].

The above is true of the life and work of the individual aspirant as he tackles the problem of his own lower nature and prepares for the stage of becoming a soul-infused personality; it is true also of the working disciple, seeking knowledge and wisdom as he works out the hierarchical Plan as best he can. He must perforce experiment and gain practical experience; he must learn the meaning of both success and failure, and the knowledge which can be gained thereby. Knowledge comes at first through the struggle to move forward into greater and clearer light; then it comes as the aspirant (seeking soul expression) learns to forget himself in the need of others as they demand whatever light and knowledge he may possess; wisdom takes the place of knowledge when, in the transmuting fires of struggle, pain and hard work, the aspirant transforms himself into the **working disciple** and is gradually absorbed into the ranks of the Hierarchy.

There are other and deeper meanings than the above, but I have here indicated to you the way to fuller knowledge; the latent significance will inevitably reveal itself, as you work through experiment and experience and from experience into a manifesting expression of divinity. [pp.393-395]

2.4.5 Application of Hint IV

You now have six hints which can be summed up for you in the form of questions, addressed personally to you and to no one else; they require your personal application, understanding and reply:

As I work, do I see an increasing vision of divine intention, and do I know practically more than I did? ...

This would involve occult obedience in its true sense. [p. 342]

2.5 Hint V

2.5.1 The Hint Itself

- Hint V. The key to the correct interpretation of a hint lies in its association with the idea of direction in time and space. [p.388]
- A key to the correct interpretation of a hint lies in its association with the idea of direction in time and space. [p. 320]

2.5.2 Key Words

Direction. Time. Space. [396]

2.5.3 Related Questions

[None]

2.5.4 Discussion

A key to a correct interpretation of a hint lies in its association with the idea of direction in time and space. And, my brother, in the above sentence I give you the hint which I have in mind for your consideration this year. The word "direction" is the key to the evolutionary process, to the concept of light, to the secret of Masonry, and to the motivating power behind manifestation. [p.303]

Elaboration on Hint V

Hint Five. "The key to the correct interpretation of a hint lies in its association with the idea of direction in time and space."

- I wonder, brother of mine, if you can realise that a hint is not a hint as long as it fails to give you *direction* and the power to move forward. **A hint is not a static point of information.** Correctly approached, it becomes the dynamic, underlying next step forward upon the Path of Return. It is *there* that the words "in time and space" come to have significance. One of the first things which a disciple has to learn is correct timing, both as regards his own experimental spiritual life and in relation to the work which he may be doing under hierarchical impression in the world of everyday affairs. It is one of the hardest lessons to learn, particularly during the stage wherein the disciple can be easily swayed by **impulsive, emotional enthusiasm**; it is a peculiarly hard thing for people upon the sixth Ray of Idealism or Devotion to grasp.

Disciples, in their novitiate, make more mistakes as regards *time* than any other; that would naturally be expected, because time is only a word for daily, *eventual* living. I would have you note the word "eventual" in its connotation with *current events*. Time is naught but a succession of events, as registered by the physical brain consciousness; these events are apt to have undue and too powerful an effect upon the disciple. Once, however, he can think of events as aspects of time, he not only begins to develop a needed **continuity of consciousness**, but he develops also a **sense of proportion**

which has a stabilising and sound effect. Students would do well to take the words "direction in time and space" and use them as a seed thought in meditation. The reward would be great.

It is wise to remember that "space is an entity"--as H.P.B. expressed it. When he so defined space, he gave humanity one of the most important hints it has ever received. The realisation of the existence of this entity leads to a practical recognition of the aphorism that "in Him we live and move and have our being." It explains the necessity for the esoteric teaching anent planetary centres and the planes as states of consciousness. The disciple then begins to study himself in relation to this "all-enveloping Entity," to ascertain the "direction" from which the various energies (which empower his life and motivate his actions) come, and to familiarise himself gradually in "the location of these power stations and of those radiant centres of light which--founded by the divine Creator--are the sources of life and the origin of light and knowledge." Thus is it expressed in the ancient archives which, at times, I attempt to translate for you.

Direction. Time. Space. With these concepts in mind, occult information begins to assume a new and deeply esoteric importance. They can be studied in two ways by the disciple (and it is for disciples I write):

1. As indicating the direction in time and space from whence motivating energy and illumining love can make an impact upon the receptive disciple.
2. As indicating (again in time and space) the direction in which the energies, manipulated by the disciple, must go as he learns to cooperate with, and work out, the hierarchical Plan. This is the positive and not the negative aspect of these words.

The disciple moves always in a world of energies; they make an impact upon him from many and varying directions. He has to learn which energies should be rejected and those to which he should be receptive; all these energies are moving in space and are in reality the life-aspect of the space-entity; all are determined by the time factor with which the disciple must familiarise himself. On the other hand, the process is reversed at times. The disciple learns to use energies--located and found by him in space--within a set time and then to direct them accurately (via the **ajna centre**) into the work and into the group which is under hierarchical influence, through his own immediate efforts. Ponder on this, for in these words lies hid much illumination. [pp.395-397]

2.5.5 Application of Hint V

You now have six hints which can be summed up for you in the form of questions, addressed personally to you and to no one else; they require your personal application, understanding and reply:

Do I work with an **inner programme**, and are my thoughts and activities rightly directed? ... This would involve the dual life of the disciple and correct orientation. [p. 342]

2.6 Hint VI

2.6.1 The Hint Itself

Hint VI. The disciple must recognise the hint which is related to *his* point in consciousness. . . . My one effort is to indicate the relation between initiation and revelation. [p. 388]

2.6.2 Key Words

[Profound simplicity. Intuition. Synthesis]

2.6.3 Related Questions

Take, for instance the obviousness of the hint (on page 319) in which even the paragraphs where it was to be found were indicated.

[insert from page 319: ... The modern disciple has to recognise the hint which is related to his point in consciousness and which is to be found in the mass of instruction made available for his use. He has to seek for the--to him--most deeply esoteric statement he encounters in the current teaching; from this isolated hint he has to abstract the significance, after removing it from its context; later, he must learn and profit from its meaning.

... The hint, for instance, with which you can work until you receive the next sequence of teaching is contained in this paragraph and the one above; you can discover it if you take each phrase, release your intuition and seek for meaning and significance related to the possibility of revelation. My one effort today is to indicate the relation between initiation and revelation.]

The hint which you were intended to take as a guide is to be found in the words that the disciple must "... recognise the hint which is related to his point in consciousness . . . my one effort is to indicate the relation between initiation and revelation."

Four ideas emerge for the disciple as he studies this hint:

1. Recognition ... Of what?
2. His own point in consciousness ... What is it?
3. Initiation ... Which?
4. Revelation ... Again, of what? [pp. 341-342]

2.6.4 Discussion

- The modern disciple has to recognise the hint which is related to his point in consciousness and which is to be found in the mass of instruction made available for his use. [p. 319]
- In connection with the sixth hint, I pointed out that revelation--induced by right orientation and right thinking--is part of the training of the initiate. Many thus in training delay their progress by not recognising the revelation when it arises above the line of their spiritual horizon. [p. 388]
- If--to illustrate--you interpret the sixth hint, which states among other things that "my one effort is to indicate relationship between initiation and revelation," by pondering upon the initiation which *you* believe lies ahead of *you* as an individual, and the consequent revelation which will then be made to *you*, then you will be functioning as an aspirant and *not* as a disciple. If, however, you sensed, no matter how dimly, that each **initiate-group** enriches the Ashram with its invoked revelation, you will then be arriving closer to the desired consciousness. [p. 355]

Elaboration on Hint VI

Two hints remain now for our consideration and both appear to be very simple when read for the first time; they must, however, be regarded as being, given utterance in the "**Halls of Initiation**" and as, therefore, containing much that is not immediately apparent. Hints given by a Master are never obvious in their significance; any apparent simplicity is the veil of deeply hidden truth, and it is for this that the disciple must search. This is, curiously enough, a part of the content of the sixth hint which is earlier given as follows:

Hint Six. "The modern disciple must recognise the hint which is related to his point in consciousness.... My one effort is to indicate the relation between Initiation and Revelation."

In the past, it was the Master Who succinctly gave the disciple the hint which He deemed appropriate to the immediate need. Decisions as to the need of a disciple are based on his soul-fusion and upon the world need at the time, which may be calling imperatively for the disciple's service. The hint given was usually removed from all context; the disciple had to recognise it for what it was, and had then to proceed to discover its meaning and to find the significance of its indications. Owing to the point attained in the evolution of humanity, the hint was practically and invariably of a mental nature, and stimulated the intelligence, and intensified the strength of the mind, the mental search light, or the soul. Such hints are now constantly given by senior disciples to aspirants upon the Probationary Path. They serve to clarify thought; they remove glamour and illusory veils; they reveal the mental approach of the personality to the problem of soul contact and are an integral part of the process which enables the aspirant to establish a rapport which will bring the soul and the personality together and lead to soul fusion with its instrument.

But, as the race has unfolded the principle or aspect of intelligence and has reached its present relatively high stage of mental understanding and perception, the older process has proved too simple and elementary; the modern disciple did not profit by the single

mental statement presented to him by his Master; it proved no real challenge and became a point upon which discrimination of an interior activity must be made, and not a factor calling for the needed higher illumination. The older position was that of understanding and following a hint, and this brought the aspirant closer to acceptance in a Master's Ashram; it developed the mental apparatus, providing a better instrument for soul contact and later, for service. The major emphasis was, however soul contact, and the hint was usually of a purely personal nature, and was concerned with those inhibitions, wrong interpretations and negations which interfere with true soul contact and present a barrier to progress into an Ashram.

The Hierarchy was faced with the fact that thousands of aspirants have been coming into incarnation with much of this primary mental work well accomplished and with a substantial measure of soul contact already satisfactorily established; the ancient method, therefore, began to prove futile. The entire process was too easy and did not constitute **a test of the disciple's intuition**. When this was grasped, the whole subject was shifted, within hierarchical circles, from the mental plane to that of buddhi or of pure reason. This led to the discarding of a hint as a means of mental unfoldment and to the development of a new process whereby the presented hint was invocative of the intuition. The standard of requirements was consequently raised. The minds of men met this new challenge, and the consciousness of those who stood on the periphery of the Hierarchy, and in line, therefore, for ashramic training, was recognised as being now basically mental, with a growing sensitivity to intuitional understanding. It was realised in hierarchical Ashrams that the light of the soul was, speaking generally, beginning to flood the aura of the fourth kingdom in nature, and that there were many thousands of aspirants who were developing responsiveness to the light of the Spiritual Triad. The Masters, therefore, withdrew Their attention from **aspirants upon the Probationary Path**, and left them to be **trained by disciples in some one or other Ashram**, and gave Their attention primarily to those upon the mental plane who could be attracted by triadal expression and energy, and who were not entirely interested in the task of soul contact.

The problem confronting the Hierarchy was interesting. This new type of aspirant was responsive to three types of light:

1. The light of substance, or the innate light of the personality.
2. The light of the soul, attuned to the light of love, which dominates the Hierarchy.
3. The light of the Triad, which is an aspect of the spiritual Will, and which streams from Shamballa.

The first thing, therefore, which the aspirant must be taught is to know, past all *interior* controversy, where he stands upon that part of the Path of Evolution which stretches across the mental plane into the plane of buddhi, and thus is on the Way of the Higher Evolution. I am here using words symbolically. He must know which of the lights (to which he finds himself responsive) is the light which he must use to make further progress. Is the light of the personality to be trained upon the point of soul contact, so that the lower mind becomes the searchlight of revelation? Or has the point been reached where the light of the soul, which is the pure energy of love, can be turned upon all life and circumstances in the three worlds, thus enabling the disciple to become a soul-infused personality and thus permitted entrance into the appropriate Ashram? Or

has a still higher point been reached, and the light of the Spiritual Triad can begin to be directed upon the soul-infused personality, via the antahkarana?

These are the problems which the modern aspirant has to face, and therefore he must himself discover the hint which is related to his highest point in consciousness. I would ask you here to bear in mind that **the point in consciousness is not necessarily identical with the point in evolution**. A high point in evolution can be reached unconsciously and the disciple is frequently not truly aware of what he *IS*. He has to become consciously aware of his exact point of attainment *before* he can really know what the next step is which he must consciously take. He is presented at this stage with a vast body or structure of truth; his mental appreciation of these stages and principles can be very real, but there is apt to be much confusion when the concrete mind is unduly dominant (as it so often is); the abstract mind is likewise active, and faint indications of the functioning of the intuition and of the higher modes of knowledge and of realisation are given. The disciple then passes through the stage wherein he appropriates everything that comes his way; he seeks to use everything he knows or even senses in his effort to advance, to develop usefulness and to pass through the door of initiation.

It is at this point that the new training in this new era of hierarchical activity is applied to the modern disciple. Being naturally a mental type, he is unfolding rapidly a correct sense of proportion, and is therefore urged by ashramic activity and by the aura of the Ashram in which he is now permitted to work, to discover for himself that hint or veiled information which will clarify his way. He begins to understand that **the lower mind, with its multiplicity of differentiations and its tabulating, analysing and complicated approach to truth**, is only a foundation upon which he can take a firm stand, but that *he is faced with a profound simplicity*; he realises that he must find out for himself that hint (which his own ray equipment hides but also reveals) which will enable him to substitute the pure reason for the many complexities of the lower mind. He has to wrestle with the problem of this **simplicity**, with **its penetrating potency**, and with its swift comprehension of the basic truth underlying the many truths; he learns, finally, to substitute the intuition--with its swiftness and its infallibility-- for the slow and laborious work of the mind, with its deviousness, its illusions, its errors, its dogmatisms and its separative thinking and cultures. He finds out--as a preliminary step--the nature of his rays; he begins to discriminate between intelligence, love and what he believes, theoretically, the will may be, but he knows that he has as yet no real experience of this highest divine aspect. His developing intelligence is the result and the reward of experience; his understanding of love, the second divine aspect, is also in the experimental stage and his knowledge is not reliable; the fused expression of intelligence and love (of personality and soul, to be specific) can only be possible when the will aspect in some measure is beginning to function.

He has, therefore, to find a truth which is for him an immediate necessity. The Master will not tell him what it is; he must now **formulate his own hint**, based upon attained knowledge and recognised vision. He must then take action upon the basis of the hint, gauging the accuracy of his formulations by the measure of light, of intuitive perception and of revelation which appears to him to be present in his mind content. These factors should manifest *if* his formulation of the "hint of truth" is in line with his next delineated step. Certain factors must, therefore, be borne in mind if the disciple is to be sure of the ground upon which he stands, and if he is to know that the hint which he has forced to emerge out of the welter of unassimilated and heterogeneous knowledge is correct, and therefore vital for him.

These factors are:

1. The hint upon which he is working will be, for him,
 - a. A summation or anchored thoughtform of any **wisdom** which he may have attained. I did not say summation of knowledge, brother of mine, for wisdom and knowledge are two very different things.
 - b. Peculiarly distinguished by his ray quality, and therefore in line with his normal ray development. A hint, for instance, formulated by a first ray aspirant may have no meaning or instruction for an aspirant upon the third ray, and vice versa.

2. The hint upon which he is working will tend always towards the **simplification** of knowledge, of motive, and consequently of activity.
 - a. It will be distinguished by synthesis.
 - b. It will be recognised as calling for the exercise of the intuition or of the pure reason; this is what Patanjali describes as "**straight knowledge**," uncomplicated and, at the same time, profoundly inclusive.

 - c. It will be more easily interpreted by **symbols** than by words or by formulated sentences.

3. The hint upon which he is working will lead inevitably to revelation or into the light which will reveal the next step ahead, divorced from questionings and bewilderments. Such hints fall into various categories, indicative of progress and of attainment, i.e.,
 - a. Certain preliminary hints, concerning preparation for ashramic relationships.
 - b. Others concern the service to which the pledged disciple is committed by his soul and which his personality must ascertain and recognise as involving responsibility.
 - c. Others again will deal with the building of the antahkarana which will link the Spiritual Triad and the soul-infused personality. Such a hint was once given by a Master to one of His disciples, by way of illustration. He said: "Learn that all Ashrams are found upon the Antahkarana." It took the disciple a full two years to arrive at the hidden significance of this trite statement. Can you arrive at it in any quicker time?
 - d. Still other formulated hints deal with the particular initiatory process with which the disciple is faced. It is for that reason that I earlier remarked that my one effort at this time, as far as you as a group are concerned, is to indicate the relation between Initiation and Revelation. **There is no initiation possible without a preceding revelation, and yet each initiation leads to a subsequent revelation.** The objective of all initiation is a conferred revelation, yet no initiation is attained without an earlier self-engendered and not conferred revelation. [pp. 411-417]

2.6.5 Application of Hint VI

- ... questions, addressed personally to you and to no one else; they require your personal application, understanding and reply: [p. 342]
- Do I recognise in the life-training which I am receiving preparatory steps for initiation, and the possibility of impending revelation? ... This would involve constant ashramic contact. [p. 343]

2.7 Hint VII

2.7.1 The Hint Itself

Hint VII. One of the marks of readiness for initiation is the ability to see the expanding and inclusive Whole, and to note the law which is transcended when the part becomes the Whole. [p.388]

2.7.2 Key Phrase

"static point of concentrated contemplation" [420]

2.7.3 Related Questions

What, my brother, are these marks? For what signs does the Master look before He presents His disciple to the Initiator? Are these marks to be seen present in the three bodies in the three worlds? Or are these marks only to be seen in the body which will be primarily affected by the initiation to be undergone? [420]

2.7.4 Discussion

The unit, the individual and the part are always viewed in relation to an expanding and inclusive whole. One of the marks of readiness for initiation is the ability to see this inclusive entity and to note the law which is transcended when the part becomes the whole; the disciple must be able also to register and respond practically to the greater spiritual laws which take the place of those which have been transcended. In this last sentence I have given you the seventh hint. [p. 343]

Elaboration on Hint VII

- Two hints remain now for our consideration and both appear to be very simple when read for the first time; they must, however, be regarded as being given utterance in the "Halls of Initiation" and as, therefore, containing much that is not immediately apparent. [p. 411]

Hint Seven. "One of the marks of readiness for initiation is the ability to see the

expanding and inclusive Whole, and to note the law which is transcended when the part becomes the Whole."

- This sentence, with its many implications, is more than a hint, though **two deeply significant hints** are contained therein. It is a statement of individual, group, planetary and cosmic import and is the one hint out of the many which I given to you in my various books and in these more particularised instructions which has a definite application for every single and isolated initiation. It is capable of indicating to the initiate--no matter what initiation he may be taking (from the lowest to the highest)--his readiness to undergo the expansion of consciousness which each initiation involves, the nature of the expanding vision with which will then be confronted, and the higher reflection of the Law or Laws which initiation enables the initiate to grasp and thereby relinquish the laws which have hitherto governed his conduct and which have conditioned his realised experience. Those laws he perforce continues to obey, as a member of the human kingdom, but *his consciousness* is not conditioned by them but is rapidly becoming subservient to a higher and a much more deeply spiritual law.

Some of the more obvious meanings of this seventh hint it might profit us to consider. Its significance is, however, something which will be revealed as a result of initiation; you can see, therefore, that a close study and a vital comprehension of Hint VI must normally precede any true understanding of this final hint which I have here given you. There are--needless to say--**nine esoteric interpretations of this hint**, corresponding to the nine initiations. This sentence both in its individual, tonic and orchestral sounding forth, carries information and illumination even to the planetary Logos when it is uttered during any cosmic initiation that planetary Logos may be taking--and which He is *Now* doing.

This hint is working out today in the consciousness of humanity as a whole; the reason for this is that the perfected Personality of Sanat Kumara--focused at present in His creative throat centre, Humanity--is reverberating to the orchestral effect of the formula which embodies this hint from the cosmic angle. To this I need not further refer, for you could not understand. Nor do I to any great extent, brother of mine, being but an initiate of the fifth degree. The reason lying behind all this is that the planetary Logos in this particular world cycle is undergoing an initiation which will shift His focus into the hierarchical centre, into that centre of energy which we call the Hierarchy; from that point of attained focus He will submit to the cosmic initiation for which His planetary work--creative and magnetic has prepared Him. As He, in His Own essential nature, makes progress, every phase of His manifesting body, His expressive Personality, is involved, with the emphasis of the conditioning energies working out through the two centres at this time pre-eminently active; i.e., the centre which we call the race of men, **Humanity**, in which the energy of intelligence is focused and critically active, and the centre where the love of God is demonstrated, the **Hierarchy**. In these two centres a great activity is on the move and a vital expansion or moving outward is taking place.

Remember, brother of mine, initiation ever connotes activity, intelligent understanding, focused attitude, deliberated movement, conditioning new rapports and the attainment of a new and greater ring-pass-not in consciousness.

Let me list the leading and quite obvious inferences contained in this seventh hint, reminding you that each separated phrase, statement or concept is only the basis or foundation for a new and further understanding. Each grasped inference is like a seed thought in an ordered, concentrated and successful meditation. It is well to remember

that the initiate, prior to and during any initiation, has attained a mental attitude of the utmost concentration; this point of tension is something of which you know, as yet, little, and yet you glibly use the words: Meditation and Concentration. *Temporarily*, and in order *to move forward* and at the same time *to leave behind*, the initiate becomes a "**static point of concentrated contemplation.**" He then *stands* before the Initiator in an intense interior preoccupation with the world of significances. He only moves forward again, dropping then the static attitude, *after* the application of the Rod of Initiation. His ability to contemplate significances rests upon his trained capacity to move with ease in the world of meaning (the major task which confronts all of you at this time). The objective of the first two initiations is to enable the initiate to live in the **world of meaning**; the objective of the next four initiations--up to and including the sixth Initiation of Decision--is to enable him to live in the **world of significances**. This must be carefully borne in mind when pondering upon the temporary static condition of the initiate as he stands in the hall of initiation.

Here are the points which must be consciously noted in the hint under consideration; each of them veils a deeper meaning and can convey a vital esoteric significance. Let me quote this hint again in full:

"One of the marks of readiness for initiation is the ability to see this expanding and inclusive Entity, and to note the law which is transcended when the part becomes the Whole."

I prefaced this statement by the words that "the unit, the individual and the part are always viewed in relation to an expanding and inclusive whole." Let us consider this statement in detail:

1. *The marks of readiness for initiation:* What, my brother, are these marks? For what signs does the Master look before He presents His disciple to the Initiator? Are these marks to be seen present in the three bodies in the three worlds? Or are these marks only to be seen in the body which will be primarily affected by the initiation to be undergone? Initiation affects both the consciousness and the form-- each in a different manner; the difference is brought about by the effect of the inflowing spiritual life and the divine will upon the two differing types of substance. Forget not, that in this solar system all that we know--even of the very highest aspects--are substantial, because our seven planes (if I may reiterate this basic fact) are the seven subplanes of the cosmic physical plane--a fact which is often forgotten in the loose use of the word "spiritual." Again, can the initiate himself recognise and register the marks of fitness? These are all questions which you must answer before you can pass on to a deeper meaning and significance.
2. *Ability to see the expanding Whole.* This leads naturally to the inference that, from a point of limitation, the initiate becomes aware of more than he ever before realised was in existence, and this he grasps up to another point of limitation. You have, therefore:
 - a. Recognition of past attainment, leading to a point of temporary static expectancy.
 - b. Recognition of a capacity, hitherto unrealised, to see that which has

hitherto escaped conscious registration.

c. Recognition of a movement of an expanding nature which increases the range of the initiate's vision and which indicates a new area, both of future conquest (from the conscious control angle) and of service. This recognition will end the moment of acquiescent waiting, and inaugurate a new cycle of deepened hierarchical activity.

d. *Recognition of the limit of the permitted expansion of consciousness*, with a simultaneous recognition that the widened periphery of consciousness and of activity of which the initiate has suddenly become aware indicates the borderline of a still further expansion. This, when later undergone, will enable the initiate to grasp the true significance of the words "the Whole." Area after area of the Body of Him "in Whom we live and move and have our being" is steadily revealed to the progressing initiate until some day he will know, even as he is known. He will then be granted a vision--dim and distant though it will may be--of that which expansion means to the planetary Logos--those fields of divine activity which lie outside our planetary ring-pass-not. For their understanding, and for freedom of movement within those areas, all the past has prepared the initiate, and in the unfoldment of the three divine aspects of intelligence, love and will, the disciple or initiate has been creating the instrument and developing the faculties which will enable him to move out into solar or cosmic spheres of action, via one or other of the seven Paths; with these I have dealt as far as now is possible in the last volume of *A Treatise on the Seven Rays, Vol. V*.

e. *Ability to see the . . . inclusive Whole*. This is the practical angle of the above mentioned reality. The initiate *consciously* includes in his thinking this new area of the divine Life to which any which any particular initiation can introduce him. Seeing, recognising and registering the vision and recording the expansion in his consciousness is not enough. The initiate grasps the fact that he is presented with a widened and widening field of service for which he has the equipment, or at least the latent capacity; he begins to establish those conditions which will enable him to make his magnetic aura adequately inclusive and competent within the new field of revelation.

3. *He notes the law which is transcended*. The simple illustration of this can be given here in terms of the teaching to be found in *A Treatise on Cosmic Fire*. As a human being, the disciple was ruled and conditioned by the cosmic **Law of Economy**, along with its various subsidiary laws which were active and conditioning in the three worlds of human evolution. This law is the basic law of nature and of the natural evolving man. After the first initiation, he comes under the **Law of Attraction** which carries and wields the energy of love and--though the Law of Economy is then abrogated--it preserves an habitual control over the habitual process of the form vehicles which are now used under the Law of Attraction; this law works within the consciousness of man and also within the forms in the service of the Hierarchy. This Law of Attraction is a major soul law.

Later, after the fourth initiation, the disciple comes increasingly under the **Law of**

Synthesis, which is the major Law of the Spirit in the universe. His capacity then to include rapidly develops and his sense of awareness can (after the sixth Initiation of Decision) begin to range in an extra-planetary fashion. The meaning of all this may be only theoretical, as far as your understanding may be concerned; its significance must be carefully sought and this will not, by any means, prove an easy matter. Revelation will, however, come if you study what is said about these three major laws in *A Treatise on Cosmic Fire*.

4. *The part becomes the Whole*. This phrase marks a consummation, and all initiate-consummations are unexpected and even staggering in their import. Upon these words I do not care to enlarge. Their familiarity is such that they are necessarily meaningless to the average esoteric student. **We say the words glibly and they voice a vague objective**. Nevertheless, they veil and signify the most tremendous experience of which the human consciousness is capable, and one which looms with increasing magnificence during each successive initiation. They infer--to sum it all up--participation, consciousness and cooperation in the thinking and the planning of the planetary Logos. Ponder upon the importance of these words and upon what they signify in relation to the human being. [pp.418-423]

3. Other Hints

3.1 Hint on Occult Obedience

Here is a hint as to the need for occult obedience. I have the responsibility of indicating to you the work I want done and the steps to be taken. You subsequently have to do the work. Most of you, living normally as you do in the world of effects and not in the world of causes, are preoccupied with the possible results and the phenomenal differences (if I might call them so) which are expected by you to eventuate from the work. Therefore, instead of concentrating upon exactitude of work and meticulous obedience, your energy goes into the thought of what will happen, into the consideration of the difficulties of the work, and into your belief that no results are demonstrating in your particular case. [p. 264]

3.2 Seven Supplementary Hints

Let me here give you certain esoteric "hints" which may give you some idea of the nature of the concepts which you--as a soul-infused personality--must learn to formulate. We will start with the one given above **by the Master**:

1. All Ashrams are found upon the Antahkarana.
2. In that light shall we see light.
3. The Way of the Higher Evolution is ever preceded by the destruction of all other ways.
4. The Will of God destroys the wills of men, but both are needed to complete the whole.
5. Radiation and magnetism, invocation and evocation, are four aspects of a dual whole and all must be unfolded by the Server.
6. The seven, the forty-nine and the one are only one and this the initiate must know within himself, discarding all but one.
7. Loyalty must give place to identification, and the **light is ever merged in darkness**. [JB: Fifth Formula]

These seven hints are all hints of which you can make use, if you care to do so.

They all lie within your range of capacity and would contribute much to your unfoldment. You would find it of value to apply what I have here explained anent the sixth hint to the understanding of all the others, and note what progress you could make towards the needed revelation. [p. 417]