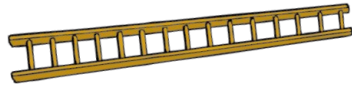


On Mastery



Alova

Abstract: The transition from being an expert to mastery involves a quantum leap, and a balance between disciplined activity and open receptivity. In the end, one relinquishes the very ladder one has used to climb. It is crucial to distinguish an adept magician with mastery of knowledge from one who guides toward spiritual progress. Numerous organizations with secret, inner circles claim to be guided by masters and require vows. Caution and vigilance are required for organizations to stay true to their missions. All human beings have access in our souls to our Divine Creator. Dominance-hierarchy is typical in spiritual organizations but is not optimal. Experiencing the effects on one-self over time is the only way to determine whether someone is a spiritual master. Uncritical submission to someone is foolish, especially on hearsay without experience. Mastery always includes resonance with the One Source.

1. Expert to Mastery

There is a difference between having a high level of skill, and mastering it. Woodworker or cobbler, chef or mechanic, musician or gardener, a time can come when an expert becomes masterful. The difference is noticeable, but the transition is imperceptible. There is a quantum jump.

Mastery has nothing to do with controlling others. It is not the opposite of slavery and is not achieved by having subordinates. A master may accept students and have authority over them; a master with teaching skills is in the best position to guide individuals. But authority over any number of people is not an indication of mastery.

Mastery involves being in control of oneself and integrating one's body, mind, heart and soul.



While learning and when an expert, one applies techniques, rules, and procedures more and more effectively. One climbs the ladder rung by rung, advancing with effort and repetition. One practices and perfects each technique, learns by experience the reason for each rule, and experiments with varying the procedures.

Eventually one outgrows teachers and learns by observing results. One develops one's own ideas and ideals. One becomes more free in expression, more creative in applying principles. One lets go more, yet maintains discipline at the same time. One is free and creative **within** one's discipline—not a discipline imposed by others, but the discipline of Nature itself.



Listening to a master musician we can analyze the techniques used, but the music is much more than just a sum of techniques. Methods are used freely, in combination with one another, in a uniquely masterful way. There is no deliberation about using one method, and then another—a master just does it naturally. The music usually sounds easy! Listeners focus mostly on what is being communicated, rather than on the expertise.

The same is true of a masterful dancer, or a woodworker who makes beings with expression appear from a branch, a mechanic who knows from a small sound exactly what needs repair, a filmmaker who can draw in an audience so completely that they forget who they are for a time. The same is true of a diver, a skier, a skater who tweaks a tiny, imperceptible muscle at just the right time. The end result is beyond analysis. People can talk about it forever, try to pick the performance apart, but it can never be reduced to a sum of techniques.



For a master, the techniques, rules and dogma are tools they are above, not rungs they are grabbing onto for the climb, or rebelling against.

A master does not forsake technique, forego precautions, or dispense with order or procedures, but rather utilizes all of them at will. A master knows intimately the effects of each, the limits and possibilities of each. The master applies them not so much as separate methods but simultaneously, interactively, with magical timing. During the transition to mastery, all the techniques, guidelines, and rules are combined and integrated into one whole.

In mastery there is thus an inherent balance between active, disciplined control, and receptive allowing. One is disciplined and in control of what one is doing, yet at the same time unbound. One still works within limits, but they seem less like bondage and more like joyful tools, as elements with which to build.



We see the outer activity of a masterful action; the inner receptivity is not visible, but is always present. Master athletes, executives, and money-makers are receptive to unseen guidance, whether they call it instinct, gut feelings, inspiration, or prayer. Many decisions must be made so quickly that there is no time for deliberation. Master scientists, economists, and entrepreneurs look at data and charts, and then use their intuition. They incorporate data into the picture but know enough not to be bound by it.

Artists, athletes, and healers get into “the zone” in which their whole being operates as one, in perfect balance. Their perception of time is altered. Miracles happen. Special military forces train to develop and use receptive abilities as a matter of course.

Controlled, deliberate action is part of mastery; receptive openness without controlling is the other part. They operate in unison.



Mastery includes creativity, innovation, the ability to use all known techniques and ideas in a brand new way, or from a new perspective. A master understands techniques from the inside out. A master's work is natural and unique. It involves one's own root energy.¹

Mastery accesses and expresses the qualities of one's soul, one's own being, one's very self.

Signs of mastery are thus not quantifiable. One cannot just add up scores to determine whether someone or something exhibits mastery. One can add up scores to evaluate technical performance or proficiency, but that special “beyond” quality eludes measurement and even definition.

This “beyond” quality results in humility. A master knows that there is an ingredient that cannot be claimed or owned, but only gifted by Grace. If a master succumbs to worship or flattery, the connection to the beyond diminishes. Pride inhibits openness, and open receptivity is necessary for masterful works.

Because someone is masterful and has accessed the beyond in one endeavor does not mean that they have special access to the beyond in another endeavor. It does not mean that they are superior human beings. It does not mean that they are particularly spiritual. It simply means they have accessed their own root energy and our Source.

Some characteristics are irrelevant to whether mastery is present or not:

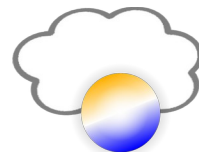
- parentage or lineage—biological or technical;
- degrees or endorsements;
- popularity, fame or charisma;
- personality or character;
- vice or virtue (unless the vice or virtue is the skill);
- miraculous feats (unless the feat itself is the skill);
- how much money someone charges; or
- how much money someone has accumulated (unless accumulation is the skill).

Mastery is known by its fruit. A masterful work of art or music transports us, somehow. The technique does not draw attention to itself, to its brilliance or perfection, but instead directs our attention toward what the artist is communicating or wishes us to experience. We may notice its technical perfection in passing, but it points toward the beauty and artistic expression rather than showing itself off.

¹ See *To Give or Not to Give*, Surprise 4 Personal Power, https://wisdom2joy.com/To_Give_or_Not_to_Give.

Masterful athletic performances combine grace and beauty with what looks like wizardry. Masterful science is shown by accurate, surprising predictions. Masterful healing is shown by people actually being healed. Masterful teaching is shown by students who themselves master the skill and surpass the teacher.

Masterful work is moving, inspiring, enlightening, transforming, cathartic. It takes us beyond where we were. It contains a whiff of the eternal. The creator of a masterful work has achieved both the activity and the receptivity necessary to make the quantum jump and access the beyond.



2. Sage Utaṅka

Several thousand years ago, there was a great war in India described in the epic poem *Mahabharata*. Although the righteous side won under the guidance of Kṛṣṇa, there was enormous devastation and loss of life. After the war was over, Kṛṣṇa returned to his kingdom. On the way through the forest, he met an old friend, a sage named Utaṅka.²

Many ascetics perform ancient rituals which include fasting, prayer, meditation, chanting, and offering sacrifices. Every morning, they offer water to the gods while reciting prayers. This discipline is said to be beneficial for personal liberation and for the world.



Ascetics forsake the comforts of mundane life and retire to the forest or mountains, performing these rituals regularly. As a result of their renunciation they typically acquire special abilities. If they use their powers unrighteously, they fall backward on their path toward liberation. Legends describe ascetics who lost their tempers and cursed someone, whether justified or not, and then had to go off to the mountains to do penance again.³

2 *The Mahabharata of Krishna-Dwaipayana Vyasa*, Kisari Mohan Ganguli, tr., Book 14 Aswamedhikaparva §53 p. 5596-5601, <http://www.holybooks.com/the-mahabharata-of-vyasa-english-prose-translation/>; Pratap Chandra Roy, tr., Vol. XII, p. 105-110, <https://www.holybooks.com/mahabharata-all-volumes-in-12-pdf-files/>.

3 Sage Gautama cursed his wife Ahalya who had to be released by Rāma. Sage Durvāsa was well known for cursing anyone who didn't feed him and his associates to their satisfaction. A sage doing meditation and penance cursed a girl for throwing some fruit on him to disturb him; she was later born as the monkey Añjana. Sages cursed the monkey Hanuman that he would not know of his powers until someone reminded him. Sage Kindama cursed Pandu for mistakenly killing him and his wife. Sage Vāśiṣṭha cursed the eight Vasus to be born as mortals for stealing his cow. Sage Paraśurāma cursed Karna for masquerading as a brahmin.

Sage Utaṅka had followed the prescribed practices and kept his vows, strictly obeying the rules of purity of body and mind, for many years. Due to his purity, he recognized that Kṛṣṇa was divine and had divine powers.

Since he lived deep in a desert forest, Utaṅka didn't know about the great war. When Kṛṣṇa arrived, they exchanged news. Utaṅka was very angry that Kṛṣṇa had not prevented the war. He blamed Kṛṣṇa for all the misery, loss and devastation. He was so angry that he took some water in his palm and told Kṛṣṇa, "Prepare to receive my curse!"



Kṛṣṇa asked him to hold his curse, to listen first and not waste his years of penance.

Then Kṛṣṇa told Utaṅka all he had done to try to prevent the war. He tried to reason with the cruel, unrighteous side. He traveled to their kingdom on a special peacekeeping mission and offered them an incredible deal. He tried to intimidate them. He showed them his true divine form. But they were arrogant and stubborn. They persisted in waging war against their innocent and righteous brethren.

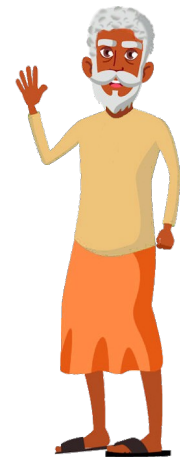
When Utaṅka heard how Kṛṣṇa had tried everything in his power to prevent the war, he calmed down and understood that the war was not Kṛṣṇa's fault, but the fault of proud, unrighteous rulers. He dropped the water and did not issue a curse.

Kṛṣṇa was very happy with Sage Utaṅka for controlling his temper and wanted to give him a boon. Utaṅka didn't want anything else; seeing Kṛṣṇa was enough for him. But Kṛṣṇa persisted. Actually, he wanted to reward Utaṅka with the nectar of immortality!

Finally Utaṅka asked that he would always be able to obtain water whenever he wished for it. Kṛṣṇa granted him this boon, and then departed.

The god Indra had the nectar of immortality. Kṛṣṇa asked Indra to give the nectar to Sage Utaṅka when he asked for water. Since humans normally did not qualify for immortality, Indra wanted to test the sage first. Indra would appear to Utaṅka in the form of a dirty hunter of an untouchable caste. Kṛṣṇa thought that Utaṅka had attained wisdom and transcended externals, and would pass the test, so he agreed.

One day, Utaṅka did not find water, and he thought of Kṛṣṇa and the boon. Immediately, out of nowhere, a filthy hunter with five dogs appeared and offered him water from a skin pouch. Utaṅka was a brahmin; he was not supposed to kill or eat animals, or accept anything from someone who did. He was only supposed to eat food cooked by a pure brahmin. Dogs and hunters were considered lowly and untouchable.



In disgust, Utañka refused the water. The hunter pressed him again and again to take some, but Utañka became irritated and angry and sent him away. The hunter and his dogs disappeared. Utañka mentally reproached Kṛṣṇa for granting him such an inferior boon.



Kṛṣṇa appeared and explained that the hunter was Indra in disguise, and that the water was actually the nectar of immortality. He was sad that in spite of all Utañka's meditation and discipline, he had failed to see the divinity in the hunter. He had failed to realize the one essence of God (*paramātmā*) that exists in everyone. He had not achieved equal-mindedness, the goal of his years of spiritual practice.



Utañka realized he had been foolish and arrogant. He resolved to meditate on the indwelling spirit to realize the ultimate truth that divinity resides in all.

This story demonstrates a very important aspect of mastery. Utañka was adept at the outer practices, and even successful in controlling his anger. But he had not reached the goal. **He was bound by the very rules of purity by which he had achieved his lofty status** and been awarded a vision of Kṛṣṇa's true form.



Steps, rungs, ladders, techniques help us at the beginning, in the middle, and as an expert. They are invaluable. After we have mastered them, we use them as elements of an integrated whole.

At the end, one must forsake the very ladder by which one has climbed. All the rungs have been integrated into one's being, and one acts with freedom. It's a whole different world.



Like Sage Utañka, it is very easy to cling to our rungs and be bound by them, since this is how we have achieved our success so far. This is what our dear and venerable teachers have taught us. Yet to achieve mastery, we have to let go.

We have to let go of techniques, formulas, procedures, systems, rules, rituals, and especially dogmas and mental constructs, and use them as tools, not as housings within which we are bound. The great laws and systems of Nature still remain—it is the human techniques and constructs we must let go.

3. Master of What?

The arena of a master musician or golfer is clear, but when someone is said to have mastery involving the unseen, careful discernment is needed. If someone is said to be a master, it's good to ask, "Master of what?"

Claims of the existence of “masters” or “adepts” with phenomenal powers and longevity have proliferated since the writings of Helena P. Blavatsky rocked the materialistic world.⁴ She described them as magicians with various grades of knowledge and skill. She met adepts from many races and continents, and said they could be either good or evil.⁵ Indeed, we have long heard of white magic and black magic, saints and sorcerers.

A fakir in Calcutta (Kolkata) created much ado acquiring anything he wanted, including jewelry or train tickets—they just disappeared from the owner shortly after he touched them. He had mastered certain techniques and was able to control an astral spirit, and simply commanded the spirit to bring him whatever he wanted. His teacher had cautioned him to use his ability only for good, but he went astray.



Eventually his teacher came to him as an old man, and the fakir stole his only wealth. The teacher chastised him and removed most of his power. The fakir repented and wrote a public confession in the newspaper, warning people against seeking miraculous powers.⁶

Having power over a spirit does not mean that one is a spiritual master!

If something is spiritual, it leads us toward Goodness, toward our Source. It doesn't necessarily lead us toward pleasure, wealth or power. It doesn't lead toward pride or self-aggrandizement. It inclines us toward compassion with wisdom and good judgment, toward awareness of unity. It inspires benevolent intent, and then, with the addition of observation and intelligence, toward actions that actually have a benevolent result.

Discerning what is good is not trivial, for sometimes what is really best can be destructive or painful.



If an adept magician is said to be a spiritual master, is the person actually spiritual, unselfish, aiming and acting toward Goodness for all? Are the goals and the results good, or harmful?

An adept magician may or may not be spiritually advanced, may be pursuing selfish or unselfish goals, and may or may not have further need for reincarnation.



4 Helena Petrovna Blavatsky (1831-1891) was a Russian psychic, philosopher and author of *Isis Unveiled* (1877), *The Secret Doctrine: The Synthesis of Science, Religion and Philosophy*, (1888), and numerous other works.

5 Charles Johnston interview from 1887, Collected Writings compiled by Boris deZirkoff, Vol. VIII, p. 400, http://katinkahesselink.net/blavatsky/articles/v8/yxxxx_031.htm.

6 Paramahansa Yogananda, *Autobiography of a Yogi* (1946), Ch. 18, p. 142-147, <https://www.ananda.org/support/files/2017/11/AYEbookDownload.pdf>.

Some benevolent souls, called “*bodhisattvas*,” vow to renounce heaven (*nirvana*) and keep incarnating until every human soul is free from rebirth.



Adept magicians are souls like we are, pursuing their own development and goals. They may be much more advanced than we are, spiritually or in knowledge. They may be enlightened in various ways. They may be saintly, benefiting their community and the whole world. They may have realized that their essence is divine.

However, an adept magician is not a perfect Divine incarnation, what the vedas call an “avatar,” meaning “descent.” An avatar is not a human soul pursuing development, or even an enlightened human being, but rather one that has always known its fully divine nature. Avatars are extremely rare; the vedas predict ten in total, and Christianity acknowledges one alone.

An avatar can be considered a spiritual master, but a master is not an avatar. A human master may be godlike or saintly, but is not [God](#).

There is much confusion because, when people hear of masters, they tend to assume that all masters have the Godlike qualities of Goodness we expect of our benevolent Creator or a Divine Savior. The result is that masters, adept magicians, and even people with paranormal abilities have basically been deified, with or without their assent.

Adept magicians exist the world over. Some work toward the spiritual progress of humanity and of life, and others work toward acquiring power, personal enjoyment at any cost, harming enemies, or toward a socio-political agenda. Both can exhibit mastery. However, only the first is aptly termed a “spiritual” master.

Immortality and miracles—events for which most of us don’t know the mechanism—are the main attractions of masters. Many so-called “masters” have come and gone, sometimes after scandals or wreaking havoc. How are we to discern whether someone is a spiritual master, an adept magician, a well-meaning but deluded leader, or a charismatic charlatan?

It is crucial to distinguish an adept or master who is truly spiritual, aiming and guiding toward spiritual progress, from an adept or master who aims and guides toward mastery of techniques or magical knowledge. Our attitudes, behavior and relationships with these two types, both masters, and both often called “spiritual” masters, ought to be very different.

Deep respect, perhaps reverence, is due to the first, deference to the second. Contracts and payment are absent with the first, and appropriate with the second. Obedience to the first is appropriate, with caution regarding whether we are hearing correctly; obedience only to a morally sound instruction is appropriate to the second. Submission to the first is appropriate and spiritually safe; limited submission is

appropriate to the second. Silence may be encouraged by the first; secrecy may be demanded by the second.

Masters who are not spiritual can help us to acquire various types of knowledge and abilities. Knowledge can be used for good or ill, intentionally or unintentionally, by students or by masters.

Spiritual masters might not lead us toward greater psychic ability, personal power, wealth or comfort. They do always lead us toward Goodness and Truth, toward our Divine Source.

4. Real Hierarchy, Artificial Hierarchy



H.P. Blavatsky wrote that some of the adept magicians she met belonged to a “Great Brotherhood” of adepts who were working to guide the spiritual development of the world. She sometimes called it simply “the hierarchy,” or “the White Brotherhood,” referring to “white magicians” who serve the higher good, as opposed to “black magicians” who serve evil purposes.

There is a real hierarchy that administers Earthly affairs on an energetic level. Its members are not normally involved in personal human concerns, but rather with overall progress of Earth and all its energies and life forms, including humanity.

During the 1950-70’s, the United States Office of Naval Intelligence, using extremely advanced and expensive technology, **created a hierarchy of astral beings** on the astral plane that mirrored the adepts whom Blavatsky had met in person. The military’s purpose was to distract, divert, and control people in the “New Age” movement.⁷ They added several more astral entities based on historical religious figures including Jesus, Mary, Kṛshna, Buddha, Mohammed, the Count of Saint Germain, saints and angels. They called their artificial, look-alike astral organization, “The Great White Brotherhood”—copying even the name.



They created the story that these astral entities were “ascended masters” who had no “karma” and no further need for reincarnation. They borrowed and embellished the traits of the adepts whom Blavatsky had revealed. The story goes that the “ascended masters” can materialize and de-materialize at will, have access to all knowledge, can live for hundreds of years, and that they work purely for the Good.

Many good, innocent people have been attracted to this story. Numerous organizations adopted and spread this disinformation. Unknowing aspirants still “channel” and follow these astral beings that are actually controlled by the military!

⁷ This project was and is still secret, for obvious reasons.

Members of Earth's real administrative hierarchy rarely get involved in human organizations. However, the astral beings under human military direction do. The astral "Great White Brotherhood" operates as a male-dominated organization with a dominance-hierarchical structure, including secrecy, vows, rituals and initiations—coincidentally, just like militaries. Thousands of people receive messages from "ascended masters" of this artificial, astral Brotherhood.

An artificially created astral entity does not have a soul. Souls are created by the Divine. Real human beings do have souls. In the presence of a being without a soul, a normal person feels uncomfortable, even "creepy." It is important to pay attention to our feelings and instincts, and not get sidetracked by words or intellectual arguments.

5. Organizations and Masters



When a charismatic leader, adept, spiritual master or avatar appears, organizations with grand, noble ideals tend to spring up. Some are formed to serve the Divine or to serve humanity, and some are formed to teach powerful techniques that have been kept hidden.

Some of these organizations are based on a lineage, like religions are.⁸ Succeeding leaders are generally not as strong as founders, and schisms often occur. Despite their high goals, and despite much good work done, spiritual organizations have proven that they are not immune from hypocrisy, fraud and even horrible wrongdoing. Nevertheless, human desire for truth, progress, and fulfilling our potential propels us onward.

Traditions of secret instruction have existed since ancient times. Knowledge of magical practices, rituals, spells, psychotropic plants, healing and philosophical truths was carefully guarded. This was perhaps for good reasons, so that the evil and ignorant could not misuse it, and perhaps for bad reasons, either for profit, or so that the good could not use it to benefit humanity.

During the Middle Ages of Islamic conquest, Catholic **military** orders formed that required secret oaths:

- **Knights of the Hospital of Saint John of Jerusalem** (Knights Hospitaller, Knights of Malta, 1099, caring for sick or poor pilgrims);



8 Several modern organizations claim descendancy from an Indian yogi called "Babaji," described by Yogananda in his *Autobiography of a Yogi* (1946), Ch. 33 p. 228-234, <https://www.ananda.org/support/files/2017/11/AYEbookDownload.pdf>. Today, many gurus are called "Babaji," which means "Dear Father;" these public gurus are not the same eternal youth described by Yogananda, who is said to have lived for hundreds of years, having mastered techniques of perpetual youth. Of course, such an ability is highly desired by many!

- **Knights Templar** (1119, “Not unto us, O Lord, but unto Thy Name give glory”);
- **Military Order of the Crusaders of the Red Star** (OMCRS, 1233, offering medical care);
- **Society of Jesus** (Jesuits, 1534, "For the greater glory of God").



Other organizations with secret teachings followed suit, most with noble, spiritual mottoes and mission statements:

- **Freemasonry** (926 assembly, 1395, 1717, “Order out of Chaos”);
- **Rosicrucian Brotherhood** (1408, to benefit humanity and heal the sick without charge; membership is still by invitation only);
- **Masonic and Military Order of the Red Cross of Constantine** (OMRCC, 1780, 1865, “Let brotherly love prevail”);
- **Scottish Rite Freemasonry** (1802, “Light out of Darkness”);
- **Thule Group** (1800s, group of magicians; 1911, Thule Society);
- **Illustrious Order of the Red Cross** (1865, “Great is truth, and it will prevail”);
- **Theosophical Society** (1875, “There is no religion higher than truth,” to form a nucleus of universal brotherhood of humanity).



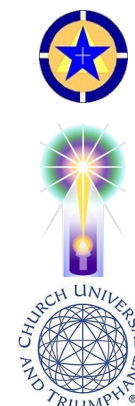
Many of these fractured and offshoot organizations were formed, again with noble mission statements:

- **Hermetic Order of the Golden Dawn** (1888, practicing divination, magick, ritual, and alchemy);
- **Ordo Templi Orientis** (O.T.O., 1895, 1906, “Peace, Tolerance, Truth,” “Do what Thou Wilt shall be the whole of the Law”);
- **Anthroposophical Society** (1912, to nurture the life of the soul, both in the individual and in human society, on the basis of a true knowledge of the spiritual world);
- **Ancient and Mystical Order of the Rose Cross** (AMORC, 1915, “Broadest tolerance, strictest independence,” to provide spiritual wisdom to develop Mastery of Life);



- **Lucis Trust and Arcane School** (Lucifer Publishing Company, 1922, “Let Light and Love and Power restore the Plan on Earth,” to develop a new group of world servers to accomplish the work of the Hierarchy of Masters, under the guidance of The Christ);
- **I AM Movement** (1930s, teachings and invocations of ascended masters);
- **Church Universal and Triumphant** (Summit Lighthouse, 1958, to spread the teachings of the ascended masters);

and many, many more.



Significant contributions to science and culture have been made by members of these organizations. Leonardo da Vinci, Francis Bacon, Isaac Newton, Benjamin Franklin, George Washington, and Victor Hugo were Rosicrucians. Thomas Edison, Paul Gauguin, Gustav Mahler, William Butler Yeats, Mahatma Ghandi, Maria Montessori, James Joyce, and Khalil Gibran were Theosophists. Mozart, Ben Franklin, George Washington, Adam Weishaupt, Goethe, Felix Mendelssohn, Luther Burbank, Franz Liszt, Winston Churchill, Enrico Fermi, Rudyard Kipling, Aleister Crowley, Hermann Hesse, Cecil B. DeMille, Franklin D. Roosevelt, Norman Vincent Peale, Nathan Rothschild, and numerous kings and princes were Freemasons.

These organizations offer secret knowledge and practices for magical or spiritual advancement and mastery of life. They have different doctrines, symbols, rituals, and names for the Supreme Being (including “the Grand Architect,” “The Christ,” “the I AM,” and “Lucifer,” the light-bearer). Some promote a social order aligned with illuminism and communism. Many of them aim to help members develop psychic abilities, which they consider advantageous for spiritual development.

Unfortunately, successful graduates of these organizations do not seem to be in evidence. No organization seems to be led by someone who has become an ascended master. So far, no one seems to have attained physical immortality.

It is not clear whether organizations help directly to contact genuine spiritual masters, but they can help in developing knowledge, discernment and self-discipline.

6. Caution!

Organizations with secret knowledge attract two types: people whose main desire is personal power, and people whose main desire is to benefit others. The first is more likely to rise to leadership. The first is more likely to have a louder voice. The first is more likely to dominate. If an organization has spiritual goals and is to avoid being sidetracked, members of the second type must have unusual courage and unusual, stubborn adherence to moral principle.

Nominally spiritual organizations are usually fraught with division, infighting, hostility, and intolerance. They have split into innumerable factions. Battles between egotistical aspirants fill the halls, exoteric and esoteric. Members and leaders of spiritual organizations seem to be as full of foibles and frailty as people who do not have secret teachings or practice spiritual disciplines.

When the original great one withdraws or is weak, organizations replace the original genuine knowledge and wisdom with rules and requirements, pomp and circumstance. If one wants to follow a spiritual path, one must avoid following a crowd behind a leader who is not truly a spiritual master.

Most of these organizations have inner circles that require vows of secrecy, vows of obedience, and vows of loyalty to the organization and its leadership. If the aim of these vows is to protect humanity by guarding information that may be misused, then requiring such vows is reasonable. Guardians of knowledge take care to safeguard it, like parents who do not let children play with matches. If the aim is something else, like controlling or intimidating members, such vows are not warranted.



Members of inner circles feel accepted, special, and sometimes superior, especially if they are privy to secrets. Organizations can foster egotism and elitism, even if unintentionally. They can also become insulated, out of touch with people outside the group who have different outlooks and needs.

Inner circles and secret organizations appeal to the human ego. Beware, for it is easy to get swept along toward a nefarious goal, or to be used, without realizing it.

Organizations, especially those with spiritual ideals and naive members, are vulnerable to being infiltrated or hijacked. Most of these organizations and their projects have been funded by huge financial interests and foundations, which easily direct and gradually gain control of their activities and philosophy.

Numerous prominent personalities who advocated genocide, eugenics, and racial superiority and rule, were members of some of these organizations. Some historians believe that these people, in their arrogance, ambition and zeal for improving the human race, actually engineered genocide during the Boer and World Wars.⁹



Numerous organizations claim to be directly guided by adepts or masters with great wisdom and powers.¹⁰ These adepts may have an enlightened attitude toward death, but do they condone murder, massacres, or genocide?¹¹ What are their goals?

9 Docherty and MacGregor, *Hidden History: The Secret Origins of the First World War* (2014, Mainstream Publishing).

10 Theosophical Society (Morya, Koot Humi); Rosicrucian organizations, I AM, and Church Universal and Triumphant (St. Germain); Rudolf Steiner, Theosophist, Anthroposophy founder (St. Germain, Jesus); most works of Alice Bailey of Lucis Trust are attributed to Djwal Khul.

11 The *Post Script* below examines the social context surrounding the ideas of racial superiority and eugenics, genocide, and secret societies that spread the lore of adepts.

Did they, like Kṛṣṇa, do everything they possibly could to prevent war, massacres and genocide?¹² Are they supposed to?

Prominent Theosophical author and Co-mason Charles W. Leadbeater wrote, “Physical death is not regarded by the Great Ones at all as it usually is in the outer world. ... Those Leaders, who know so much more than we, account it merely as an incident in the work which is being done, or sometimes as a reward for a piece of work well performed. Well indeed would it be for us if we could acquire this attitude of the Masters of the Wisdom.”¹³

There is a line between knowing that the soul is indestructible, and concluding that it is okay to kill people because one isn't killing the soul. There is a line between working toward the betterment of humanity, and committing genocide, arrogantly believing that one knows best who should live or die. There is a line between compassionately helping someone to escape unbearable agony and leave the body at their own request, and killing someone for convenience, expediency, or gain, or believing that one knows best who should live or die. !

All members of these organizations do **not** adopt philosophies of eugenics or racial superiority, but maintaining one's own moral principles is important.

It is essential to test the accuracy of one's own and anyone else's communication with purported masters or other beings. It is crucial to use common sense and to adhere to our own moral principles.

Meanwhile, all human beings have access to our Divine Source, our Creator—we have a direct soul connection. Our Creator does not leave its creatures bereft of Itself, now or at any time in history.

Human beings have an inner knowledge that we don't require an intermediary between us and our Creator. Some corrupt practices, like supposedly forgiving sins and granting eternal life in exchange for gold, have been overthrown as people sought their own connections with the Divine.

Psychic abilities are also not required. They can help, or they can distract us from our spiritual goal. It is also easy to misuse paranormal powers and fall backwards. Some people have had to forsake their psychic abilities in order to pursue a spiritual path.

12 Historical evidence exists that the Count of St. Germain, a noted adept, attempted to prevent the French Revolution.

13 *The Lives of Alcyone: A Record of Clairvoyant Investigations* (Adyar, Madras: The Theosophical Publishing House, 1924), Part 1, p. 47, https://www.anandgholap.net/Lives_of_Alcyone-1-AB_CWL.pdf. Leadbeater did not advocate eugenics or racial superiority.

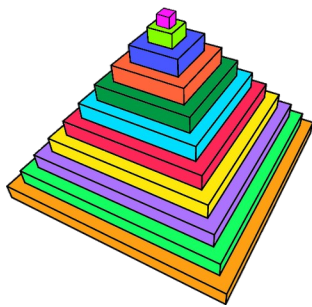
If one joins any organization, especially a secret one, it is wise to be both cautious and vigilant. Would we be willing to destroy our present culture and customs to make way for a new race? Would we agree to participate in genocide? Could someone we believe to be a master, or a spokesperson, persuade us to cooperate, or to look the other way and keep quiet?



We cannot rest our faith in an organization. ***We can only rest our faith in our Creator, our Source, and in our connection with It.*** We can nurture this connection. We can ask for guidance. We can test and refine the accuracy of our reception.

Let us take great care in approaching organizations and traditions, especially before taking vows of obedience or loyalty. Let us not allow secret knowledge to lead us into egotism or spiritual elitism. Let us keep our eyes, ears, hearts, and minds open, our conscience vigilant, and aim for inner purity as best we can.

7. Dominance-Hierarchy



Almost all human organizations, from religion to government to corporations, use a dominance-hierarchical system of administration. People at a higher level in the pyramid are entitled to and required to dominate and control those below them regarding organizational activity. People underneath are expected to obey their superiors in the organization. We assume that domination and submission occur in any hierarchy.

It makes evident sense for a highly skilled craftsman to give orders to an apprentice. It makes evident sense for someone with greater knowledge in an area to have more say in a decision than someone with little knowledge. People do not object to hierarchies with reason. They do, however, hate to be dominated.¹⁴

From childhood to old age, from time immemorial, people try to circumvent, cheat, sabotage, fight and overthrow domination under which they find themselves. Humans (and other species) experience more overall success, more peace, comfort and stability, through cooperation than through dominance.

A troop of baboons transformed into an uncharacteristically cooperative society when most of the dominant males died after eating from a large heap of infected trash. The males who survived were more cooperative, and new males that joined took six months to learn the troop's new ways.¹⁵ ... If baboons can do it, so can we. Hopefully we won't have to get sick to do so.



¹⁴ The few who enjoy it are considered pathological.

¹⁵ National Geographic, *Stress: Portrait of a Killer* (2008), <https://www.youtube.com/watch?v=mFiC2dRYn7Q>.

Sometimes force and domination are necessary. In such a case, one can use the minimal force to get the job done, like a good surgeon would.

In Nature, dominance-hierarchies are not universal. A tiger can dominate a deer when it is hungry, but the whole society of tigers does not dominate the whole society of deer. A spider can kill a human, but spiders do not as a whole dominate humans.

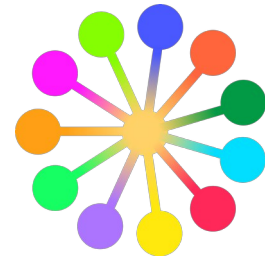
Oxygen does not dominate carbon, water does not dominate rock, evaporation does not dominate precipitation, or the other way around. A species dominates in certain circumstances and not in others. Everything in Nature exists with individuality, without overall domination. Nature keeps balancing, creating and destroying, with ingenuity beyond our comprehension.

Force is not the only way to dominate. Deer far outnumber tigers—so which species dominates, deer or tigers? ... Is it necessary to even aim to dominate?

Most people take dominance-hierarchy for granted and have never questioned whether it is a good idea. Militaries as we know them require a dominance-hierarchy, but do most other human organizations? One is hard pressed to think of an alternative, since we see it everywhere. However, hierarchies can exist without dominance and submission.

When humans steeped in a dominance-hierarchy model look at anything, we see through this lens and describe it accordingly, so this is how we've been taught. However, we can, with effort, put aside this lens, and conceive of other possibilities for human social order and organization.

A community arose in 1962 in Findhorn, Scotland, operating with a non-hierarchical system with decisions made by consensus, not decree or voting, for over a decade (until commercialism entered).¹⁶ The legislative and judicial functions of Summerhill School, founded in 1921, are not by dictates from an authority but by community meetings which any student or staff member may attend. Mennonite religious organizations do not have a hierarchical structure and used consensus as early as 1527. Quakers also make decisions by consensus.¹⁷ The Iroquois tribes formed a confederation that made decisions by consensus, according to the Great Law, for hundreds of years.¹⁸ President Dwight Eisenhower used consensus in formulating national policy and in administration.¹⁹



16 Kevin R.D. Shepherd, The Findhorn Foundation (2007, 2013), <https://citizeninitiative.com/the-findhorn-foundation.htm>.

17 Susan Nagel, *Understanding Quaker Decision-Making*, August 30, 2012, <https://blog.fsmn.org/2012/08/understanding-quaker-decision-making/>.

18 Haudenosaunee Confederacy, founded before 1600, elective system established in 1924, <https://www.seedsforchange.org.uk/consensus#who>.

19 Maj. Dallen R. Army, *Eisenhower: Decision-making and Consensus in an Unfamiliar Context* (2015-01, Fort Leavenworth: School of Advanced Military Studies, United States Army Command and General Staff College), <https://apps.dtic.mil/dtic/tr/fulltext/u2/a623447.pdf>.

In 1980 a young corporate executive used innovative, participatory strategy to run a large company, which weathered the worst economic depression and corruption in Brazil. The company has no organizational chart, around twenty-five percent profit-sharing, no work hours, no dress codes, and as few rules as possible. Company financial data is provided to all employees, who make decisions including setting their own salaries.²⁰



Research has shown that consensus is more effective than authoritative orders or voting. It results in better decisions and implementation, makes bridges between people, and empowers the group.²¹ Majority rule—democracy—failed utterly in ancient Greece because it results in disenfranchisement of all minorities by the majority. Mob rule by common, more nearsighted sectors of society ensues. This is why the U.S.A. was founded not as a democracy but as a republic, in which local communities theoretically choose their best and wisest to represent them.

To arrive at a consensus, everyone must hear and consider everyone else's perspectives and needs. Consensus is no way to determine what is true, but it is an excellent way to make community decisions. Consensus does not mean that each person has an equal vote or that the result is equal for everyone; it means that everyone agrees to follow one course of action, which might be one lone voice of wisdom.

Within spiritual and religious organizations, dominance-hierarchy is typical. Obedience is often required. Vows are common. Rituals are common. Rites of passage, initiations that mark entrance into the next level, are common. Status based on seniority, accomplishment, and political favor is typical. These are characteristic of the militaristic pattern that has dominated human social order for millennia.

Spiritual organizations do not need to adopt a militaristic, hierarchical model. It is the human ego-vehicle that wants power, status and dominance—not the real Self. Seeking dominance is more likely to indicate a non-spiritual goal, a less advanced aspirant, and a dysfunctional organization rather than one that is truly able to assist in one's spiritual development.

It makes sense to submit to knowledge, skills or resources that are truly superior. When it comes to general human interactions, however, rather than imposing a general dominance-submission-hierarchy model, a process that is inclusive of everyone is more effective and more satisfying to the human spirit.

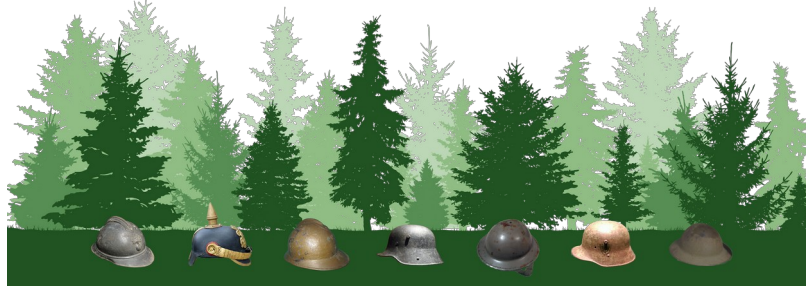
20 Ricardo Semler, *Maverick: The Success Story Behind the World's Most Unusual Workplace* (1993, 1999, Warner Books).

21 Rachel Hefte, University of Minnesota, <https://extension.umn.edu/leadership-development/benefits-consensus-decision-making>; Consensus-Building Institute, <https://www.gdrc.org/u-gov/consensus-building.html>.

8. Humans Prefer Cooperation

It is well known that during times of crisis, people cooperate. Neighbors and people who don't know each other help one another in exceptional ways. Even more striking demonstrations of how human beings choose and create cooperation occurred during World War I, among soldiers of opposite sides! Biologist Robert Sopolsky describes these events:²²

“This was a real event that happened, and an extraordinary one. This occurred during World War I. ... In 1914, the first Christmas of World War I, somehow the decision was made that there was going to be a truce on Christmas day. All of the fighting up and down the trenches was going to cease for twenty-four hours, and has been documented. It was amazing and bizarre: men out of the trenches playing soccer with each other from different sides, a bunch of German and French guys playing against some British and German guys on the other side, people exchanging gifts, people exchanging helmets as souvenirs, people singing together, people getting drunk together from the two opposite sides. And eventually when the officers got them to go back to their job, they returned to trying to kill each other. ...



“What was really striking about it is **it extended actually two or three days extra, longer than planned, because the officers couldn't get people to stop doing this.** ... But that's an outside force already establishing the cooperation.

“Here's something much, much more impressive. And this happened in World War I, and it didn't take a bunch of generals or heads of state to negotiate a truce. The way in which truces would spontaneously emerge over and over again across the trenches. How do you generate a reciprocally cooperative relationship with the enemy in the trenches over there where you don't speak the same language, and you don't even see their faces? Here's what you do.

“You take your best gunner and have him come up and lob a shell twenty yards behind the trench there, and blow up a tree. Now have your gunner lob a shell to hit the exact same spot again. And do it again, and do it again, do it a



22 Stanford University, Human Behavioral Biology, Lecture 20 Aggression IV, May 17, 2010, https://www.youtube.com/watch?v=BqP4_4kr7-0 (55:51 - 1:02:00).

bunch of times. What are you communicating to the other side? ‘This guy’s really good, and we’re choosing not to put the missile down on top of you. What are you going to do about it?’



“And then the other side would get out their best gunner and do the thing in return, and you have just worked out a non-aggression pact. And this occurred over and over again in the trench warfare, documented in letters back home to parents saying, ‘Hi, Mom and Dad, Things are okay here. I hope you’re worrying less ‘cause we’ve worked out something. Things are a lot better here, there’s a lot less people getting hurt.’

“Working it out along those lines, working out a tit-for-tat of vulnerability where you had to have a forgiving tit-for-tat. What if somebody messed up and accidentally dropped a shell into the trench on the other side? They got one shot back. Letters: ‘Dear Mom and Dad, Things are okay here. We had an incident the other day. We had this new gunner who didn’t really understand how things work and I heard he killed four people on their side, they shot one back, they took out three of our people, but everything is okay now.’

“Tit for tat, complete with a forgiving element. **This happened again and again and again in the trench warfare, and the only thing that stopped it from spreading is the fact that the officers kept insisting that nobody else was doing this, and these guys were gonna get shot and court-martialed if they didn’t stop this.**

“And if they had only had cell phones, if they only had communication, if they only had a way of knowing up and down the line that everybody was doing this, they would have stopped the war. Not with a treaty, not with generals, not with heads of state, not with diplomats, but simply a bottom-up way of evolving cooperation and they would have stopped the war if they knew that they weren’t the only ones wanting to do this.”

Human beings really do prefer cooperation. We create it routinely, and in the most unlikely of circumstances.

It is important to note that it was only the dominance of the officers—the dominance-hierarchical system—that perpetuated the killing and the war. Without an imposed dominance-hierarchical structure, most human beings do not usually create it or choose it.

**Dominance is both the primary motivation
and the primary mechanism
for human violence.**

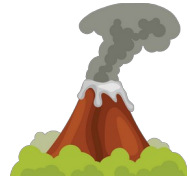
9. Spiritual Masters

Spiritual masters have individual personalities, preferences, styles—and missions. They do not all behave, dress, or act in a certain way. They are not all supposed to be the same or do the same. One might have the skills and personality of a fierce warrior, another of a patient teacher, another of a clever diplomat. They have characteristics suited to the tasks they wish to accomplish.

Some enlightened beings are reclusive and avoid worldly affairs; others have engaged in extensive public dialog. It is said that the higher a master's consciousness, the less one speaks; but some have spoken at length routinely. Spiritual masters are inclined to be self-sufficient, yet there is always give and take with their environments. They are disciplined without being excessively rigid. They are able to be soft or severe, kind or rude, accepting or rejecting.



Nature is not always benign. It sometimes acts furiously and destructively: hailstorms, tornadoes, volcanoes. Nor is Goodness always benign, and nor are spiritual masters always benign—to the human ego.



Anger is considered to be a deadly sin; however, great spiritual masters have become angry in the face of unrighteous behavior. Jesus overturned the tables of corrupt money-changers, and was angry at people who objected to healing on the sabbath.²³ Rama became angry when the sea refused to calm down when he needed to cross it, when he was challenged by Paraśhurma, and when a demon crow attacked his wife.²⁴ Kṛṣṇa got angry when the warrior Arjuna was fighting only halfheartedly for righteousness. He was also angry and cursed Aśhvataṃsa for killing all five Pandava sons as they slept during the nightly truce.²⁵ Buddhist teacher Marpa imposed cruel labors and shouted furiously at his disciple who had practiced dark magic in the past, in order for him to experience the harm he had done to others.²⁶

A genuine spiritual master often has superior knowledge and extraordinary powers, but is not likely to display them to gain fame or money, or upon demand. A spiritual master might effect miracles in private or in public, or not at all. A genuine spiritual master uses power of all kinds for the benefit of all. Most activity is unseen.

23 Temple: with a whip, John 2:13-22; and again later, Matthew 21:12-13, Mark 11:15, Luke 19:45-48. Sabbath: Mark 3:4-6. "Jesus" is the English translation of the name in the original language.

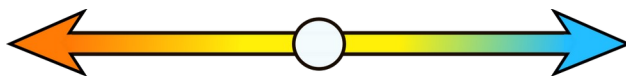
24 *Ramayana Retold by C. Rajagopalachari*, (Paraśhurma) Ch. 10, p. 21-22, (crow) Ch. 53, p.148-149, (sea) Ch 66, p.174-175, <https://www.holybooks.com/wp-content/uploads/Ramayana.pdf>.

25 *The Mahabharata of Krishna-Dwaipayana Vyasa*, Kisari Mohan Ganguli, tr.; Book 10 Sauptika-parva, slaying §8 p. 3559-3561, Kṛṣṇa's curse §16 p. 3580; Book 6 Bhishmaparva, Bhishma's promise §98-9 p. 2471-2473, §107 Bhishma, Arjuna and Kṛṣṇa's rage p. 2493-2494; <https://hollybooks-lichtenbergpress.netdna-ssl.com/wp-content/uploads/MahabharataOfVyasa-EnglishTranslationByKMGanguli.pdf>.

26 *Tibet's Great Yogi Milarepa: A Biography from the Tibetan*, W.Y. Evans-Wentz, ed., 2nd ed. (London: Oxford University Press, 1969), Ch. 5 The Probation and Penance, p. 93-128.

We cannot judge a spiritual master by the behavior of followers—after all, spiritual masters might take on the most difficult cases. However, we can note the overall influence of a master over time. Do followers seem to improve their bad habits or weaknesses? Do they seem to increase in virtue? Remember, we can't see everything about other people, and we must be careful to gauge vice and virtue by our inner sense, not by external rules or appearances, or by personal likes or dislikes. Do followers seem to act with more genuine caring for others? Do they seem to have an inner peace or joy they didn't have before?

Spiritual mastery is known by its fruits. ***The only way we can reliably discern a true spiritual master, if we have the good fortune to meet one, is by the effect on ourselves—over time.***



Have we increased in virtue as a result? Have we improved our bad habits or weaknesses? Are we less self-centered, less condemning, more understanding? Are we purer in mind and action? Do we have more integrity, more inner peace? Do we give more often from our heart, to more people?

Do we have more quiet, inner **Joy**?

A genuine spiritual master is unlikely to be easy to reach. Most of us have never met one. This is surely intentional; masters would have the ability to only be seen or recognized by people whom they accept. If one wants to meet them, it is a good idea to ask inside that one will recognize them when they appear!

A genuine spiritual master is unlikely to waste time or words. A master might accomplish ten goals with one word or action.

A genuine spiritual master may have a profound effect on someone who approaches with a sincere heart and pure intent. The mechanism for this influence might be invisible, but even one such contact can change the course of a person's entire life. A genuine spiritual master will likely have an effect, even if it's not immediate or obvious.

The fruits of a genuine spiritual master are always good. However, to see the fruits and whether they are good requires us to stretch our paradigms and humbly acknowledge that we don't see or know everything—or much at all.



10. Submission to a Master

Many people and organizations idealize a personal tutelage with a master. This status is considered a coveted honor, and one feels privileged to submit totally to the master's directions. Charles W. Leadbeater wrote, "In occult terms, to hear is to obey."²⁷ This ideal bears scrutiny, since submitting to a human being, even an adept magician or master, is not the same as submitting to God Itself, to our conscience, to the One Thing.

In vedic tradition a spiritual aspirant, after thoroughly examining a spiritual teacher (*sadguru*), submits to the guru for the duration of one's instruction. If the teacher is a genuine master of life, able to guide the aspirant toward liberation, this submission is ideal. The teacher uses authority over the student for the student's highest good and long-term spiritual goals. This Eastern tradition of full submission seems to be promoted in one form or another by many spiritual organizations.



An attitude of veneration and subservience seems to exist in all organizations that claim to be associated with masters. Masters are described as having superhuman powers, and aspirants are naturally inspired with awe and curiosity. Subservience especially must be examined critically, for whenever one submits to another, it is easy to do much evil, without evil intention.

If an instruction or philosophy is truly given by an avatar or spiritual master, then submission is probably wise—although some are playful, most are unfathomable, and all bear consequences of their actions and inaction. Otherwise, uncritical submission is highly inadvisable.

Submission to a genuine spiritual master is one of the most beautiful relationships one can experience. It feels like total Grace—even though one has worked hard and sacrificed everything for it. All one has given up seems like naught.

It doesn't result in physical comfort, material wealth, status, or relief from worldly problems as many expect. It furthers one's **spiritual** growth. Material comfort can actually be counterproductive. All possessions require some of our time and energy—they need food, cleaning, maintenance, and protection. Yogis don't go to five-star hotels to do spiritual practice; they live in austere conditions, which helps them to focus single-mindedly on their goal.

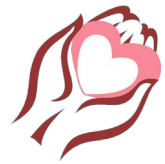


Although spiritual masters might heal or solve a problem, they aren't likely to make our investments a success or suddenly make our governors honest, humane or diligent. Jesus did not free the Hebrews from domination by Rome—he directed their attention toward a heavenly kingdom and told them to give to Caesar what was Caesar's.²⁸ Buddha did not eliminate sickness, old age or death—he directed us to desire less and do what is right. Sufi masters don't coddle us—they throw us into the abyss.

²⁷ *How Theosophy Came to Me* (1930, Adyar: The Theosophical Publishing House), Ch. V, Marching Orders, <http://www.singaporelodge.org/htctm.htm>.

A true spiritual master is aware of a student's past and likely future, strengths and weaknesses, attachments and aversions. A true spiritual master arranges situations that help the student toward what the student **needs** most. A true spiritual master knows the way and guides the student toward ultimate Truth, toward enlightenment, toward self-realization.

To receive guidance from God or from a spiritual master, ask in the heart with sincerity, humility, and pure motive. Then, put good will into action by weeding out faults, purifying one's heart and mind, and doing good for others.



Wait with discipline and forbearance. One's purpose and determination are usually tested. Often look-alikes appear first. Only if nothing but the real thing will satisfy us does the real thing appear.

Although our ultimate goal is one, there is an infinite variety of paths. Learning occurs in different ways, in different orders. Each genuine master is intimately familiar with certain variations and is best suited to certain students. If one is making progress along a particular path with a genuine master, it is wise to follow the master's directions, as spiritual practices can be distracting or harmful if applied out of order or inappropriately.

Milarepa became so discouraged by his master Marpa's harsh treatment that he lost hope. Marpa's wife felt so sorry for him that she forged a letter from her husband asking another teacher to give Milarepa the secret instruction. Milarepa went and received the instruction, but did not attain the expected result. Marpa was furious at all three of them. Marpa had planned to exhaust Milarepa's bad karma completely **before** granting him the instruction he desperately wanted. Milarepa thus had to endure years of harsh austerities before finally achieving liberation.²⁹

If we think a master has accepted us or is communicating with us, it is good to avoid feeling important or superior. It is also crucial to test one's "hearing," and not assume that all one's ideas are the master's transmissions. Psychics and magicians can interfere in or hijack telepathic communication. One must refine one's senses and test whether ideas arise from our own conscious or subconscious, outside influences, or whether they are genuinely inspired by the master.³⁰

Knowledge and techniques are not required to commune with our One Source, to reach high states of consciousness, or to access Truth. Vows are not required by our Creator. Nor is obedience; obedience to "Thy will" is smart, but not required. We are allowed to do good or bad, and when we experience the results we decide to do good—not because we are mindless robots or fearful animals obeying a commander, but because we are intelligent.³¹

28 Mark 12:17.

29 *Tibet's Great Yogi Milarepa*, p. 113-128.

30 For a more detailed discussion, see *Emotional Clarity*, https://wisdom2joy.com/Emotional_Clarity.

31 For a more detailed discussion, see *Real Intelligence*, https://wisdom2joy.com/Real_Intelligence.

Spiritual masters, in their wisdom, might require obedience from a student if warranted. But forceful domination is not typical of a master-student relationship. A true master honors the inner divinity in all, including students, and a student honors the superior attainment and the divinity in the master.

A genuine spiritual master may not associate with any organization, may not require vows, and may teach subtly or silently. Individual counsel from a genuine spiritual master is of immeasurable value, to be cherished forever.

A master may save a student from a calamity, for which the student is eternally grateful. This does not mean the master is omnipotent, or is able or willing to save everyone else from a calamity.

Adepts in “the hierarchy” (either the real hierarchy or the man-made astral hierarchy) are viewed as perfect beings, omniscient and omnipotent. They are worshipped, held in awe. Any statement purporting to come from a master is treated as an irrefutable truth on its face; a suggestion is treated as a sacred order. This sense of unquestionable authority spreads to messengers and leaders of organizations that claim to be guided by them.

Members of Earth’s real administrative hierarchy do not claim to be infallible—but followers act as if they were. Organizations attract members by implying that the masters are omniscient and omnipotent—despite the fact that the organizations supposedly being infallibly guided are in a complete mess.



Human beings have been trained to rely on an external savior or god, rather than on our inner, Divine connection. When we look for an external savior, we fall at the feet of anyone who is more powerful—whom we cannot assess. People worship adepts and masters based on hearsay, without having met or experienced them. People surrender to someone whom they don’t have the capacity to evaluate. Then they close their minds to any possibility that their god or master may be imperfect, or false.

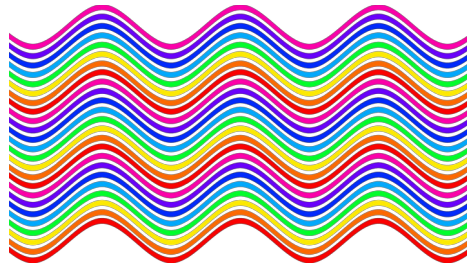
It is appropriate to defer to superior knowledge and wisdom. At the same time, we do not always have the ability to discern whether such a person is truly spiritual, or what the person’s real motives are. ***The only true guide is our inner heart, our connection with our Source, our conscience, our sincere desire for Goodness.*** It is only through training this inner sense of ours by experience that we can navigate through the minefield of temptation, deceit, egotism and ideologies that surround us.

We would like to find security, a single source upon which we can depend. Any such source that is true refers us back to our own inner Self.

Our inner voice is not infallible—not because it’s intrinsically defective, but because our mind, emotions, body and desires produce considerable interference. Being human is a process of learning to discern, and eventually realize Truth.

**Spiritual mastery does not require dominance
over anything other than oneself.**

**Spiritual mastery does not require submission
to a separate, external authority;
it requires a resonance with our Source.**



Like Sage Utanka, for spiritual mastery one must eventually rise above the rungs of all ladders, however useful they have been. At some point they become a hindrance. Rungs and ladders are to be appreciated for their helpfulness when needed, and discarded with gratitude when no longer required.

**The goal is always direct, personal
resonance with our Source.**

That makes mastery.

Artist acknowledgements: Johnny Automatic (ladder), Jon Phillips (cloud), GDJ (circle of people), Tzunghaor (nuclear explosion), OKSmith (pointing up), Frankes (pointing down), unknown artists (tornado, pyramid outline, matches) @ openclipart.org; unknown artist (volcano) @ publicdomainvectors.org; Grand Failure (forest), Prashanthande07 (sadhu), Patrimonia Designs (genie) @ dreamstime.com; Pike Picture (Utanka), Pavel Naumov (peacock feather), Iuliia Poliudova (fakir), Matthew Ragen (baboons), Tudor Antonel Adrian (spiked helmet), Hynek Gazsi (soldiers), Zhanna Millionnaya (hands), Lorelyn Medina (bowing), Klotz (mess) @ 123rf.com; Low-resolution organization images are displayed only for the purpose of visual identification and are believed to qualify as fair use: Illustrious Order of the Red Cross; Ordo Templi Orientalis (Frater5); Church Universal and Triumphant; and Pilgrims Society. Zscout370 (Knights Hospitaller), Helix84 (Templar cross), Moransky (Jesuit), Eric Cable (Freemasonry), Olaus Magnus (Thule Island), Frater5 (Theosophy), Fuzzypeg (Golden Dawn), Wolfgang Voegle (Steiner), Rosicrucian Order (Rosicrucian), Eugenics Society, TheKing1066 (British helmet), Marcel Hébrard (French helmet), Daderot (American helmet), Hermann Schmiechen (Koot Hoomi, Morya), and other portraits are in the public domain; LifeofRiley (red cross and star), RootOfAllLight (rose cross), Vetriano (Italian helmet), Johnbod (German helmet) Creative Commons 4.0; Timothy Titus (Rosicrucian Cross of Constantine) Creative Commons 3.0, Fred Romero (Austrian helmet) Creative Commons 2.0.

Post Script

Genocide, Eugenics and Masters: Some Relevant History

During the 1800s, Oxford lecturer John Ruskin, Cecil Rhodes, and Alfred Milner were ardent British racial supremacists.³² Rhodes wrote, “I contend that we are finest race in the world and that the more of the world we inhabit the better it is for the human race. ... I read the story of the Jesuits, I see what they were able to do ... Why should we not form a secret society with but one object, the furtherance of the British Empire and the bringing of the whole uncivilised world under British rule, for the recovery of the United States, for the making the Anglo-Saxon race but one Empire.”³³



Rhodes established the secret Round Table group in 1891 with this aim, and Alfred Milner carried it on. Arthur Balfour, Lord Nathan Rothschild, Fabian socialists George Bernard Shaw and H.G. Wells, and others joined. During the second Boer War in which genocide was conducted against the black and Boer populations in South Africa,³⁴ Rhodes was the premier of the Cape Colony, Balfour was an influential leader in British foreign policy, and Rothschilds gained control of the gold and mineral resources of South Africa.



Shortly afterwards, the Pilgrims Society formed in order to enlist powerful Americans in their plan for world domination. These groups are not magical or spiritual—their goals are social, economic and political:

- **Fabian Society** (1884, to gradually transform society into socialism);
- **Round Table Group** (1891, 1909, world domination by British race patriots);
- **Pilgrims Society** (1902, to promote good will and peace between the United States and Britain);
- **Eugenics Society** (1907, to promote sterilization or euthanization of “unfit” members of society).



Balfour was a prominent member of the Eugenics Society, which claimed that the English aristocracy ruled because they were genetically superior. The families of this Society (Huxleys, Cadburys, Darwins, Wedgwoods, and banking families in Britain and America) later funded



32 They happened to also be Freemasons, but this was not an official Freemasonic stance.

33 Cecil Rhodes, “Confession of Faith,” 1877, <https://publicintelligence.net/cecil-rhodes-confession-of-faith/>.

34 Kyle Hunt, “The British Empire’s Holocaust Hypocrisy: The Shocking Reality of the Second Anglo-Boer War,” Nov. 26, 2017, http://www.renegadetribune.com/british-empires-holocaust-hypocrisy-shocking-reality-second-anglo-boer-war/?doing_wp_cron=1592007360.3178339004516601562500.

Adolf Hitler, who believed in Aryan racial superiority and was a member of the secret Thule and Vril Societies.³⁵

British wealthy classes in the late 1800s were alarmed that the “unfit” were having more children than the “fit,” and they feared for their survival. Belief in British racial superiority was not uncommon. People openly spoke about murder, sterilization and segregation of races for the “greater good.”

Most people today believe that everyone has “human rights,” including the right to procreate, and that everyone should have food, clothing and shelter. One day a Muslim father was begging in a train station in India with his ten children. A traveler asked why he had so many children if he couldn’t support them. He replied, pointing upwards, “They are a gift from up there” (the way Muslims typically refer to God).



The traveler replied, “No, they are a gift from down there” (pointing to the man himself).³⁶



The issue of human reproduction does need to be addressed—by all people with different customs and cultures, not by a few who forcibly impose their solution.

Winston Churchill (vice president of the Eugenics Society, Pilgrims Society executive and Freemason) wrote to Prime Minister Asquith in 1910, “The unnatural and increasingly rapid growth of the Feeble-Minded and Insane classes, coupled as it is with a steady restriction among all the thrifty, energetic and superior stocks, constitutes a national and race danger.” He wanted the “unfit” to be forcibly sterilized and confined, and in 1911 he addressed the House of Commons about the need for forced labor colonies for “tramps and wastrels.”³⁷



He said in 1937, “I do not admit, for instance, that a great wrong has been done to the Red Indians of America, or the black people of Australia. I do not admit that a wrong has been done to those people by the fact that a stronger race, a higher-grade race, or, at any rate, a more worldly wise race, to put it that way, has come in and taken their place.” He believed that non-white “barbaric” races were a menace to civilization. He stated, “I hate Indians,” and in the famine of 1943, he delayed sending food to millions who starved to death.³⁸

35 Matthew Ehret, “Cecil Rhodes, the Roundtable Movement and Eugenics,” April 15, 2015, <http://canadianpatriot.org/cecil-rhodes-the-roundtable-movement-and-eugenics/>.

36 This exchange was witnessed by someone known to the author.

37 Sir Martin Gilbert CBE, Churchill’s official biographer, “Churchill and Eugenics,” <https://winstonchurchill.org/publications/finest-hour-extras/churchill-and-eugenics-1/>.

38 “Racial Views of Winston Churchill” https://en.wikipedia.org/wiki/Racial_views_of_Winston_Churchill; [25] Samar Attar, *Debunking the Myths of Colonization* (2010, University Press of America), p. 414-415; Johann Hari, “Not his finest hour: The dark side of Winston Churchill,” *The Independent*, <https://www.independent.co.uk/news/uk/politics/not-his-finest-hour-the-dark-side-of-winston-churchill-2118317.html>.

It is important to realize that people sincerely believed their fears were real and their philosophies were good, even though today these ideas are considered utterly horrible and shocking. British and German Aryan supremacists were vying for world power and domination, at seemingly any cost. Outright propaganda, medical experimentation on people considered expendable, and biological and chemical weapons were being used and developed by the powerful, who envisioned their descendants ruling the world with the feeble-minded masses under their control. They wanted to improve the world and regarded their methods as acceptable.

Against this backdrop of social philosophy, enter Helena P. Blavatsky writing about “adepts” with incredible paranormal powers and longevity. Naturally, the wealthy and powerful were more than interested: the more power the better! Seances and mediums with messages from the “other side” were popular social events.



Blavatsky, and later Rudolf Steiner, Alice Bailey and others, wrote that there are to be seven “root races” of humanity, with a “Manu” in charge of each.³⁹ The next root race, the sixth, was predicted to arise in Baja California, Mexico. Steiner, who was fully devoted to the “Masters of Wisdom,” in 1920 exposed British imperialist plans for depopulation.



Theosophist Charles W. Leadbeater met Blavatsky in 1884 and requested to be accepted as a student by a master. He was not at all clairvoyant. One day his master, Koot Humi, physically appeared to him and recommended certain practices, promising to see that no danger would ensue. In forty-two days of intense practice, Leadbeater developed clairvoyance.



He was then trained and tested intensely for a year by the masters themselves (especially Djwal Khul, student of Koot Humi and future master of Alice Bailey) until they were satisfied with his perception and accuracy.⁴⁰ Understandably, he was fully devoted to these masters. He subsequently conducted extensive clairvoyant investigations into past lives of individuals, among other matters.⁴¹



Leadbeater’s investigations claimed that the Manu begins a new root race by first breaking up the current customs and thought patterns of humanity. The Manu is

39 H.P. Blavatsky, *The Secret Doctrine: the Synthesis of Science, Religion, and Philosophy* (1888), <https://www.holybooks.com/wp-content/uploads/The-Secret-Doctrine-by-H.P.-Blavatsky.pdf>; Rudolf Steiner, *Atlantis and Lemuria* (1904; English tr. 1911, London Theosophical Publishing Society).

40 C.W. Leadbeater, “How Theosophy Came To Me,” (1930, Adyar: The Theosophical Publishing House), Ch. IX, Unexpected Development and Psychic Training <http://www.singaporelodge.org/htctm.htm>.

41 It is usually “adharmic,” unethical, to look into past lives of other people except at their request in order to assist them.

assisted by a “Band of Servers” who are **docile, patient, intelligent, industrious, cooperative and subservient**.⁴² A massacre occurs, and a few children are saved in order to “seed” the new root race by the Manu himself. Leadbeater wrote,

“It is interesting to note how absolutely the Manu looks upon everything that happens only from the point of view of the plan as a whole. The Massacre of His new race is to Him by no means a matter of regret; it is a necessary part of the scheme; and He so explains this to His followers that they account it as honour to cooperate in the work. ...”⁴³

“The race was swept off the face of the earth by an inrush of savages. ... Each time a few of the most promising children were saved from the massacre to be the seed of the next attempt; each time the Manu gathered together his Band of Servers, that they, who were used to his methods, might incarnate as his descendants, and so carry the Race along the lines which he desired. Having no personal karma to hinder him ...”⁴⁴

Although Leadbeater would have been familiar with the widespread ideas regarding racial superiority and eugenics, he did not espouse them,⁴⁵ so it is unlikely that wishful thinking caused him to perceive these massacres. His personal secretary, who was with him during all his working hours for five years, stated that Leadbeater was always cautious, careful, and had no speculative tendencies whatsoever. He described him as matter-of-fact, reporting accurately what he perceived, not caring whether anyone believed him. He described Leadbeater’s character as extremely loving and affectionate, and extremely scientific.⁴⁶

It was also noted that in his investigations of past lives, people whom Leadbeater liked appeared as heroes and people whom he disliked appeared as villains. This throws doubt on his veracity, and on the masters who trained and guided him. If he was inaccurate in these important matters, why didn’t they correct him or stop him?

Leadbeater was very self-confident and had a powerful presence. Most people would be self-confident if masters had physically appeared to them and trained them. He may have been deluded, but it is clear that he sincerely believed what he wrote. Were his accounts of massacres and seeding new root races correct? Only a highly accurate clairvoyant can tell; meanwhile, no one has stopped human genocide.

Neither God, nor god or goddess, nor master, nor adept prevented the massacres and genocide of World Wars (1914-1918, 1939-1945), genocides by Alexander the

42 *The Lives of Alcyone: A Record of Clairvoyant Investigations* (in two volumes, Adyar, Madras: The Theosophical Publishing House, 1924), Forward by C.W. Leadbeater, p. 2-3, 5-6.

43 *The Lives of Alcyone, Part 1*, p. 47.

44 *The Lives of Alcyone, Part 1*, p. 60-61.

45 C.W. Leadbeater, “An Occult View of War,” (April 1916, *Theosophy in Australia*) http://www.katinkahesselink.net/other/cwl_war.html.

46 Lecture by Ernest Wood in 1923 published by C. Jinarajadasa, <http://www.katinkahesselink.net/his/wood1.html>.

Great and Ghengis Khan, Indian genocide by Muslims (1202-1799), genocides by Stalin (1937-1938), Mao Zedong (1958-1962), and Pol Pot (1975-1979) of their own people, massacres of Christians by Romans and by communists, Irish genocide by Britain (1649-1653), Mongolian Buddhist genocide by China (1755-1758), Circassian genocide by Russia (1864-1867), Boer and African genocide by Britain (1899-1902), Armenian genocide by Turkey (1894-1895, 1915-1922), Kazakhstan (1931-1933) and Ukranian genocides (1932-1933) by Stalin, Croatian genocide by Ustašhi (1941-1945), Tibetan genocide by China (1949-1984), Bangladeshi genocide by Pakistan (1971), Rwandan Tutsi genocide by Hutu (1994), or Uyghur genocide by China (2019-2021).

Since no all-powerful Supreme Being has prevented human massacres and genocide, we presumably cannot blame adepts and masters for failing to do so. Nor can we assume that they engineered genocide in order to make room for new races. Human massacres are clearly allowed. **The human race must apparently learn by experience, bitter though it may be.**

Leadbeater's work served as the foundation of much that followed. His clairvoyant investigations formed the standard literature on auras, chakras, clairvoyance, dreams, rituals, thought-forms, and history of humanity.⁴⁷ Many psychics have subsequently confirmed his work and built upon it, and organizations still teach from his texts.

He was accused of fraud and was even described as “evil,” although a few of his accusers had questionable perspectives.⁴⁸ Some believed him to be highly spiritually evolved.

If his perceptions were faulty, then the whole body of his work is thrown into question, so is the work of many others—and so is the masters' supposedly infallible guidance of organizations and individuals.

Adepts and masters are powerful and can be spiritual, but they are not omnipotent, omniscient, or infallible.

47 C.W. Leadbeater wrote more than sixty publications, including: *The Astral Plane* (1895); *The Aura* (1895); *Invisible Helpers* (1896, 1915); *Dreams* (1896, 1918); *Clairvoyance* (1899); *Thought-Forms* (1901); *The Unseen World* (1901); *Man Visible and Invisible* (1902); *Occult Chemistry* (1908); *The Use and Power of Thought* (1911, 1912); *The Chakras* (1927); *The Devachanic Plane* (1902); Annie Besant and C.W. Leadbeater: *Man: Whence, How and Whither, A Record of Clairvoyant Investigation* (Adyar, Madras: The Theosophical Publishing House, 1913, reprinted 1947), <http://www.austheos.org.au/library/bindex-leadbeater.html>.

48 Official records indicate he was born in 1854, although he claimed 1847. He was denounced by J. Krishnamurti, whose records of improper behavior are still under seal until ~2075. Aleister Crowley, who practiced serious sex magic, called him a sex-maniac (*The Equinox*, vol. IX Libra (Fall 1913), p. xxix). He admitted under oath to teaching masturbation to adolescent boys, sons of Theosophical Esoteric Section members. The boys were very strongly devoted to him and none would testify against him. He slept and bathed with them, and avoided women. <https://blavatskytheosophy.com/the-case-against-c-w-leadbeater/>. He portrayed himself as a martyr, claiming that the attacks against him were part of the fourth “Arhat” initiation. Whatever one might think about his behavior, it is evident from his writings that Leadbeater sincerely believed that what he did was for the good of his students.