

Nov. 7, 1941

Dear Yogi

Herewith is the offering for the Nov. meeting.

I find that in going over the papers for the Sunday public meetings that we have completed the set which Jim entrusted to me. No. 39 was the last series and reference is made in it to a succeeding paper which we do not have. I am wondering if we lack one or two papers to complete the set, or do we merely start over and take them all again from the beginning?

I have found a couple of people who show evidences of thinking along lines which would naturally lead them to attend our classes. It will now be up to us to intrigue them enough so they will attend one or two classes on worlds & men. It appears as if our best bet is to get a few more interested before we start those classes again so that at least three or four can start with us at the beginning and carry through.

I find Secret Doctrine on the difficult side - but then I am not turning on full power as it were. I am merely "browsing" and in the browsing

have discovered just how limited is my vocabulary.

By the way - if "From point I to Space I" is printed and ready would appreciate receiving a copy either C.O.D. or let me know cost and will refund. I'm sure Maxine Hamilton wants a copy too.

A few questions:

1. What relations do the moons of other planets bear to their planets - Is it a similar relationship as our moon to Earth?
2. Was the earth a "sun" at one time to our moon?
3. What kind of machine did J. W. Keely of Philadelphia almost invent. Do you have any information as to its characteristics? S. D. talks about it but at the same time leaves me in the dark with respect to Basic outline of it.
4. Is there any concise outline of the tenets, in detail, of Assembly of Man, Code of personal Conduct for members, etc. That is - generalized picture of what primary work may lead into and other data or talking points for intriguing interest of others so that they may also take up the work?

That seems to be enough for now.
Kindest regards + best wishes to you
and "Mother" Jim

San Fernando, Calif.,
Dec. 1, 1941.

Dear Peter:

Owing to the fact that I am in the midst of a heavy writing cycle and since some of your questions require rather thoughtful answers, I have postponed answering you until there was a break in my other writing. I shall take up your questions in sequence.

1. We are working on the problem of publication of "From Point I to Space I", but it is not yet out. David McKay will handle the publishing end if we assume the printing and binding costs. They have gotten bids from eastern printers, but acknowledge that they are high, due to present paper and labor costs. We are now trying what may be done here on the printing and binding.

2. As far as available information goes, there is a general pattern in the moon-planet relationship and, also, extraordinary situations. In general a moon is the remnant of a preceding world-period, at the close of which the globes enter final Fralaya for that cycle. The physical moon is the part of the old septenary of globes which corresponds to the physical earth. The old matter is gradually transferred to the new planet, until finally the moon disappears entirely. This would be the reason why some planets do not have moons. On the other hand, there is such a thing as captured moons, i.e., material bodies like asteroids and possibly even comets that have come within the gravitational field, as we would say, and thus held in an orbit. This is an explanation of the multiplicity of moons possessed by some planets. There is a sense in which we may speak of the moon as the mother of the earth, in which case, the earth is the child and not the sun of the moon, either now or in the past.

The moon has a bearing upon the genesis of earth-humanity since the evolved humanity of the lunar evolution became the Bitris of earth humanity. But this accounts for only the non-intellectual side of man, the part that has more in common with animal life. The evolution of the intellectual or manasic man has a different genesis, which does not enter into the picture until the middle of the third root race.

3. The answer to this question is contained in the answer to (2)

4. It is said that J.W.Keely carried over from achievements of past incarnations something of a subtle force, often called the Dynaspheric force. It is also said that this is the same force which Eulwer Lytton called the "Vril" in his story of the "Comming Race". This force appears as something both psychical and physical and is not like anything as yet known to our science, though it may have some relationship to what we know as intra-atomic energy. I think that we will be approaching close to this force when we finally combine psychology with physics, but new concepts and new psychical correlations must first be developed. At any rate, in the case of Keely, it is said a machine was invented which would operate so long as Keely had personal contact with it. His own psychical organism supplied the necessary connection with the hidden energy. When he later tried to make

a machine which would operate independently of himself he failed entirely and, owing to injudicious preliminary advertising, he came to be regarded as a fraud by the scientists of his time. It is said that the inner Brotherhood has placed barriers in the way of the present re-discovery of this force, owing to the present moral stage of this humanity. It would be a terribly formidable instrument of war, and we are, as a race, clearly too fond of the military idea.

Yes, the Secret Doctrine does leave one in the dark on this subject, after having said enough to arouse one's interest, but the Secret Doctrine does that on practically every subject it touches and with deliberate purpose. The student is challenged to investigate and discover what he can and develop such powers as he is able. I have had success in some of the zones covered by the Secret Doctrine, beyond anything I had formerly expected, but the whole field is so enormous that it would require several lives to cover the whole ground.

If you want to go into this field you had better first strengthen yourself with respect to that tendency to break correlation with objective consciousness when meditating on metaphysical subjects. One must build the power-plant first and take care of the problem of conduction and insulation. Certain ideas, taken meditatively, unlock powers. I believe that it is wisest to achieve the metaphysical transformation first, so that one establishes himself on the higher level, then he is enabled to act upon powers from above,

5. Beside the little yellow book we do not have the concise outline in detail you speak of. The little book gives only a most general statement defining the standpoint of the philosophy as spiritual in the sense that the spiritual stands as foundation rather than as superstructure. From this basic agreement the student has utmost freedom in developing his own insight and point of view. The teachings are not dogmas which must be accepted, unless the individual is genuinely convinced of their soundness. Direct self-knowledge is the important thing to be awakened, and when illumination is attained, the individual becomes self-determined for the first time in the strict sense of the word. The teachings of the Assembly, including the Secret Doctrine, etc., are designed primarily for the awakening of self-knowledge.

A materialist would not find himself at home in the Assembly nor one who was exclusively oriented to personal self-interest. Outside of that, the door is open in principle. For the one who is initiated, there is a further practical principle that applies. The initiate must take a one-pointed orientation which means he cannot have a divided loyalty or focus in his religious life. His secular associations are not touched by this. But divided religious or occult correlation fatally interferes with the psychical growth necessary for the transformation. This is a rule for the transitional stage, and does not apply when illumination or Enlightenment is attained.

The practical morality of the Brotherhood is substantially that of Buddhism, which is the one side of Buddha's teachings.

which have come down with a high degree of purity. This code is partially outlined as follows:

- a. Non-lying.
- b. Non-killing.
- c. Regarding the good of another as highly as one's own good.
- d. Cultivation of all conduct, speech and thought which tends to weaken the focus of desire upon the object and to strengthen its focus toward the Subject or Truth in the abstract.
- e. Cultivation of an attitude of mercy toward all creatures.
- f. Conscientiousness in relation to all problems and relationships, material or spiritual.
- g. An energetic, as opposed to a passive, attitude.
- h. Willingness to assume responsibility of decision.
- i. Loyalty to the Brotherhood, the representatives and to the doctrine which is accepted.
- j. Scrupulous honesty.
- k. Dealing justly, to others and to one's own different functions.
- l. To give to the "I should do" first place, as compared with the "I would like to do". (In time the "I should do" tends to become identical with the "I would like to do", but when there is conflict the individual's judgement of right-action must take priority over the individual's private wishes. But here, the "I should do" is determined by the individual's own conscience rather than by a formula laid down by someone else.)

In trying to live according to a code of this sort one finds a number of difficulties, since no specific action is given for a specific situation. It is thus the opposite of the Roman Catholic type of morality, which consists of external and specific rules which are learned. In the specific situation the individual must make his own moral judgement in the light of the above guiding principles, and without the help of someone else giving his decision the O.K. before he acts upon it. If he decides wisely he gets the benefit of that karma, whereas if he did the same thing because someone else told him to, it would be the latter who would get most of the karmic benefit. There is thus such a thing as stealing the other fellow's chance of making good karma. So, often concern for the other fellow's good implies not interfering with his decision. Accordingly, this higher kind of charity is very different from that of much of modern sociology which tends to rob a man of the very thing which enables him to grow. As a rule one should leave the other fellow alone so long as he is trying and still has strength enough. When the latter proves inadequate, then is the time to step into the breach. This restraint is also often difficult to learn.

The greatest difficulty arises where different rules seem to come into conflict. Suppose one were in a situation where telling the truth would lead to someone's being killed. Should one lie to save a life, thus keeping rule (b) but sacrificing rule (a)? The individual will have to work this out. But an important point to note is that rule (a) is non-lying. Often it is possible to avoid telling the truth without lying. Often the other fellow does not have a right to the knowledge which we have and so it is not always a duty to tell what we know. One can keep silent or side-step without lying. All of this calls for much thoughtfulness and art, and each individual has got to assume the job himself.

What is the primary object of the Assembly work? In one sense the answer is simple. It is the attainment of the Gnosis and the realization of the Divinity which lies resident, though generally hidden, within the depths of every creature. What happens after the Attainment is another question which may well be left until that time comes. With the Attainment the tragedy of life and of ignorance is conquered, and that means the world problem and the religious problem is solved. Beyond lie other problems, but they belong to Real Life and can scarcely be understood by one who has not yet made the transformation.

To attain the Gnosis is to attain true Science which is like a finished building with respect to which our physical science appears as only temporary scaffolding. Our physical science give us only probable or pragmatic knowledge, as Bertrand Russell and the Pragmatists have pointed out. It does not give certainty while Gnostic Knowledge does.

The realization of the hidden Divinity resolves all the problems and yearnings of the heart, and nothing else will do this. The best that anything else offers is a temporary salve. The endless suffering, which both Buddha and Schopenhauer noted so well, always returns, until one realizes the hidden Divinity. Then the great Good is achieved.

The Assembly seeks this objective for the members, but also for all other creatures as far as its influence may reach. The student is asked to seek the attainment of all creatures, particularly of all human beings. He is asked not to look upon his own attainment as an end in-itself so long as other creatures remain in the tragic state. So he should strive to think of attainment as an end in general, and not merely as something private. Yet there is no surer road to private attainment than just this attitude. There may be quicker roads, but there are none more sure or which go so far.

Subsidiary to the main objective of the Assembly there are other interests. Among these is the gaining of some acquaintance with occult psychology and occult doctrine of evolution. Something of this can be understood before the transformation, and the trying to understand it facilitates the movement toward the transformation. But none of this information is complete, nor can it be complete before the changing of the base of consciousness implied in the transformation. The key to everything lies in becoming a different self. For the new self, much is clear that could not possibly be clear for the old self. The difference here is like that between two bases of reference in mathematics. From one base of reference certain problems may be exceedingly difficult or even impossible, but from an appropriately chosen new base they may become both possible and easy. That is the significance of the Copernican change in astronomy and it is also the significance of the transformation, when considered in connection with Science or Gnosis.

The change of base is, indeed, the crux of the whole problem. Societies merely devoted to world-improvement neglect this important step. They leave the man unchanged in his deeps and try

to handle the problem in the terms as given from the old perspective. We see nothing ~~xx~~ but failure facing such effort. It is not merely a question of a new economic, social or political organization, but one of shifting to the base of a new self. After that many of the snarls untangle themselves and others lend themselves to a reasonable approach. My most basic criticism of Henry George's philosophy as of every other current sociological system is that the fundamental base is wrong. They see the base as material and either deny the actuality of spirit (as with the Marxians) or they view spiritual values as merely super-structure. I say, we must first take spirit as base and then we can approach the material problem from an adequate perspective and with an adequate fulcrum, but not otherwise. So everything depends upon achieving the new base of reference.

Some years ago you brought up the question of the relation of neurosis to the psychical phenomena associated with transformation. Dr. Jung has given a special definition to this term which helps to clear the whole problem. Thus in Jung's usage neurosis is not merely a pathology of the nerves, but the psychically pathologic condition produced ~~of~~ by the suppression of contents that were formerly conscious. This is the sort of thing Freud studied and is as far as he went. In contrast, psychosis is the pathologic condition produced when unconscious contents, which have never been parts of the individual's conscious psyche, take over the control of the individual. This is real insanity. But in the case of transformation, unconscious contents do rise into consciousness, but under the control of the conscious individual. The process in this case is voluntary to the extent that the individual stands on top of the process and permits the autonomous factors to rise to consciousness. It is the standing on top of the process which makes all the difference in the world. The advantage of extensive study before hand is that the new material is thereby not entirely strange and the assimilation is vastly easier. One recognizes what is happening because he knows what has been reported by those who before him have gone through the process and charted the Way. In fact this is the PATH.

Well, I have written you a manuscript, which is usually what happens when I start answering these questions. It is also the main reason I do not write letters so often. I hope it will be of some help to you.

During the last couple of months I have been working on a philosophic manuscript. In that time I have produced about one-third the amount of material as is in "Progress and Poverty", and am still going. I am tackling the problem of giving something of systematic form to the philosophic implications of "From Point I to Space I". I have evolved some conceptions which seem to be ~~to~~ be greatly clarifying and favorable to systematic treatment.

Well, we hope that you and yours are prospering and are in good health. May the best of luck attend your studies and your efforts in contacting other students. By the way, How did you come out in your Great Pyramid lecture?

Franklin Merrell-Walff