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Of Kashmiri origin. Studied at Oxford in  
1850. Pythagoras in one of his previous  
incarnations. Resides at Shigatse

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MASTER KOOT HOOMI

When you were here in India, my son, and wrote upon the necessity of establishing an international outlook, you never imagined that a crisis in the world's finance would so soon create a situation which would bring this pressing necessity nearer to the minds of men.<sup>1</sup> In these days when finance has become so international that a panic in Wall Street immediately reacts upon the Bourse and the Stock Exchange, it would seem to be obvious that modern Western civilization can no longer be run on the principles of the jungle. Unfortunately this has not yet been realized by your leading financiers and administrators, who are nevertheless suddenly called upon to remedy previous errors, largely the inheritance of their predecessors, without the necessary spiritual wisdom and self-discipline which this terrible situation demands.

It is not too much to say that we of the White Lodge anticipated such a situation, and endeavoured,

*See The Initiate in the Dark Cycle, Chapter X.*

as far as lay in our power, to mitigate it in advance by stressing the necessity for Brotherhood and Co-operation if civilization was to survive. Christianity having been proved inaccurate according to the scientists and historians of the last century, drastic means had to be adopted to counteract complete materialism. We tried to startle people by H. P. Blavatsky's etheric phenomena, and when that method failed, we attempted at least to arrest their attention and to prove our own existence by means of her psychic powers. It was hoped that the *Secret Doctrine*, her life-work, would make men pause to think, or at least speculate, if only a little, upon its vast range of occult lore.

Within the time permitted by the Lords of Karma for the inauguration of a new spiritual movement, we did all that was possible to avert the impending world-crisis. That much of the effort missed its object was partly because the details of the great scheme had perforce to be worked out by pupils, still subject to their own Karmic limitations, and partly also because humanity at large was not yet capable of receiving what we had to give.

As regards the immediate difficulties of the Theosophical Society itself, action and reaction being equal and opposite, it was inevitable that its previous period of intense outer activity, propaganda and blind obedience to established occult authorities, should be succeeded by a period of doubt and questioning of all authority. Some members of the Society saw themselves as sheep stampeded first down one path and then another, after a brief phase of indecision, when there suddenly appeared to be several shepherds each of whom openly disagreed with the other as to which path to take. Whereas formerly the recognized shepherds were trusted and eagerly obeyed, at present confusion reigns, and there would seem to be no shepherd at all.

For a time the Society will be given over to a period of introspection and self-searching, the result of Krishnamurti's teaching. But as no teacher has the sole monopoly of wisdom, he must inevitably be succeeded by another whose dharma it is to express it from a different angle. Some original thinker will arise, magnetic enough to draw around him a group

<sup>1</sup> Work or duty for one particular incarnation.

of pupils who will share his views and aspirations. It is for us to see that the right personality appears at the auspicious moment, and not before. This is one of our most difficult tasks—to know when a cycle is ending and another beginning.

Contraction must always follow expansion, in the occult world as in the material. As you know, at the end of each century there is a great outpouring of spiritual force from the Lodge. This must of necessity slowly die down, to make way for the new outpouring and its expression in a new form. Krishnamurti's teachings worked in harmony with the law of cycles in causing a contraction after a period of expansion which had already exhausted the force from the initial impulse of the last century.

Any great initiate who comes in the near future will only have the force of his own egoic group to draw upon, and will need to be a powerful personality indeed, if he is to contend with the spiritual vacuum which is gradually making itself everywhere perceptible. Only the bravest of souls dare attempt what will inevitably become a struggle to keep the lamp of truth alight until the fresh flowering of faith at the end of the century.

We who watch the struggles of humanity with compassion, with understanding, who applaud their victories and sympathize with their failures, realize the suffering with which the present phase is fraught, the heart-break which it has entailed for many. Yet we would not put an end to it, even if it lay in our power. Where you see merely the wastage of frustrated effort, uncertainty, chaos, petty jealousies and bewilderments—the broken fragments of an as yet uncompleted pattern, in fact—we see that pattern a little more in perspective, each fragment an integral factor in the perfection of the whole. We know that the suffering may be likened to spiritual growing-pains; we know the spiritual strength and self-reliance, the joy, the illumination and the expansion which for each individual may be the outcome of the present agony.

After the period of spiritual darkness, I foresee a period of what may be termed spiritual aridity.

During the coming fifty years the intellectual mind will tend to become isolated and entirely immersed in its own problems. Not only art and music, but even such concepts as Spiritualism, will be practically reduced to the level of scientific formulae.

Then gradually at first, subtly as a thread of melody weaving itself in and out of harsh dissonances, a gentler element will come to supersede the foregoing crudity and dryness, a greater reaching out towards that Beauty and Mystery which are veritably as the garments of God. Art and music' will be more direct in their appeal to the heart and spirit of Man; the eternal quest of the Mystic will again be stimulated by fresh outpourings of Wisdom and Love from the Higher Planes.

Therefore, though I feel for what many of my followers are going through in this Cycle of Darkness, \*\* I can look with serenity upon their tribulations, knowing that towards the end of the century they shall once again be gathered round me to help forward the work begun in this life, but so often crowned not with the laurels of success, but with the thorns of frustration. Opportunity shall be afforded them to remedy past error, to turn failure into attainment. They shall find in the outside world a greater receptivity to the message to which at present so many turn a deaf ear.

<sup>1</sup> See *Music, Its Secret Influence throughout the Ages* by Cyril Scott (Rider).

•• See Appendix.

For this time the great influx of power to be poured forth at the end of the century will not fail in its object; it will be a mighty tide bearing Mankind towards a greater comprehension, greater enlightenment, towards the ineffable blessings of that Peace which passeth all understanding.

As has already been foreshadowed elsewhere,<sup>1</sup> there shall come one, a dearly beloved disciple and messenger of mine and of my brother Jesus, who shall manifest such powers as only those who love and are one with Love have, through the purification of suffering, gained the right to claim . . . One who shall bring joy to the sorrowful, strength to the weak, light to the blind, hope to those who sit in the house of weeping . . . One who shall heal the afflicted and open the ears of the deaf to the secret melodies of the divine spheres . . . One whose consciousness will be pervaded by the Love and Knowledge of God, and gifted with the power to lead others unto that same Joy.

<sup>1</sup> See *The Initiate in the Dark Cycle*, Chapter XV.