

UNCENSORED LETTERS FROM AN ELDER BROTHER:
THREE LETTERS FROM 45-SELF D.K.
TO DISCIPLE DR. ROBERTO ASSAGIOLI

These three letters are printed in the book, *Discipleship in the New Age*, volume II, pp. 463-466 and 469-473, edited in the name of Alice A. Bailey in 1955. These letters are very remarkable, not only because of their content but also because of the extensive and heavy-handed censorship they underwent before being publicized in the book mentioned, five years after the passing of Alice A. Bailey. In the form in which the three letters are published below, the previously censored parts have been reinserted and put in **extra bold type**.

First Letter. September 1943.

My Brother and my Co-Worker:

I am not telling your co-disciples whether you are on this side of the separating veil or not. I am not informing them whether you have crossed the "bridge of light," to which I referred in my last communication to you. You need their protective love, no matter whether you are here or there; the turmoil on the other side is so great – as great as the turmoil on the physical plane. Whether you are in the body or out of the body, you are therefore peculiarly vulnerable, because, my brother (as I have told you oft during the past years), your intense sensitivity has complicated your life problem. Your karma, **your race (to which you do not belong except through physical heredity)** holds you back from that complete freedom and liberation which you deeply desire. Only those who have achieved freedom can return to that group with immunity and helpfulness in their hands – the group from which they have been freed.

I have for you a suggestion. I will not call it an order, for no Master ever gives commands, and in any case you belong to the Ashram of K.H. and will have received your instructions direct from Him. He feels as I do, that in the pressure and anxiety and in your psychic participation in the fate of your country and in your sensitive reaction to racial strain, the import of His conversation with you a year ago may not have registered adequately. It has been difficult for you and well-nigh impossible to concentrate on planning. I am therefore going to summarise for you what He then said. The group protection accorded you (greater than perhaps you realise) enables me to reach you more easily at this time than can any other member of the Hierarchy. I can find and reach you with a minimum expenditure of force.

Your Master, K.H., asked you at that time if you were ready to begin work in preparation for a definite assignment upon the Path of World Saviours. Assignment after assignment in connection with groups, nations, races and increasingly large units is ever the mode of developing a world Saviour until the time comes when he can make a world impact and achieve a measure of world salvaging. Many times in the past, I have pointed out to you that you were on that most difficult path of service. K.H. desired to find out if you were prepared to accept your first major assignment upon that Way. When you assented and told Him that you would do what you could but that you had no inner confidence in yourself, owing to the pressures of the time which appeared to you to have a definitely disintegrating effect on your vehicles, He reassured you and told you that the potent inner unfoldment of your love nature and your complete decentralisation were a vital protection. He also informed you that – at the stage of spiritual development which you had attained – the aura of His Ashram and the aura of mine would act as a shield, and that the resources of both Ashrams were behind you. This, my brother, you know well, and to this fused efficiency you can testify.

KH then proceeded to tell you that the Jewish race, by means of the fires of purification, would (at the end of the war and prior to 1945) be ready for instruction and for that teaching which , as a race, they have never had and which, when given them, they will at

first resent. For this resentment, all workers among the Jews must be ready. This teaching must be brought to them by one who loves them greatly, who is of their race and, at the same time, not of their race, who has suffered so deeply that naught can again touch him to any drastic extent and one also who has the power of the Hierarchy back of him.

All these requirements are met by you and you can – from the standpoint of your present life position and during your next immediate incarnation – act as the Teacher of the new dispensation for the Jews; you can, at least, give them that instruction which, during the next one hundred years, will change their point of view and attitude of life. Thereby you will salvage thousands; thereby you will begin your chosen task and fulfil your self-determined destiny; thereby you will lift off the shoulders of many disciples the burden of this peculiar phase of world salvage – for the Jews need salvaging. I do not refer to physical conditions which ever engross the attention of the Jew, oft to the exclusion of the spiritual values.

I have said enough here to enable you again to resume your active position as a pledged initiate-disciple (a position which your co-disciples have ever recognised as yours), and I have shown you definitely how valuable has been to you the last immediate experience.

A.A.B. has a very clear understanding of the Jewish problem, character, and racial trends; she has learnt in the ashramic instructions to which she has applied herself, something of the esoteric history of the Jewish peoples; their place, position, background and destiny is known to her in broad and general outline and in the Ashram of K.H. where you meet freely and frequently and at other times, you should talk freely with her. There are no barriers up between you two not only because you are co-disciples in the same Ashram but because your attitude to the Jewish problem is the same and you are both aware of the point of view of K.H. and of myself. Though you are a trained disciple of K.H., you are still working in my Ashram, as I remain in close touch with world affairs in relation to their immediate working out, whilst K.H., being a Chohan, is more active in the handling of the deeper incentives and purposes, and of those matters which will not materialise until such time as the work done by me, and others associated with the Great White Lodge and of like rank and of lesser rank, is completed or at least well on the way to fruition.

The work assigned to you, my beloved brother, will be work of profoundest difficulty. You will meet with rebuff from those you seek to help **and from your own race; you will find very little understanding; you will meet with encouragement and assistance from the enlightened among the New Group of World Servers who are non-Hebrew in origin;** this will make your work possible but it will also greatly handicap you. **The intense pride of the Jewish people, their fixed and ancient stubbornness (closely allied in their case to the instinct of self-preservation), their mental approach to all subjects, their inherent weakness in the face of difficult situations which leads them ever to choose the easy way out and not the strong way, and the height of their racial walls will tend at first to baffle you.**

Their natural separativeness, based on either sensitivity or orthodoxy, will create difficulties and make your task extremely hard. The beauty of their creative life, their ability to bring through ideas into forms of grandeur on the physical plane, their close unshatterable family relations, their dogged adherence to their divine heritage, so-called, their sympathetic handling of all life materials and their philanthropy and group enterprises for welfare and helpfulness are great spiritual assets with which you must work. Their vices must be transmuted into virtues and their virtues must be expanded into world usefulness. They must be lifted out of the past which they ever over-emphasised and the future must be held before them as one of radiance.

The Jewish dreams of an Utopia wherein they return to their ancient home must be relinquished; the goal of the orthodox Jew for centuries has been a basically material one – the repossession of territory to which they have had no rights for many many centuries. The trumpet call to them which you and those who help you must sound is that of the Kingdom of God without location but to be found everywhere as is the Jew who can, if he so choose, be the symbol of that spiritual race of men – of every nation and creed – who love and think divinely and who are to be found scattered in every nation and race and in every part of the planet.

The symbol governing all Jewish thought should be that of the exodus but this time not the exodus out of Egypt, or the exile from Palestine and the great dispersal from the Mesopotamia valley, but the dispersal of the Sons of God throughout the world with the emphasis upon spiritual purpose and not upon material possessions and upon the fact of divine parentage (along with all other races) instead of the orthodox belief in the fact of the Jew being the Chosen People.

Are you big enough for this inadequately outlined task, my brother? Is your stamina, your inner spiritual orientation and your fixed psychic determination adequate to the undertaking? Can you do it with your present psychic equipment, or must you build new bodies for integration, use and service? The decision rests with you, for those who tread the Way of a World Saviour are left peculiarly free (owing to certain difficulties in time and space within the planetary life) and must work as they will, with what they choose to offer and with a trained understanding of their task.

Such was the gist of your interview with your Master. You can now go forth from where you are with the endorsement of your Master, with the aid and backing of myself and of A.A.B. and, at all times, the protective aura of K.H.; and – with reverence I would call your attention to this – an aspect of the aura of the Christ is incorporated in that lesser aura.

In my last communication to you I stated that “love is thy note and wisdom is thy guide. You need naught else but fire.” That fire, my brother, is the residue of the pure fire which is left when you have trodden upon and passed the burning ground, through the Portal into the PRESENCE. That you have done. The fire is there, and on it you can count if you seek to destroy opposition, to burn down barriers (inherent in yourself or presented by others), and also to blaze a trail straight from your heart into the heart of others.

The Jew needs to love without superiority or separativeness. Had the Jew loved more widely, generally and generously down the ages, his plight today would not be what it is and this in spite of his strange and peculiar destiny.

The Jewish people have been ever governed by the statements of transmitted prophecy and by an anticipated destiny. A defiance of prophecy and a planned control of destiny, plus an immovable purpose to demonstrate the expansiveness of love should be the clue to future racial development during the coming five hundred years. Each Jew who masters his individual tendencies passes out of the racial group as you did many lives ago. You position as a Jew is today one of your free choosing and a decision upon you desire to be of service in the salvaging of a race.

I stand by you, my brother, unalterably and at all times, and on this you can count. Such is also the wish of K.H., my Brother and also my Master. On that you can count. I am giving you no set form of meditation. Reflection and deep, considered concentration upon the work which I have outlined to you, and which your Master wants to see you do, is for you adequate spiritual focussing. The deep love of all your group brothers is yours, and many, many people are today sending love to you and many, many minds are thinking of you with thoughts of gratitude, of strength, of faith and hope. On this too you must count. The path of a world

Saviour is, as you know, a hard one, but of compensations which far outweigh the difficulty. My blessing is yours and my hand is ever stretched out to you in helping.

Second Letter. August 1946.

MY BELOVED BROTHER:

You will have, by now, read and absorbed the papers and communications which have been held for you until the close of the war and the attainment of physical safety for you. There has been no great need for me to express myself on the situation which has existed, for the closeness of the link between the Master K.H., myself and you ensures understanding and precludes waste of time.

You have come through a period of great difficulty and danger with no loss of your spiritual grip upon essential reality or of your spiritual vision; your strength has been such that you have lifted your family with you and safeguarded them also all the time. Having achieved one pinnacle of spiritual success, another can be glimpsed, and between the two pinnacles lies a field of service, a sphere of danger, a land of glamour and deep morasses through which you must struggle, until the point of attainment planned by your soul for this life is yours. You can achieve, and for your aiding, I and A.A.B. stand ready.

A debate arose between your Master (K.H.) and myself. You had been sent (or *loaned* if I might call it so) to aid in my Ashram. We discussed the subject as to whether the sufferings of the past few years did not warrant your return to the Ashram of K.H.; the work there would be hard but not of the same kind, and there would not be so much need for contact work on the physical plane. I claimed that you were strong enough for the dual test; K.H. felt that you probably were, but that there was no need to ask a disciple always to drink the cup of sacrifice to its very last drop – not at least until the crucifixion initiation is your right. The task today proffered you, and its incidental strain and suffering, will be of another kind and the pain endured will be largely mental, but “you can take it,” as the saying is. It was decided to let you attempt the task demanded for three years or for seven (according to your own choice) and then, if you decide to do no more along the indicated lines, you can relinquish the task ... with no sense of failure.

As you know, the task consists in the effort to help the Jewish people to see their plight in a different light. They must register the situation in the light of truth. This work can be undertaken only by people who, like yourself, **have taken a Jewish body but have not Jewish consciousness, who repudiate without any difficulty the dreadful and revengeful Jehovah of the Jewish religion and who never act or think as does the average Jew.** You, my brother, meet all these requirements, **though R.K does not.**

I would ask you to hold conversation with A.A.B. on this matter for (as I told you in earlier papers) she knows more about the problem than most people and has always loved the Jews and worked for them. In the enormous task of extricating the Jews from their ancient complexes and liberating them from a carefully cultivated persecution mania – a cultivation and a mania which their religious rituals have perpetuated for three thousand years – strong measures are and have been needed.

The article I wrote wherein I appealed to the Jew to recognise his responsibility and to realise the existence of faults in the Jewish race, which he must change and for which he has pain penalty over the ages, has been well received by the younger Jews, but violently repudiated by older Jews, such as R.K. and some of her family. The “attack” made by me upon the churchianity of Christianity is far more drastic than that made upon the Jews.

You will have to be much thinking and studying, my brother, before you start contacting the various heads of Jewry; the Zionist movement is an impossible point at

which to make a beginning, for their aim is not humanitarian but purely political in intent. So study, think, meditate, write, make contacts and lay a sound foundation for future work. Most of the work you plan to do will only begin at the close of about three years study, and will last around five years; in those years the Jews will come to recognise a new voice, a clear note and a sound policy.

This is all that I have to indicate here. A.A.B. will send you some books and papers, for it is no longer possible for her to help in this work which is a phase of my work. It would profit you much to go through my books and papers and pamphlets and collect into one volume of script all that I have said. A.A. B. has made a beginning here, but it is very poor as she has not due time. This work is more definitely part of my work, for there will be no true world peace until the Jewish problem is solved. More Gentiles, true friends of the Jews, such as A.A.B., see this correctly; the Jews seem unable to grasp it.

I shall be in touch with you, my brother, and at frequent intervals. On that statement you can emphatically rely.

Your meditation work must keep pace with your vision. I suggest for you the following outline.

The Pinnacles

1. Imagine yourself standing at the top of a mountain shaped like a pinnacle, facing another, seemingly miles away.

a. A vast struggling mass can be seen in the lowland in between the two pinnacles.

b. One group of struggling people emerge more clearly in your vision than the rest; they carry the yellow flag, marked with a six-pointed star. On this phenomenon you ponder. (Let not the thoughtform of the Jewish people engulf your consciousness. Stand on your pinnacle and let not the potency of their struggle distract your attention from your mission and the goal.)

2. In your meditation you plan guidance for their guidance. Ponder long and deeply on these plans.

3. Then see yourself returning to my Ashram for conference deep. Later imagine yourself passing along the path which leads to the Ashram of K.H., entering the door which A.A.B. is always to be found. Go then with her to K.H. Give much time here for quiet thought and for *impression*. This is one of the most important parts of the meditation. Glamour will disappear, light shine, plans receive acknowledgement, and strength for the next step be given.

4. Then return consciously to the place where you daily work and KNOW the guidance will be given—step by step as needed.

My love enfolds you, and the way into my Ashram stands open wide for you.

Your friend and co-disciple in the Ashram of K.H.

DJWHAL KHUL

Third Letter. November 1948.

MY BROTHER AND MY FRIEND:

It is two years since I last communicated with you, via A.A.B., and they have been years of great stress and strain for you. Every disciple in these troubled times carries three kinds of stress; no, my brother, I would say the major stresses are of four kinds:

1. There are the stresses and the strains incident to the disciple's family life or his immediate daily relationships, and of these you have had your full share.

2. There are stresses and strains due to the deep interior life of soul relation; these bring with them their own unique difficulties which can be shared with no one (except the Master,

when the disciple has reached the point of unfoldment which you have now reached), and yet which bring about a life of inner tension which can lead inevitably to the next point of revelation.

3. There are the problems and circumstances which arise out of the period in which our modern humanity lives; these today are unique and of disturbing importance; they involve the balancing of values which is going on in every department of human living and which evokes in the disciple an almost unendurable pain and anxiety.

4. There are also peculiar complications and tests which have their origin in ashramic relationships which the disciple realises through his contact with the Ashram. These are the result of his attempt to lift the burden of humanity and the measure of his understanding of the Plan, in unison with the entire Hierarchy. This produces an inevitable crisis and constitutes a load which—when added to the other three spheres of difficulty—often make the disciple feel that his cross (his vertical and his horizontal life) is more than he can bear. The Fixed Cross becomes a reality, and he begins to learn its true meaning.

All these four types of difficulties are further enhanced when you consider the fact that they are felt in all three aspects of the disciple's personality simultaneously. There is a reaction in his etheric body, in his emotional vehicle and in his mind. This makes what is sometimes called the "seven divine sorrows"; these are symbolically and most inaccurately depicted in the Christian discipline as the seven stations of the Cross. As I told you elsewhere* "from the standpoint of Christian symbolism (even though the interpretation is as yet inadequate) these seven crises correspond to the seven stations of the Cross which mark the way of an advancing world Saviour." Here again you have the four and the three brought together in a synthesis of service, of discipline and of unfoldment.

All these factors have been active in your life, my brother and co-disciple. I would like to commend you on one point. You have proceeded with your Ashram work, your thinking and your service in spite of all that has been going on. This has been noted by us and it is for this quality of spiritual stability that we watch. The field of your work remains the same; it is part of your karmic obligation which may not be avoided, but the mode of work and the nature of the work which should be done *will have to be altered* for reasons which I am confident you will understand.

Just as humanity is always left free to make its own choices and decisions, so is a branch of the human family or a group within that family left free to determine its own destiny. The Zionists have proved susceptible to that remnant of evil which is not yet "sealed" behind the door where evil dwells. They are today a point of infection and of danger to the rest of the world, and this is due to their lack of truth, their unbridled cruelty, and their biased hate. They are as much aggressors as were the Germans, and are working under the evil control of the same forces. The whole situation must be judged and gauged from the karmic angle; the Zionists are endeavoring to repeat the horror of their first invasion of Palestine, of which you may read in The Old Testament. There they behaved with unspeakable cruelty but were given the opportunity to offer the nations of the world – through the synthesis of Jewish culture – the fruitage of their third and fourth ray development: i.e., their comprehension of money and its intelligent use. This is possible to them because they are the remnant of the humanity of the first solar system which makes them (as souls) the oldest group on earth; this also gives them their essential creative and artistic value which is the result of their participation in the evolutionary processes of this planetary humanity.

They made, however, a false move in Old Testament days and since then their ways have been devious and wandering; they are unquestionably the most reactionary group on earth. Their desire for dominance in all fields can be seen founded in the Ten

Commandments which are voiced in terms of an authoritative negation and in their clinging to an outworn and separative faith – all the tenets of which, the rituals and prohibitions serving to build a wall around the Jewish consciousness. The Jews are not a nation; esoterically, they are the seed or originating germ of mankind and hence their scattering in every nation in the hope that they would in due course of evolution cease to be Jews – as you have ceased to be Jew. But they have held on throughout the centuries to the infantile segregation and to the protective taboos which were necessary in the early days, five thousand years ago. Hence the trouble today and even the Hierarchy knows not what end shall be.

Their major spiritual test will come in their reaction to the Christ when again He comes and it will be a terrific test because they have never – as a race and during their long evolution – recognised a single one of the World Teachers. I am entering into these details so that you may see more clearly where the trend of your work should lie.

The last two years have demonstrated that the Jews (through the activities of the Zionists) have learnt little during the past 3000 years; they are still engulfed in the glamour of territorial acquisition and nationhood; they have, nevertheless, had the opportunity of being the group which could have (because of their wide dispersion and their international citizenship) demonstrated the factual nature of the One Humanity and be recognised because of their cultural life. They have no national importance.

Your task, my brother, because of Zionist compelling action, is to find and link together those Jews in every land whose relationships are cultural and spiritual and who are free in their consciousness of all claims of territorial possession. Think this out. Territories and national boundaries are symbolic of separativeness and aggression and frequently of theft and murder. Therefore, the sin of the Zionists becomes clear when – during this time when the United Nations are in process of forming – they fall back on old ways of fighting for a land which is no longer theirs. It is an effort of evil forces to render the United Nations a negative body and to offset the new ideals of the One Humanity and the One World.

My suggestion to you, therefore, (as regards your future work) is to gather together those Jews out of every nation who seek cultural but not national unity and who – because they are not strictly orthodox – can begin to accept the premise of a returning One for Whom they may prepare. Begin, my brother, with the utmost caution, discovering the views of such men as Dr. ..., certain Jewish writers with whom you may already be in touch, and with the leaders of the Council for Judaism, with whom A.A.B. and F. B. have been in touch. Begin with the cultural angle only and NOT as yet with the preparation for the Christ. You need only a group of seven men to begin with and you should have no difficulty in finding them. Move forward with optimism but with caution and also with no undue haste. You are one who is authorised subjectively by the Hierarchy to help build up the true nature of the Jewish group; you are well equipped to do so.

You can write in several languages and you move at times in and out of many different countries. Gather together into one folio (if you have not already done so) all that I have said anent the Jews; arrange them into proper sequential form and use it with discretion as wisely as possible. Be not discouraged, but work as if the Zionists did not exist; waste no time on them but aid the true Jews, the people who were chosen to form the nucleus of the One Humanity; let them learn what is the real objective of their existence and realise how wrong they have been in creating the separative element which has infected the whole body of humanity. This trend of theirs goes back into Atlantean history and lies outside the pale of our modern historical records.

I have, as you will have noted, said little to you about yourself and your own spiritual development. The war taught many disciples that it is in serving and in thinking through that true wisdom comes; they came to realise that in enlightening others the radiance of the glory of God can be revealed. *This you have learned and from henceforth you enter in a new stage of discipleship* and can be regarded as one who can teach himself.

The work outlined for you will require only one discipline for you and that is a hard one. It is the drastic organising of your time, irrespective of personality claims, or the hindrances of an etheric body which is too loosely knit, and a sensitivity which makes life very hard for you. The great need of the service which you can render and the desperate task involved in the reorganisation of your time and plans will do much to offset the above difficulties and – in time – to cure them. You do not, my brother, belong to your family any more. You belong to humanity – a lesson which A.A.B. had much difficulty in learning.

I give you no meditation to follow. You may feel it necessary to make certain changes in the one you are now doing; feel free to change where you deem it desirable and seek constantly and daily a closer contact with your Master and with mine – the Master K.H.

Keep in touch with A.A.B. for whether she is here on earth or elsewhere in the Great Service, she stands every ready to stand by you. Her link with the Jews is close, because of her link with the Master K.H. and with the Christ.

Daily I look towards you, brother of mine, and that is no idle statement on my part. Rest back on my understanding and call on me at need. Develop telepathic sensitivity to my voice – as I have developed it to yours.



Roberto Assagioli, M.D. (1888–1974)

A few brief notes of explanation by L.A. (A longer commentary will be published later.)

“R.K.” stands for Regina Keller, a close collaborator with Alice A. Bailey in Arcane School. Disciple of D.K.. Eighteen letters to her (signature: R.S.U.) are published in *Discipleship in the New Age*, vol. I. pp. 355-375 and vol. II pp. 599-618.

”dr ...” stands for Dr. Judah Leon Magnes (1877–1948), a prominent rabbi within Reform Judaism, a pacifist, and an opponent to the project of an exclusive Jewish state in Palestine.

As we know today, this task assigned by the planetary hierarchy to Dr. Assagioli was never executed. We also know that this was not due to any failure or, least of all, to any treachery on the part of Dr. Assagioli, but was due to the fact that the most aggressive elements of world Jewry, the Zionists, took over its leadership and have since then urged it on in an increasingly extreme and disastrous direction. Therefore, the attempt at turning Jewry right, if at all possible, is nowadays an impossible task for a single human being. Moreover, we are now already in the New Age, the Age of Aquarius, when in contrast to the Age of Pisces leadership of vanguard movements is not entrusted to individuals but rather to groups. Time itself has superseded Dr. Assagioli's one-man-task. The group who has assumed the task in his stead is already at work and has been so for some time. It includes such "Jews without Jewish consciousness" as Dr. Israel Shahak, Dr. Norman Finkelstein, Dr. Norton Mezvinsky, Gilad Atzmon, Israel Shamir, Paul Eisen, and in Sweden Lasse Wilhelmson. All these men deserve our support. We give them our best support by buying and reading their books and help spreading them (Dr. Shahak is no longer among us, but his books are, and they live). It is equally important not to support in any way mass media, publishing houses, and publications managed and owned by Zionists.

L.A. February 13, 2015.